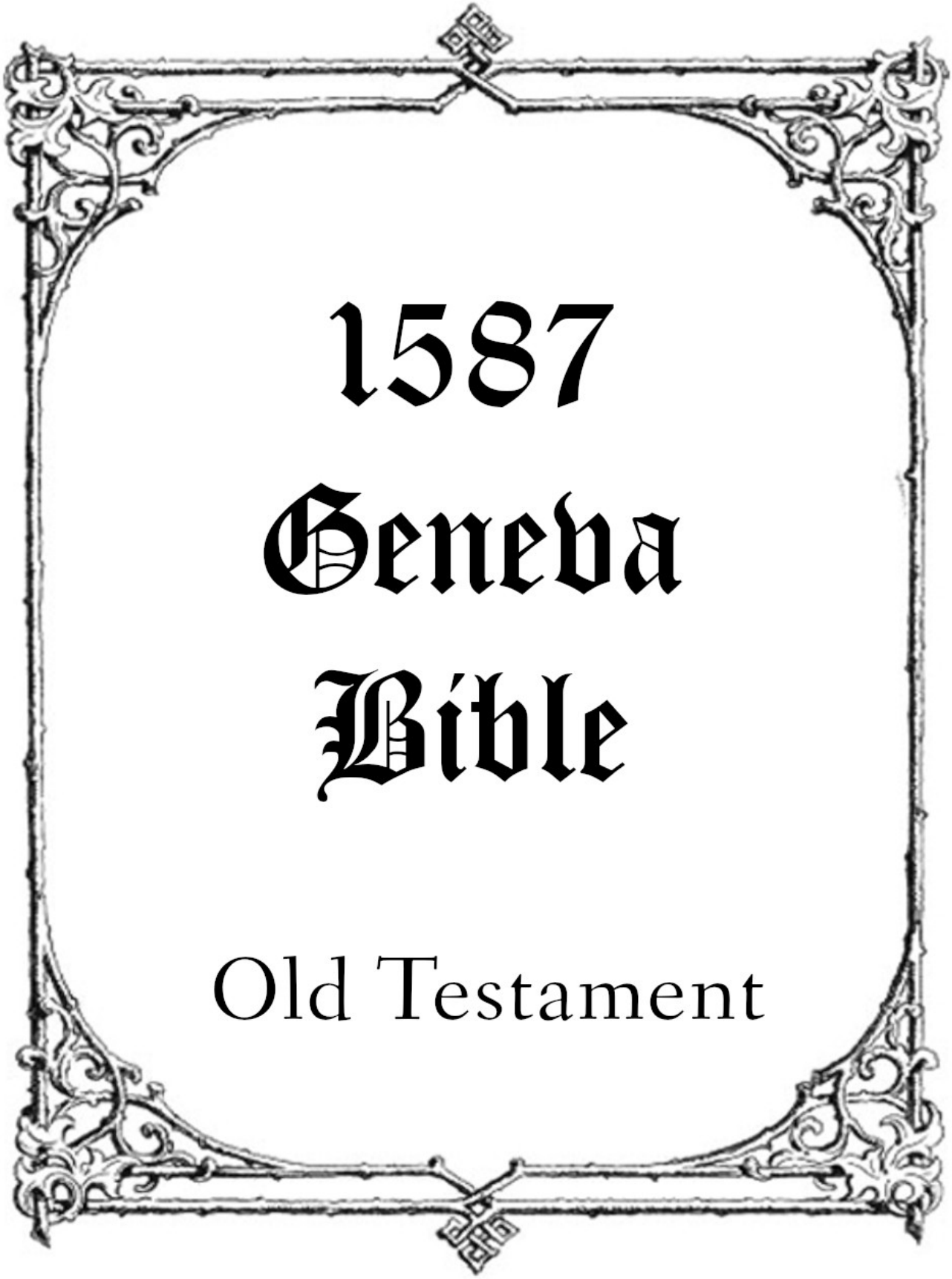

1587 Geneva Bible

Old Testament

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Each book (letter) is in paragraph format without verse interruptions like it was originally written in. Sometimes it is just refreshing to sit back and enjoy reading scripture and this format makes it much easier to do that. I didn’t follow the paragraph separations that were already set up by the interpreters but decided on the separations myself. Sometimes they matched but more than often they did not and I referenced the verses at the end of each paragraph. I also have modernized a lot of the spelling (i.e., aliue to *alive*, sayde to *said*, Ioshua to *Joshua*, etc.) but have left in the ‘eth’. If there are any problems with it, it is my fault.

Tom Adams

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Index

THE FIRST BOOK OF MOSES, called GENESIS....7
THE SECOND BOOK OF MOSES, called EXODUS....67
THE THIRD BOOK OF MOSES, called LEVITICUS....119
THE FOURTH BOOK OF MOSES, called NUMBERS....157
THE FIFTH BOOK OF MOSES, called DEUTERONOMY....209
JOSHUA....253
THE BOOK OF JUDGES....284
THE BOOK OF RUTH....314
THE FIRST BOOK OF SAMUEL....318
THE SECOND BOOK OF SAMUEL....363
THE FIRST BOOK OF THE KINGS....401
THE SECOND BOOK OF THE KINGS....440
THE FIRST BOOK OF THE CHRONICLES OF PARALIPOMENON....482
THE SECOND BOOK OF THE CHRONICLES....516
EZRA....559
NEHEMIAH....571
ESTHER....589
JOB....603
THE BOOK OF PSALMS....632
THE PROVERBS OF SALOMON....713
ECCLESIASTES, OR THE PREACHER....750
AN EXCELLENT SONG which was SOLOMON'S....760
ISAIAH....766
JEREMIAH....825
LAMENTATIONS....893
THE VISION OF EZEKIEL....898
DANIEL....961
HOSEA....987
JOEL....996
AMOS....999
OBADIAH....1006
JONAH....1007
MICAH....1009
NAHUM....1014
HABAKKUK....1017
ZEPHANIAH....1019
HAGGAI....1022
ZECHARIAH....1024
MALACHI....1034

THE FIRST BOOK OF MOSES, called GENESIS

In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the deep, and the Spirit of God moved upon ye waters. Then God said, Let there be light: And there was light. And God saw the light that it was good, and God separated the light from the darkness. And God called the light, Day, and the darkness, he called Night. So the evening and the morning were the first day. Again God said, Let there be a firmament in the midst of the waters: and let it separate the waters from the waters. Then God made the firmament, and separated the waters, which were under the firmament, from the waters which were above the firmament; it was so. And God called the firmament Heaven. So the Evening and the morning were the second day. God said again, Let the waters under the heaven be gathered into one place, and let the dry land appear; it was so. And God called the dry land, Earth, and he called the gathering together of the waters, Seas: and God saw that it was good. Then God said, Let the earth bud forth the bud of the herb, that seedeth seed, the fruitful tree, which bareth fruit according to his kind, which hath his seed in it self upon the earth; it was so. And the earth brought forth the bud of the herb, that seedeth seed according to his kind, also the tree that bareeth fruit, which hath his seed in it self according to his kind: and God saw that it was good. So the evening and the morning were the third day. And God said, Let there be lights in the firmament of the heaven, to separate the day from the night, and let them be for signs, and for seasons, and for days and years. And let them be for lights in the firmament of the heaven to give light upon the earth; it was so. God then made two great lights: the greater light to rule the day, and the less light to rule the night: he made also the stars. And God set them in the firmament of the heaven, to shine upon the earth, And to rule in the day, and in the night, and to separate the light from the darkness: and God saw that it was good. So the evening and the morning were the fourth day. Afterward God said, Let the waters bring forth in abundance every creeping thing that hath life: and let the fowl fly upon the earth in the open firmament of the heaven. Then God created the great whales, and every thing living and mouing, which the waters brought forth in abundance according to their kind, and every feathered fowl according to his kind: and God saw that it was good. Then God blessed them, saying, Bring forth fruit and multiply, and fill the waters in the seas, and let the fowl multiply in the earth. So the evening and the morning were the fifth day. Moreover God said, Let the earth bring forth the living thing according to his kind, cattle, and that which creepeth, and the beast of the earth, according to his kind; it was so. And God made the beast of the earth according to his kind, and the cattle according to his kind, & every creeping thing of the earth according to his kind: & God saw that it was good. Furthermore God 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 fowl of the heaven, and over the beasts, and over all the earth, and over

every thing that creepeth and moveth on the earth. Thus God created the man in his image: in the image of God created he him: he created them male and female. And God blessed them, and God said to them, Bring forth fruit and multiply, and fill the earth, and subdue it, and rule over the fish of the sea, and over the fowl of the heaven, & over every beast that moveth upon the earth. And God said, Behold, I have given unto you every herb bearing seed, which is upon all the earth, and every tree, wherein is the fruit of a tree bearing seed: that shall be to you for meat. Likewise to every beast of the earth, and to every fowl of the heaven, and to every thing that moveth upon the earth, which hath life in it self, every green herb shall be for meat; it was so. And God saw all that he had made, and lo, it was very good. So the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. For in the seventh day GOD ended his work which he had made, and the seventh day he rested from all his work, which he had made. So God blessed the seventh day, & sanctified it, because that in it he had rested from all his work, which God had created and made. These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens, And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the Lord God had not caused it to rain upon the earth, neither was there a man to till the ground, but a mist went up from the earth, and watered all the earth. The Lord God also made the man of the dust of the ground, and breathed in his face breath of life, and the man was a living soul.

And the Lord God planted a garden Eastward in Eden, and there he put the man whom he had made. (For out of the ground made the Lord God to grow every tree pleasant to the sight, and good for meat: the tree of life also in the midst of the garden, and the tree of knowledge of good and of evil. And out of Eden went a river to water the garden, and from thence it was divided, and became into four heads. The name of one is Pishon: the same compasseth the whole land of Havilah, where is gold. And the gold of that land is good: there is Bdelium, and the Onix stone. And the name of the second river is Gihon: the same compasseth the whole land of Cush. The name also of the third river is Hiddekel: this goeth toward the East side of Asshur: and the fourth river is Perath) Then the Lord God took the man, and put him into the garden of Eden, that he might dress it and keep it.

And the Lord God commanded the man, saying, Thou shalt eat freely of every tree of the garden, but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt die the death. Also the Lord God said, It is not good that the man should be himself alone: I will make him an help meet for him. So the Lord God formed of the earth every beast of the field, and every fowl of the heaven, and brought them unto the man to see how he would call them: for howsoever the man

named the living creature, so was the name thereof. The man therefore gave names unto all cattle, and to the fowl of the heaven, and to every beast of the field: but for Adam found he not an help meet for him. Therefore the Lord God caused an heavy sleep to fall upon the man, and he slept: and he took one of his ribs, & closed up the flesh in stead thereof. And the rib which the Lord God had taken from the man, made he a woman, and brought her to the man. Then the man said, This now is bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man. Therefore shall man leave his father and his mother, and shall cleave to his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

Now the serpent was more subtle then any beast of the field, which the Lord God had made: and he said to the woman, Yea, hath God indeed said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. Then the serpent said to the woman, Ye shall not die at all, but God doth know, that when ye shall eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil. So the woman (seeing that the tree was good for meat, and that it was pleasant to the eyes, and a tree to be desired to get knowledge) took of the fruit thereof, and did eat, & gave also to her husband with her, and he did eat. Then the eyes of them both were opened, and they knew that they were naked, and they sewed fig tree leaves together, and made them selves breeches.

Afterward they heard the voice of the Lord God walking in the garden in the cool of the day, and the man & his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man, and said unto him, Where art thou? Who said, I heard thy voice in the garden, and was afraid: because I was naked, therefore I hid my self. And he said, Who told thee, that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? Then the man said, The woman which thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eat. Then the Lord God said to the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. I will also put enmity between thee and the woman, and between thy seed & her seed. He shall break thine head, and thou shalt bruise his heel. Unto the woman he said, I will greatly increase thy sorrows, and thy conceptions. In sorrow shalt thou bring forth children, and thy desire shall be subject to thine husband, and he shall rule over thee. Also to Adam he said, Because thou hast obeyed the voice of thy wife, and hast eaten of the tree, (whereof I commanded thee, saying, Thou shalt not eat of it) cursed is the earth for thy sake: in

sorrow shalt thou eat of it all the days of thy life. Thorns also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou return. (And the man called his wifes name Hevah, because she was the mother of all living). Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. And the Lord God said, Behold, the man is become as one of us, to know good and evil; now lest he put forth his hand, and take also of ye tree of life & eat & live for ever, therefore the Lord God sent him forth from the garden of Eden, to till ye earth, whence he was taken. Thus he cast out man, and at the East side of the garden of Eden he set the Cherubims, and the blade of a sword shaken, to keep the way of the tree of life.

Afterward the man knew Hevah his wife, which conceived and bare Kain, and said, I have obtained a man by the Lord. And again she brought forth his brother Habel, & Habel was a keeper of sheep, and Kain was a tiller of the ground. And in process of time it came to pass, that Kain brought an oblation unto the Lord of the fruit of the ground. And Habel also him self brought of the first fruits of his sheep, and of the fat of them, and the Lord had respect unto Habel, and to his offering, but unto Kain and to his offering he had no regard: wherefore Kain was exceeding wroth, and his countenance fell down. Then ye Lord said unto Kain, Why art thou wroth? and why is thy countenance cast down? If thou do well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door: also unto thee his desire shall be subject, and thou shalt rule over him. then Kain spake to Habel his brother; when they were in the field, Kain rose up against Habel his brother, and slew him. Then the Lord said unto Kain, Where is Habel thy brother? Who answered, I cannot tell. Am I my brothers keeper? Again he said, What hast thou done? the voice of thy brothers blood cryeth unto me from the earth. Now therefore thou art cursed from the earth, which hath opened her mouth to receive thy brothers blood from thine hand. When thou shalt till the ground, it shall not henceforth yield unto thee her strength: a vagabond and a renegade shalt thou be in the earth. Then Kain said to the Lord, My punishment is greater, then I can bare. Behold, thou hast cast me out this day from the earth, and from thy face shall I be hid, and shall be a vagabond, and a renegade in the earth, and whosoever findeth me, shall slay me. Then the Lord said unto him, Doubtless whosoever slayeth Kain, he shall be punished seven fold; the Lord set a mark upon Kain, lest any man finding him should kill him. Then Kain went out from the presence of the Lord, and dwelt in the land of Nod toward the East side of Eden.

Kain also knew his wife, which conceived and bare Henoch: and he built a city, and called the name of the city by ye name of his son, Henoch. And to Henoch was borne Irad, and Irad begat Mehuiael, and Mehuiael begat Methushael, and Methushael begat

Lamech. And Lamech took him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal who was the father of such as dwell in the tents, and of such as have cattle. And his brothers name was Jubal, who was the father of all that play on the harp and organs. And Zillah also bare Tubal-kain, who wrought cunningly every craft of brass and of iron: and the sister of Tubal-kain was Naamah. Then Lamech said unto his wives Adah and Zillah, Hear my voice, ye wives of Lamech: hearken unto my speech: for I would slay a man in my wound, and a young man in mine hurt. If Kain shall be avenged seven fold, truly Lamech, seventy times seven fold. And Adam knew his wife again, and she bare a son, and she called his name Sheth: for God, said she, hath appointed me another seed for Habel, because Kain slew him. And to ye same Sheth also there was borne a son, and he called his name Enosh. Then began men to call upon the name of the Lord.

This is the book of the generations of Adam. In the day that God created Adam, in the likeness of God made he him, male and female created he them, and blessed them, and called their name Adam in the day that they were created. Now Adam lived an hundred and thirty years, and begat a child in his own likeness after his image, and called his name Sheth. And the days of Adam, after he had begotten Sheth, were eight hundred years, and he begat sons and daughters. So all the days that Adam lived, were nine hundred and thirty years: and he died. And Sheth lived an hundred and five years, and begat Enosh. And Sheth lived, after he begat Enosh, eight hundred and seven years, and begat sons and daughters. So all the days of Sheth were nine hundred and twelve years: and he died. Also Enosh lived ninety years, and begat Kenan. And Enosh lived, after he begat Kenan, eight hundred and fifteen years, and begat sons and daughters. So all the days of Enosh were nine hundred and five years: and he died. Likewise Kenan lived seventy years, and begat Mahalaleel. And Kenan lived, after he begat Mahalaleel, eight hundred and forty years, and begat sons and daughters. So all the days of Kenan were nine hundred and ten years: and he died. Mahalaleel also lived sixty & five years, and begat Jered. Also Mahalaleel lived, after he begat Jered, eight hundred and thirty years, and begat sons and daughters. So all the days of Mahalaleel were eight hundred ninety and five years: and he died. And Jered lived an hundred sixty and two years, and begat Henoch. Then Jered lived, after he begat Henoch, eight hundred years, and begat sons and daughters. So all the days of Jered were nine hundred sixty and two years: and he died. Also Henoch lived sixty & five years, and begat Methushelah. And Henoch walked with God, after he begat Methushelah, three hundred years, and begat sons and daughters. So all the days of Henoch were three hundred sixty and five years. And Henoch walked with God, and he was no more seen: for God took him away. Methushelah also lived an hundred eighty and seven years, and begat Lamech. And Methushelah lived, after he begat Lamech, seven hundred eighty and two years, and

begat sons and daughters. So all the days of Methushelah were nine hundred sixty and nine years: and he died. Then Lamech lived an hundred eighty and two years, and begat a son, and called his name Noah, saying, This same shall comfort us concerning our work and sorrow of our hands, as touching the earth, which the Lord hath cursed. And Lamech lived, after he begat Noah, five hundred ninety and five years, and begat sons and daughters. So all the days of Lamech were seven hundred seventy and seven years: and he died. And Noah was five hundred year old; Noah begat Shem, Ham and Japheth.

So when men began to be multiplied upon the earth, and there were daughters borne unto them, then the sons of God saw the daughters of men that they were fair, & they took them wives of all that they liked. Therefore the Lord said, My Spirit shall not alway strive with man, because he is but flesh, and his days shall be an hundred & twenty years. There were giants in the earth in those days: yea, and after that the sons of God came unto the daughters of men, and they had borne them children, these were mighty men, which in old time were men of renown. When the Lord saw that the wickedness of man was great in the earth, and all the imaginations of the thoughts of his heart were only evil continually, then it repented ye Lord, that he had made man in the earth, and he was sorry in his heart. Therefore ye Lord said, I will destroy from the earth the man, whom I have created, from man to beast, to the creeping thing, and to the fowl of the heaven: for I repent that I have made them. But Noah found grace in the eyes of the Lord. These are the generations of Noah. Noah was a just and upright man in his time: and Noah walked with God. And Noah begat three sons, Shem, Ham and Japheth. The earth also was corrupt before God: for the earth was filled with cruelty. Then God looked upon the earth, and behold, it was corrupt: for all flesh had corrupt his way upon the earth. And God said unto Noah, An end of all flesh is come before me: for the earth is filled with cruelty through them: and behold, I will destroy them with the earth. Make thee an Ark of pine trees: thou shalt make cabins in the Ark, and shalt pitch it within and without with pitch. And thus shalt thou make it: The length of the Ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make in the Ark, and in a cubit shalt thou finish it above, and the door of the Ark shalt thou set in the side thereof: thou shalt make it with the lower, second and third room. And I, behold, I will bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life under the heaven: all that is in the earth shall perish. But with thee will I establish my covenant, and thou shalt go into the Ark, thou, and thy sons, and thy wife, and thy sons wives with thee. And of every living thing, of all flesh two of every sort shalt thou cause to come into the Ark, to keep them alive with thee: they shall be male and female. Of the fowls, after their kind, and of the cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, that thou mayest keep them alive. And take thou with thee of all meat that is

eaten: and thou shalt gather it to thee, that it may be meat for thee and for them. Noah therefore did according unto all, that God commanded him: even so did he.

And the Lord said unto Noah, Enter thou and all thine house into the Ark: for thee have I seen righteous before me in this age. Of every clean beast thou shalt take to thee by sevens, the male & his female: but of unclean beasts by couples, the male & his female. Of the fowls also of the heaven by sevens, male and female, to keep seed alive upon the whole earth. For seven days hence I will cause it rain upon the earth forty days and forty nights, and all the substance that I have made, will I destroy from off the earth. Noah therefore did according unto all that the Lord commanded him. And Noah was six hundred years old, when the flood of waters was upon the earth. So Noah entered and his sons, and his wife, & his sons wives with him into the Ark, because of the waters of the flood. Of the clean beasts, and of the unclean beasts, and of the fowls, and of all that creepeth upon the earth, There came two and two unto Noah into the Ark, male and female, as God had commanded Noah. And so after seven days the waters of the flood were upon the earth. In the six hundred year of Noah's life in the second month, the seventh day of the month, in the same day were all the fountains of the great deep broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights. In the self same day entered Noah with Shem, and Ham and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them into the Ark. They and every beast after his kind, and all cattle after their kind, and every thing that creepeth and moveth upon the earth after his kind, and every fowl after his kind, even every bird of every feather. For they came to Noah into ye Ark, two and two, of all flesh wherein is ye breath of life. And they entering in, came male and female of all flesh, as God had commanded him: and the Lord shut him in. Then ye flood was forty days upon the earth, and the waters were increased, and bare up the Ark, which was lift up above the earth. The waters also waxed strong, and were increased exceedingly upon the earth, and the Ark went upon the waters. The waters prevailed so exceedingly upon the earth, that all the high mountains, that are under the whole heaven, were covered. Fifteen cubits upward did the waters prevail, when the mountains were covered. Then all flesh perished that moved upon the earth, both fowl and cattle and beast, and every thing that creepeth and moveth upon the earth, and every man. Every thing in whose nostrils the spirit of life did breathe, whatsoever they were in the dry land, they died. So he destroyed every thing that was upon the earth, from man to beast, to ye creeping thing, and to the fowl of the heaven: they were even destroyed from the earth; Noah only remained; & they that were with him in ye Ark. And the waters prevailed upon the earth an hundred and fifty days.

Now God remembered Noah and every beast, and all the cattle that was with him in the Ark: therefore God made a wind to pass upon the earth, and the waters ceased. The

fountains also of the deep and the windows of heaven were stopped and the rain from heaven was restrained, and the waters returned from above the earth, going and returning: and after the end of the hundred and fiftieth day the waters abated. And in the seventh month, in the seventeenth day of the month, the Ark rested upon the mountains of Ararat. And the waters were going and decreasing until the tenth month: in the tenth month, and in the first day of the month were the tops of the mountains seen. So after forty days, Noah opened the window of the Ark, which he had made, and sent forth a raven, which went out going forth and returning, until the waters were dried up upon the earth. Again he sent a dove from him, that he might see if the waters were diminished from off the earth. But the dove found no rest for the sole of her foot: therefore she returned unto him into the Ark (for the waters were upon the whole earth) and he put forth his hand, and received her, and took her to him into the Ark. And he abode yet other seven days, and again he sent forth the dove out of the Ark. And the dove came to him in ye evening, and lo, in her mouth was an olive leaf that she had plucked: whereby Noah knew that the waters were abated from off the earth. Notwithstanding he waited yet other seven days, and sent forth the dove, which returned not again unto him any more. And in the six hundred and one year, in the first day of the first month the waters were dryed up from off the earth: and Noah removed the covering of the Ark and looked, and behold, the upper part of the ground was dry. And in the second month, in the seven & twentieth day of the month was the earth dry.

Then God spake to Noah, saying, Go forth of the Ark, thou & thy wife, and thy sons and thy sons wives with thee. Bring forth with thee every beast that is with thee, of all flesh, both fowl and cattle, and every thing that creepeth and moveth upon the earth, that they may breed abundantly in ye earth, and bring forth fruit & increase upon ye earth. So Noah came forth, and his sons, and his wife, and his sons wives with him. Every beast, every creeping thing, and every fowl, all that moveth upon the earth after their kinds went out of the Ark. Then Noah built an altar to the Lord & took of every clean beast, & of every clean fowl, and offered burnt offerings upon the altar. And the Lord smelled a savour of rest, and the Lord said in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans heart is evil, even from his youth: neither will I smite any more all things living, as I have done. Hereafter seed time & harvest, & cold and heat, and summer and winter, and day and night shall not cease, so long as ye earth remaineth.

And God blessed Noah and his sons, and said to them, Bring forth fruit, and multiply, and replenish the earth. Also the fear of you, and the dread of you shall be upon every beast of the earth, and upon every fowl of the heaven, upon all that moveth on the earth, and upon all the fishes of the sea: into your hand are they delivered. Every thing that moveth and liveth, shall be meat for you: as the green herb, have I given you all things.

But flesh with the life thereof, I mean, with the blood thereof, shall ye not eat. For surely I will require your blood, wherein your lives are: at the hand of every beast will I require it: and at the hand of man, even at the hand of a mans brother will I require the life of man. Who so sheddeth mans blood, by man shall his blood be shed: for in the image of God hath he made man. But bring ye forth fruit & multiply: grow plentifully in the earth, and increase therein. God spake also to Noah & to his sons with him, saying, Behold, I, even I establish my covenant with you, and with your seed after you, and with every living creature that is with you, with the fowl, with the cattle, and with every beast of the earth with you, from all that go out of the Ark, unto every beast of the earth. And my covenant will I establish with you, that from henceforth all flesh shall not be rooted out by ye waters of the flood, neither shall there be a flood to destroy the earth any more. Then God said, This is the token of the covenant which I make between me and you, and between every living thing, that is with you unto perpetual generations. I have set my bow in the cloud, and it shall be for a sign of the covenant between me and the earth. And when I shall cover the earth with a cloud, and the bow shall be seen in the cloud, then will I remember my covenant, which is between me and you, and between every living thing in all flesh, and there shall be no more waters of a flood to destroy all flesh. Therefore the bow shall be in the cloud, that I may see it, and remember the everlasting covenant between God, and every living thing in all flesh that is upon the earth. God said yet to Noah, This is the sign of the covenant, which I have established between me and all flesh that is upon the earth.

Now the sons of Noah going forth of the Ark, were Shem and Ham and Japheth; Ham is the father of Canaan. These are the three sons of Noah, and of them was the whole earth overspread. Noah also began to be an husband man and planted a vineyard. And he drunk of ye wine and was drunken, & was uncovered in the midst of his tent. And when Ham the father of Canaan saw the nakedness of his father, he told his two brethren without. Then took Shem & Japheth a garment, and put it upon both their shoulders, and went backward, and covered the nakedness of their father with their faces backward: so they saw not their father's nakedness. Then Noah awoke from his wine, and knew what his younger son had done unto him, and said, Cursed be Canaan: a servant of servants shall he be unto his brethren. He said moverover, blessed be the Lord God of Shem, and let Canaan be his servant. God pursuade Japheth, that he may dwell in the tents of Shem, and let Canaan be his servant. And Noah lived after the flood three hundred and fifty years. So all the days of Noah were nine hundred and fifty years: and he died.

Now these are the generations of the sons of Noah, Shem, Ham and Japheth: unto whom sons were borne after the flood. The sons of Japheth were Gomer and Magog, and Madai, and Iauan, and Tubal, and Meshech, and Tiras. And the sons of Gomer, Ashkenaz, and Riphath, and Togarmah. Also the sons of Iauan, Elishah and Tarshish,

Kittim, and Dodanim. Of these were the yles of the Gentiles divided in their lands, every man after his tongue, and after their families in their nations. Moreover, ye sons of Ham were Cush, and Mizraim, and Put, and Canaan. And the sons of Cush, Seba and Havilah, and Sabtah, and Raamah, and Sabtecha: also the sons of Raamah were Sheba and Dedan. And Cush begat Nimrod, who began to be mighty in the earth. He was a mighty hunter before the Lord. wherefore it is said, As Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land came Asshur, and built Nineveh, and the city Rehoboth, and Calah: Resen also between Nineveh and Calah: this is a great city. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim. Pathrusim also, & Casluhim (out of whom came the Philistims) and Caphtorims. Also Canaan begat Zidon his first borne, and Heth, and Jebusi, and Emori, and Girgashi, and Hiui, and Arki, and Sini, and Aruadi, and Zemari, and Hamathi: and afterwarde were the families of the Canaanites spread abroade. Then the border of the Canaanites was from Zidon, as thou comest to Gerar until Azzah, and as thou goest unto Sodom, & Gomorrah, and Admah, and Zeboijm, even unto Lasha. These are the sons of Ham according to their families, according to their tongues in their countries and in their nations. Unto Shem also the father of all the sons of Eber, and elder brother of Japheth were children borne. The sons of Shem were Elam and Asshur, and Arpachshad, and Lud, and Aram. And the sons of Aram, Uz and Hul, and Gether and Mash. Also Arpachshad begat Shelah, and Shelah begat Eber. Unto Eber also were borne two sons: the name of the one was Peleg: for in his days was the earth divided: and his brothers name was Joktan. Then Joktan begat Almodad and Sheleph, and Hazarmaueth, and Jerah, and Hadoram, and Uzal, and Dicklah, and Obal, and Abimael, and Sheba, and Ophir, and Havilah, and Jobab: all these were the sons of Joktan. And their dwelling was from Mesha, as thou goest unto Sephar a mount of the East. These are the sons of Shem according to their families, according to their tongues, in their countries and nations. These are the families of the sons of Noah, after their generations among their people: and out of these were the nations divided in the earth after the flood.

Then the whole earth was of one language and one speech. And as they went from the East, they found a plain in the land of Shinar, and there they abode. And they said one to another, Come, let us make brick, and burn it in the fire. So they had brick for stone, and slime had they in stead of mortar. Also they said, Go to, let us build us a city and a tower, whose top may reach unto the heaven, that we may get us a name, lest we be scattered upon the whole earth. But the Lord came down, to see the city and tower, which the sons of men built. And the Lord said, Behold, the people is one, and they all have one language, and this they begin to do, neither can they now be stopped from whatsoever they have imagined to do. Come on, let us go down, and there confound

their language, that every one perceive not another's speech. So ye Lord scattered them from thence upon all the earth, & they left off to build the city. Therefore the name of it was called Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them upon all the earth.

These are the generations of Shem: Shem was an hundred year old, & begat Arpachshad two year after the flood. And Shem lived, after he begat Arpachshad, five hundred years, and begat sons and daughters. Also Arpachshad lived five and thirty years, and begat Shelah. And Arpachshad lived, after he begat Shelah, four hundred and three years, and begat sons and daughters. And Shelah lived thirty years, and begat Eber. So Shelah lived, after he begat Eber, four hundred and three years, and begat sons and daughters. Likewise Eber lived four & thirty years, and begat Peleg. So Eber lived, after he begat Peleg, four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years, and begat Reu. And Peleg lived, after he begat Reu, two hundred and nine years, and begat sons and daughters. Also Reu lived two and thirty years, and begat Serug. So Reu lived, after he begat Serug, two hundred & seven years, and begat sons and daughters. Moreover Serug lived thirty years, and begat Nahor. And Serug lived, after he begat Nahor, two hundred years, and begat sons and daughters. And Nahor lived nine and twenty years, and begat Terah. So Nahor lived, after he begat Terah, an hundred and nineteen years, and begat sons and daughters. So Terah lived seventy years, and begat Abram, Nahor, and Haran. Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran: and Haran begat Lot. Then Haran died before Terah his father in the land of his nativity, in Ur of the Caldees. So Abram and Nahor took them wives. The name of Abrams wife was Sarai, & the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. But Sarai was barren, and had no child. Then Terah took Abram his son, and Lot the son of Haran, his sons son, and Sarai his daughter-in-law, his son Abrams wife: and they departed together from Ur of the Caldees, to go into the land of Canaan, and they came to Haran, and dwelt there. So the days of Terah were two hundred and five years, and Terah died in Haran.

For the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house unto the land that I will shew thee. And I will make of thee a great nation, and will bless thee, and make thy name great, and thou shalt be a blessing. I will also bless them that bless thee, and curse them that curse thee, and in thee shall all families of the earth be blessed. So Abram departed, even as ye Lord spake unto him, and Lot went with him. (And Abram was seventy and five year old, when he departed out of Haran) Then Abram took Sarai his wife, & Lot his brothers son, and all their substance that they possessed, and the souls that they had gotten in Haran, & they departed, to go to the land of Canaan: & to the land of Canaan they came. So Abram passed through the land unto the place of Shechem, and unto the plain of Moreh (and the

Canaanite was then in ye land) And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; there built he an altar unto the Lord, which appeared unto him. Afterward removing thence unto a mountain Eastward from Beth-el, he pitched his tent having Beth-el on the West side, & Haai on the East: and there he built an altar unto the Lord, and called on the Name of the Lord. Again Abram went forth going & journeying toward the South.

Then there came a famine in the land: therefore Abram went down into Egypt to sojourn there: for there was a great famine in the land. And when he drew near to enter into Egypt, he said to Sarai his wife, Behold now, I know that thou art a fair woman to look upon: Therefore it will come to pass, that when the Egyptians see thee, they will say, She is his wife: so will they kill me, but they will keep thee alive. Say, I pray thee, that thou art my sister, that I may fare well for thy sake, & that my life may be preserved by thee. Now when Abram was come into Egypt, the Egyptians beheld the woman: for she was very fair. And the Princes of Pharaoh saw her, and commended her unto Pharaoh: so the woman was taken into Pharaoh's house: Who entreated Abram well for her sake, and he had sheep, and beeves, and he asses, and men servants and maid servants, and she asses, and camels. But the Lord plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife. Then Pharaoh called Abram, and said, Why hast thou done this unto me? Wherefore didst thou not tell me, that she was thy wife? Why saidst thou, She is my sister, that I should take her to be my wife? Now therefore behold thy wife, take her and go thy way. And Pharaoh gave men commandment concerning him: and they conveyed him forth, and his wife, and all that he had.

Then Abram went up from Egypt, he, and his wife, and all that he had, and Lot with him toward the South. And Abram was very rich in cattle, in silver and in gold. And he went on his journey from ye South toward Beth-el, to the place where his tent had been at ye beginning, between Beth-el & Haai, unto the place of the altar, which he had made there at the first: and there Abram called on the Name of the Lord. And Lot also, who went with Abram, had sheep, and cattle and tents, so that the land could not bare them, that they might dwell together: for their substance was great, so that they could not dwell together. Also there was debate between ye herdsmen of Abrams cattle, & the herdsmen of Lots cattle. (and the Canaanites and the Perizzites dwelt at that time in the land.) Then said Abram unto Lot, Let there be no strife, I pray thee, between thee and me, neither between mine herdsmen & thine herdsmen: for we be brethren. Is not the whole land before thee? depart I pray thee from me: if thou wilt take the left hand, then I will go to the right: or if thou go to the right hand, then I will take the left. So when Lot lifted up his eyes, he saw that all the plain of Jordan was watered every where: (for before the Lord destroyed Sodom and Gomorrah, it was as the garden of the Lord, like the land of Egypt, as thou goest unto Zoar) Then Lot chose unto him all the plain of Jordan, and

took his journey from the East: and they departed the one from the other. Abram dwelt in the land of Canaan, and Lot abode in the cities of the plain, and pitched his tent even to Sodom. Now the men of Sodom were wicked and exceeding sinners against the Lord.

Then the Lord said unto Abram, (after that Lot was departed from him) Lift up thine eyes now, and look from the place where thou art, Northward, and Southward, and Eastward, and Westward: For all the land, which thou seest, will I give unto thee and to thy seed for ever, and I will make thy seed, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed be numbered. Arise, walk through the land, in ye length thereof, and breadth thereof: for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto ye Lord.

And in the days of Amraphel King of Shinar, Arioch King of Ellasar, Chedor-laomer King of Elam, and Tidal king of the nations: These men made warre with Bera King of Sodom, and with Birsha King of Gomorrah, Shinab King of Admah, and Shemeber King of Zeboiim, and the King of Bela, which is Zoar. All these joined together in the vale of Siddim, which is the salt Sea. Twelve year were they subject to Chedor-laomer, but in the thirteenth year they rebelled. And in the fourteenth year came Chedor-laomer, and the Kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, and the Horites in their mount Seir, unto the plain of Paran, which is by the wilderness. And they returned and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelt in Hazezon-tamar. Then went out the King of Sodom, and the King of Gomorrah, and the King of Admah, and the King of Zeboiim, and the King of Bela, which is Zoar: and they joined battle with them in the vale of Siddim: To wit, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: four Kings against five. Now the vale of Siddim was full of slime pits, & the Kings of Sodom & Gomorrah fled and fell there: and ye residue fled to the mountain. Then they took all the substance of Sodom and Gomorrah, and all their vitals and went their way. They took Lot also Abrams brothers son and his substance (for he dwelt at Sodom) and departed. Then came one that had escaped, and told Abram the Ebrew, which dwelt in the plain of Mamre ye Amorite, brother of Eshcol, & brother of Aner, which were confederate with Abram. When Abram heard that his brother was taken, he brought forth of them that were borne and brought up in his house, three hundred and eighteen, and pursued them unto Dan. Then he, and his servants divided them selves against them by night, & smote them and pursued them unto Hobah, which is on the left side of Damascus, and he recovered all the substance, and also brought again his brother Lot, & his goods, and the women also and the people. After that he returned from the slaughter of Chedor-laomer, and of the Kings that were with him,

came the King of Sodom forth to meet him in the valley of Shaveh, which is the Kings dale. And Melchi-zedek King of Shalem brought forth bread and wine: and he was a Priest of the most high God. Therefore he blessed him, saying, Blessed art thou, Abram, of God most high possessor of heaven and earth, and blessed be the most high God, which hath delivered thine enemies into thine hand. And Abram gave him tythe of all. Then the King of Sodom said to Abram, Give me the persons, and take the goods to thy self. And Abram said to the King of Sodom, I have lift up mine hand unto the Lord the most high God possessor of heaven and earth, that I will not take of all that is thine, so much as a thread or shoelatchet, lest thou shouldest say, I have made Abram rich, save only that, which the young men have eaten, and the parts of the men which went with me, Aner, Eshcol, and Mamre: let them take their parts.

After these things, the word of the Lord came unto Abram in a vision, saying, Fear not, Abram, I am thy buckler, and thine exceeding great reward. And Abram said, O Lord God, what wilt thou give me, seeing I go childless, and the steward of mine house is this Eliezer of Damascus? Again Abram said, Behold, to me thou hast given no seed: wherefore lo, a servant of mine house shall be mine heir. Then behold, the word of the Lord came unto him, saying, This man shall not be thine heir, but one that shall come out of thine own bowels, he shall be thine heir. Moreover he brought him forth and said, look up now unto heaven, and tell ye stars, if thou be able to number them: and he said unto him, So shall thy seed be. And Abram believed the Lord, and he counted that to him for righteousness. Again he said unto him, I am the Lord, that brought thee out of Ur of the Caldees, to give thee this land to inherit it. And he said, O Lord God, whereby shall I know that I shall inherit it? Then he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, a turtle dove also and a pigeon. So he took all these unto him, and divided them into the midst, & laid every piece one against an other: but the birds divided he not. Then fowls fell on the carcasses, and Abram drove them away. And when the sun went down, there fell an heavy sleep upon Abram: and lo, a very fearful darkness fell upon him. Then he said to Abram, Know for a surety, that thy seed shall be a stranger in a land, that is not theirs, four hundred years, and shall serve them: & they shall entreat them evil. Notwithstanding the nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. But thou shalt go unto thy father's in peace, and shalt be buried in a good age. And in the fourth generation they shall come hither again: for the wickedness of the Amorites is not yet full. Also when the sun went down, there was a darkness: & behold, a smoking furnace, and a firebrand, which went between those pieces. In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. The Kenites, and the

Kenizites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, the Amorites also, and the Canaanites, and the Girgashites, and the Jebusites.

Now Sarai Abrams wife bare him no children, and she had a maid an Egyptian, Hagar by name. And Sarai said unto Abram, Behold now, the Lord hath restrained me from child bearing. I pray thee go in unto my maid: it may be that I shall receive a child by her; Abram obeyed the voice of Sarai. Then Sarai Abrams wife took Hagar her maid the Egyptian, after Abram had dwelt ten year in the land of Canaan, and gave her to her husband Abram for his wife. And he went in unto Hagar, & she conceived; when she saw that she had conceived, her dame was despised in her eyes. Then Sarai said to Abram, Thou dost me wrong. I have given my maid into thy bosom, and she seeth that she hath conceived, and I am despised in her eyes: the Lord judge between me and thee. Then Abram said to Sarai, Behold, thy maid is in thine hand: do with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her. But the Angel of the Lord found her beside a fountain of water in the wilderness by the fountain in the way to Shur, and he said, Hagar Sarai's maid, whence comest thou? and whither wilt thou go? And she said, I fly from my dame Sarai. Then the Angel of the Lord said to her, Return to thy dame, and humble thy self under her hands. Again the Angel of the Lord said unto her, I will so greatly increase thy seed, that it shall not be numbered for multitude. Also the Angel of the Lord said unto her, See, thou art with child, and shalt bare a son, and shalt call his name Ishmael: for the Lord hath heard thy tribulation. And he shall be a wild man: his hand shall be against every man, and every mans hand against him. and he shall dwell in the presence of all his brethren. Then she called the name of the Lord, that spake unto her, Thou God lookest on me: for she said, Have I not also here looked after him that seeth me? Wherefore the well was called, Beerlahai-roi. lo, it is between Kadesh and Bered. And Hagar bare Abram a son, and Abram called his sons name, which Hagar bare, Ishmael. And Abram was four score and six year old, when Hagar bare him Ishmael.

When Abram was ninety year old and nine, the Lord appeared to Abram, and said unto him, I am God all sufficient. walk before me, and be thou upright, and I will make my covenant between me and thee, & I will multiply thee exceedingly. Then Abram fell on his face, and God talked with him, saying, Behold, I make my covenant with thee, and thou shalt be a father of many nations, neither shall thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations have I made thee. Also I will make thee exceeding fruitful, and will make nations of thee: yea, Kings shall proceed of thee. Moreover I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be God unto thee and to thy seed after thee. And I will give thee and thy seed after thee the land, wherein thou art a stranger, even all the land of Canaan, for an everlasting possession, and I will be

their God. Again God said unto Abraham, Thou also shalt keep my covenant, thou, and thy seed after thee in their generations. This is my covenant which ye shall keep between me & you, & thy seed after thee, Let every man child among you be circumcised: That is, ye shall circumcise the foreskin of your flesh, and it shall be a sign of the covenant between me and you. And every man child of eight days old among you, shall be circumcised in your generations, as well he that is borne in thine house, as he that is bought with money of any stranger, which is not of thy seed. He that is borne in thine house, & he that is bought with thy money, must needs be circumcised: so my covenant shall be in your flesh for an everlasting covenant. But the uncircumcised man child, in whose flesh the foreskin is not circumcised, even that person shall be cut off from his people, because he hath broken my covenant. Afterward God said unto Abraham, Sarai thy wife shalt thou not call Sarai, but Sarah shall be her name. And I will bless her, & will also give thee a son of her, yea, I will bless her, and she shall be the mother of nations: Kings also of people shall come of her.

Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be borne unto him, that is an hundred year old? and shall Sarah that is ninety year old bare? And Abraham said unto God, Oh, that Ishmael might live in thy sight. Then God said, Sarah thy wife shall bare thee a son in deed, and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as concerning Ishmael, I have heard thee: lo, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make a great nation of him. But my covenant will I establish with Isaac, which Sarah shall bare unto thee, the next year at this season. And he left off talking with him, and God went up from Abraham. Then Abraham took Ishmael his son and all that were borne in his house, and all that was bought with his money, that is, every man child among the men of Abraham's house, and he circumcised the foreskin of their flesh in that self same day, as God had commanded him. Abraham also himself was ninety year old and nine, when the foreskin of his flesh was circumcised. And Ishmael his son was thirteen year old, when the foreskin of his flesh was circumcised. The self same day was Abraham circumcised, and Ishmael his son: And all the men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him.

Again the Lord appeared unto him in the plain of Mamre, as he sat in his tent door about the heat of the day. And he lift up his eyes, and looked: and lo, three men stood by him, and when he saw them, he ran to meet them from the tent door, and bowed himself to the ground. And he said, Lord, if I have now found favour in thy sight, go not, I pray thee, from thy servant. Let a little water, I pray you, be brought, and wash your feet, and rest your selves under the tree. And I will bring a morsel of bread, that you may comfort your hearts, afterward ye shall go your ways: for therefore are ye come to your servant;

they said, Do even as thou hast said. Then Abraham made haste into the tent unto Sarah, and said, Make ready at once three measures of fine meal: knead it, and make cakes upon the hearth. And Abraham ran to the beasts, and took a tender and good calf, and gave it to the servant, who hasted to make it ready. And he took butter and milk, and the calf, which he had prepared, and set before them, and stood himself by them under the tree, and they did eat. Then they said to him, Where is Sarah thy wife? And he answered, Behold, she is in the tent. And he said, I will certainly come again unto thee according to ye time of life: and lo, Sarah thy wife shall have a son; Sarah heard in the tent door, which was behind him. (Now Abraham and Sarah were old and stricken in age, and it ceased to be with Sarah after the manner of women.) Therefore Sarah laughed within her self, saying, After I am waxed old, and my lord also, shall I have lust? And ye Lord said unto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly bare a child, which am old? (Shall any thing be hard to the Lord? at the time appointed will I return unto thee, even according to the time of life, and Sarah shall have a son.) But Sarah denied, saying, I laughed not: for she was afraid; he said, It is not so: for thou laughedst.

Afterward the men did rise up from thence and looked toward Sodom: and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do, Seeing that Abraham shall be in deed a great and a mighty nation, and all the nations of the earth shall be blessed in him? For I know him that he will command his sons and his household after him, that they keep the way of the Lord, to do righteousness and judgment, that the Lord may bring upon Abraham that he hath spoken unto him. Then the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is exceeding grievous, I will go down now, and see whether they have done altogether according to that cry which is come unto me: and if not, that I may know. And the men turned thence and went toward Sodom: but Abraham stood yet before the Lord. Then Abraham drew near, & said, Wilt thou also destroy the righteous with the wicked? If there be fifty righteous within the city, wilt thou destroy and not spare the place for the fifty righteous that are therein? Be it far from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be even as the wicked, be it far from thee. shall not the judge of all the world do right? And the Lord answered, If I shall find in Sodom fifty righteous within the city, then will I spare all the place for their sakes. Then Abraham answered and said, Behold now, I have begun to speak unto my Lord, and I am but dust and ashes. If there shall lacke five of fifty righteous, wilt thou destroy all the city for five? And he said, If I find there five and forty, I will not destroy it. And he yet spake to him again, and said, What if there shall be found forty there? Then he answered, I will not do it for forties sake. Again he said, Let not my Lord now be angry, that I speak, What if thirty be found there? Then he said, I will not do it, if I find thirty there. Moreover he said, Behold, now I have begone to

speak unto my Lord, What if twenty be found there? And he answered, I will not destroy it for twenties sake. Then he said, Let not my Lord be now angry, and I will speak but this once, What if ten be found there? And he answered, I will not destroy it for tens sake. And the Lord went his way when he had left communing with Abraham, and Abraham returned unto his place.

And in the evening there came two Angels to Sodom: and Lot sat at the gate of Sodom, and Lot saw them, and rose up to meet them, and he bowed himself with his face to the ground. And he said, See my Lords, I pray you turn in now into your servants house, and tarry all night, and wash your feet, & ye shall rise up early and go your ways. Who said, Nay, but we will abide in the street all night. Then he pressed upon them earnestly, and they turned in to him, and came to his house, and he made them a feast, and did bake unleavened bread, and they did eat. But before they went to bed, the men of the city, even the men of Sodom compassed the house round about from the young even to the old, all the people from all quarters. Who crying unto Lot said to him, Where are the men, which came to thee this night? Bring them out unto us that we may know them. Then Lot went out at the door unto them, and shut the door after him, and said, I pray you, my brethren, do not so wickedly. Behold now, I have two daughters, which have not known man: them will I bring out now unto you, and do to them as seemeth you good: only unto these men do nothing: for therefore are they come under the shadow of my roof. Then they said, Away hence, and they said, He is come alone as a stranger, and shall he judge and rule? We will now deal worse with thee then with them. So they pressed sore upon Lot himself, and came to break the door. But the men put forth their hand and pulled Lot into the house to them & shut to ye door. Then they smote the men that were at the door of the house with blindness both small and great, so that they were weary in seeking the door. Then the men said unto Lot, Whom hast thou yet here? Either son-in-law, or thy sons, or thy daughters, or whatsoever thou hast in the city, bring it out of this place. For we will destroy this place, because the cry of them is great before the Lord, and the Lord hath sent us to destroy it. Then Lot went out and spake unto his sons-in-law, which married his daughters, and said, Arise, get you out of this place: for the Lord will destroy the city: but he seemed to his sons-in-law as though he had mocked. And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters which are here, lest thou be destroyed in the punishment of the city. And as he prolonged the time, the men caught both him and his wife, and his two daughters by the hands (the Lord being merciful unto him) and they brought him forth, and set him without the city. And when they had brought them out, the Angel said, Escape for thy life: look not behind thee, neither tarry thou in all the plain: escape into ye mountain, least thou be destroyed. And Lot said unto them, Not so, I pray thee, my Lord. Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which

thou hast shewed unto me in saving my life: and I cannot escape in the mountain, least some evil take me, and I die. See now this city hereby to flee unto, which is a little one: Oh let me escape thither: is it not a little one, and my soul shall live? Then he said unto him, Behold, I have received thy request also concerning this thing, that I will not overthrow this city, for the which thou hast spoken. Haste thee, save thee there: for I can do nothing till thou be come thither. Therefore the name of the city was called Zoar. The sun did rise upon the earth, when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone, & fire from the Lord out of heaven, and overthrew those cities and all the plain, and all the inhabitants of the cities; and that that grew upon the earth. Now his wife behind him looked back, and she became a pillar of salt.

And Abraham rising up early in ye morning went to the place, where he had stand before the Lord, and looking toward Sodom and Gomorrah and toward all the land of the plain, behold, he saw the smoke of the land mounting up as the smoke of a furnace. But yet when God destroyed the cities of the plain, God thought upon Abraham, and sent Lot out from the midst of the destruction, when he overthrew the cities, wherein Lot dwelt.

Then Lot went up from Zoar, & dwelt in the mountain with his two daughters: for he feared to tarry in Zoar, but dwelt in a cave, he, and his two daughters. And the elder said unto the younger, Our father is old, and there is not a man in the earth, to come in unto us after the manner of all ye earth. Come, we will make our father drink wine, and lie with him, that we may preserve seed of our father. So they made their father drink wine that night, and the elder went and lay with her father: but he perceived not, neither when she lay down, neither when she rose up. And on the morrow the elder said to the younger, Behold, yesternight lay I with my father: let us make him drink wine this night also, and go thou and lie with him, that we may preserve seed of our father. So they made their father drink wine that night also, and the younger arose, & lay with him, but he perceived not, when she lay down, neither when she rose up. Thus were both the daughters of Lot with child by their father. And the elder bare a son, and she called his name Moab: the same is the father of the Moabites unto this day. And the younger bare a son also, and she called his name Ben-ammi: the same is the father of the Ammonites unto this day.

Afterward Abraham departed thence toward the South country and dwelt between Cadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, She is my sister. Then Abimelech King of Gerar sent and took Sarah. But God came to Abimelech in a dream by night, and said to him, Behold, thou art but dead, because of the woman, which thou hast taken: for she is a mans wife. (Notwithstanding Abimelech had not yet come near her) And he said, Lord, wilt thou slay even the righteous nation? Said not he unto me, She is my sister? yea, and she her self said, He is my brother: with

an upright mind, and innocent hands have I done this. And God said unto him by a dream, I know that thou didst this even with an upright mind, and I kept thee also that thou shouldest not sin against me: therefore suffered I thee not to touch her. Now then deliver the man his wife again: for he is a Prophet, and he shall pray for thee that thou mayest live: but if thou deliver her not again, be sure that thou shalt die the death, thou, and all that thou hast. Then Abimelech rising up early in ye morning, called all his servants, and told all these things unto them, and the men were sore afraid. Afterward Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom this great sin? thou hast done things unto me that ought not to be done. So Abimelech said unto Abraham, What sawest thou that thou hast done this thing? Then Abraham answered, Because I thought thus, Surely the fear of God is not in this place, and they will slay me for my wives sake. Yet in very deed she is my sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife. Now when God caused me to wander out of my father's house, I said then to her, This is thy kindness that thou shalt shew unto me in all places where we come, Say thou of me, He is my brother. Then took Abimelech sheep & beeves, & men servants, & women servants, & gave them unto Abraham, and restored him Sarah his wife. And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee. Likewise to Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is the veil of thine eyes to all that are with thee, and to all others: and she was thus reproved. Then Abraham prayed unto God, and God healed Abimelech, and his wife, and his women servants: and they bare children. For the Lord had shut up every womb of the house of Abimelech, because of Sarah Abraham's wife.

Now the Lord visited Sarah, as he had said, and did unto her according as he had promised. For Sarah conceived, and bare Abraham a son in his old age, at the same season that God told him. And Abraham called his sons name that was borne unto him, which Sarah bare him, Isaac. Then Abraham circumcised Isaac his son, when he was eight days old, as God had commanded him. So Abraham was an hundred year old, when his son Isaac was borne unto him. Then Sarah said, God hath made me to rejoice: all that hear will rejoice with me. Again she said, Who would have said to Abraham, that Sarah should have given children suck? for I have borne him a son in his old age. Then the child grew and was weaned: and Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian (which she had borne unto Abraham) mocking. Wherefore she said unto Abraham, Cast out this bond woman and her son: for ye son of this bond woman shall not be heir with my son Isaac. And this thing was very grievous in Abraham's sight, because of his son. But God said unto Abraham, Let it not be grievous in thy sight for the child, and for thy bond woman: in all

that Sarah shall say unto thee, hear her voice: for in Isaac shall thy seed be called. As for the son of the bond woman, I will make him a nation also, because he is thy seed. So Abraham arose up early in ye morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child also, and sent her away: who departing wandered in the wilderness of Beer-sheba. And when the water of the bottle was spent, she cast the child under a certain tree. Then she went and sat her over against him a far off about a bow shoot: for she said, I will not see the death of the child; she sat down over against him, and lift up her voice and wept. Then God heard the voice of ye child, and the Angel of God called to Hagar from heaven, and said unto her, What aileth thee, Hagar? fear not, for God hath heard the voice of the child where he is. Arise, take up the child, and hold him in thine hand: for I will make of him a great people. And God opened her eyes, and she saw a well of water. so she went and filled the bottle with water, and gave the boy drink. So God was with the child, and he grew and dwelt in the wilderness, and was an archer. And he dwelt in the wilderness of Paran, and his mother took him a wife out of the land of Egypt.

And at that same time Abimelech and Phichol his chief captain spake unto Abraham, saying, God is with thee in all that thou dost. Now therefore swear unto me here by God, that thou wilt not hurt me, nor my children, nor my children's children: thou shalt deal with me, and with the country, where thou hast been a stranger, according unto the kindness that I have shewed thee. Then Abraham said, I will swear. And Abraham rebuked Abimelech for a well of water, which Abimelech’s servants had violently taken away. And Abimelech said, I know not who hath done this thing: also thou toldest me not, neither heard I of it but this day. Then Abraham took sheep and beeves, and gave them unto Abimelech: and they two made a covenant. And Abraham set seven lambs of the flock by themselves. Then Abimelech said unto Abraham, What mean these seven lambs, which thou hast set by themselves? And he answered, Because thou shalt receive of mine hand these seven lambs, that it may be a witness unto me, that I have digged this well. Wherefore the place is called Beer-sheba, because there they both swore. Thus made they a covenant at Beer-sheba: afterward Abimelech and Phichol his chief captain rose up, and turned again unto the land of the Philistims. And Abraham planted a grove in Beer-sheba, and called there on the Name of ye Lord, the everlasting God. And Abraham was a stranger in the Philistims land a long season.

And after these things God did prove Abraham, and said unto him, Abraham. Who answered, Here am I. And he said, Take now thine only son Isaac whom thou lovest, and get thee unto the land of Moriah, and offer him there for a burnt offering upon one of the mountains, which I will shew thee. Then Abraham rose up early in the morning, and saddled his ass, and took two of his servants with him, and Isaac his son, and clove wood for the burnt offering, and rose up & went to the place, which God had told him.

Then the third day Abraham lift up his eyes, and saw the place afar off, and said unto his servants, Abide you here with the ass: for I and the child will go yonder and worship, and come again unto you. Then Abraham took the wood of the burnt offering, and layed it upon Isaac his son, and he took the fire in his hand, and the knife: and they went both together. Then spake Isaac unto Abraham his father, and said, My father; he answered, Here am I, my son; he said, Behold the fire & the wood, but where is the lamb for ye burnt offering? Then Abraham answered, My son, God will provide him a lamb for a burnt offering: so they went both together. And when they came to the place which God had shewed him, Abraham built an altar there, & couched ye wood, and bound Isaac his son and laid him on the altar upon the wood. And Abraham stretching forth his hand, took the knife to kill his son. But the Angel of the Lord called unto him from heaven, saying, Abraham, Abraham; he answered, Here am I. Then he said, Lay not thine hand upon the child, neither do any thing unto him: for now I know that thou fearest God, seeing for my sake thou hast not spared thine only son. And Abraham lifting up his eyes, looked: and behold, there was a ram behind him caught by the horns in a bush. then Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place, Jehovah-Jireh. as it is said this day, In the mount will the Lord be seen. And the Angel of the Lord cried unto Abraham from heaven the second time, and said, By my self have I sworn (saith ye Lord) because thou hast done this thing, and hast not spared thine only son, therefore will I surely bless thee, and will greatly multiply thy seed, as the stars of the heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Then turned Abraham again unto his servants, and they rose up & went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

And after these things one told Abraham, saying, Behold Milcah, she hath also borne children unto thy brother Nahor: To wit, Uz his eldest son, and Buz his brother, and Kemuel the father of Aram, and Chesed and Hazo, and Pildash, and Jidlaph, and Bethuel. And Bethuel begat Rebekah: these eight did Milcah bare to Nahor Abraham's brother. And his concubine called Reumah, she bare also Tebah, and Gahan, and Thahash and Maachah.

When Sarah was an hundred twenty and seven year old (so long lived she). Then Sarah died in Kiriath-arba: the same is Hebron in the land of Canaan; Abraham came to mourn for Sarah and to weep for her. Then Abraham rose up from the sight of his corps, & talked with the Hittites, saying, I am a stranger, & a foreigner among you, give me a possession of burial with you, that I may bury my dead out of my sight. Then the Hittites answered Abraham, saying unto him, Hear us, my lord: thou art a prince of God among us: in the chiefest of our sepulchres bury thy dead: none of us shall forbid thee his

sepulchre, but thou mayest bury thy dead therein. Then Abraham stood up, and bowed him self before the people of the land of the Hittites. And he communed with them, saying, If it be your mind, that I shall bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar, that he would give me ye cave of Machpelah, which he hath in the end of his field: that he would give it me for as much money as it is worth, for a possession to bury in among you. (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that went in at the gates of his city, saying, No, my Lord, hear me: the field give I thee, and the cave, that therein is, I give it thee: even in the presence of the sons of my people give I it thee, to bury thy dead. Then Abraham bowed himself before the people of the land, and spake unto Ephron in the audience of the people of the country, saying, Seeing thou wilt give it, I pray thee, hear me, I will give the price of the field: receive it of me, and I will bury my dead there. Ephron then answered Abraham, saying unto him, My lord, hearken unto me: ye land is worth four hundred shekels of silver: what is that between me and thee? bury therefore thy dead. So Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver, which he had named, in the audience of the Hittites, even four hundred silver shekels of currant money among merchants. So the field of Ephron which was in Machpelah, and over against Mamre, even the field and the cave that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure Unto Abraham for a possession, in ye sight of the Hittites, even of all that went in at the gates of his city. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah over against Mamre: the same is Hebron in the land of Canaan. Thus the field and the cave, that is therein, was made sure unto Abraham for a possession of burial by the Hittites.

Now Abraham was old, and stricken in years, and the Lord had blessed Abraham in all things. Therefore Abraham said unto his eldest servant of his house, which had the rule over all that he had, Put now thine hand under my thigh, and I will make thee swear by ye Lord God of the heaven, and God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among who I dwell. But thou shalt go unto my country, and to my kindred, & take a wife unto my son Isaac. And the servant said to him, What if the woman will not come with me to this land? Shall I bring thy son again unto the land from whence thou camest? To whom Abraham answered, Beware that thou bring not my son thither again. The Lord God of heaven, who took me from my father's house, and from the land where I was borne, and that spake unto me, and that swore unto me, saying, Unto thy seed will I give this land, he shall send his Angel before thee, and thou shalt take a wife unto my son from thence. Nevertheless if the woman will not follow thee, then shalt thou be discharged of this mine oath: only bring not my son

thither again. Then the servant put his hand under the thigh of Abraham his master, and swore to him for this matter.

So the servant took ten camels of the camels of his master, and departed: (for he had all his masters goods in his hand:) and so he arose, and went to Aram Naharaim, unto the city of Nahor. And he made his camels to lye down without the city by a well of water, at eventide about the time that the women come out to draw water. And he said, O Lord God of my master Abraham, I beseech thee, send me good speed this day, & shew mercy unto my master Abraham. Lo, I stand by the well of water, whiles the mens daughters of this city come out to draw water. Grant therefore that ye maid, to whom I say, Bow down thy pitcher, I pray thee, that I may drink: if she say, Drink, and I will give thy camels drink also: may be she that thou hast ordained for thy servant Isaac: and thereby shall I know that thou hast shewed mercy on my master. And now yer he had left speaking, behold, Rebekah came out, the daughter of Bethuel, son of Milcah the wife of Nahor Abraham's brother, and her pitcher upon her shoulder. (And the maid was very fair to look upon, a virgin and unknown of man) and she went down to the well, and filled her pitcher, and came up. Then the servant ran to meet her, and said, Let me drink, I pray thee, a little water of thy pitcher. And she said, Drink sir: and she hasted, and let down her pitcher upon her hand and gave him drink. And when she had given him drink, she said, I will draw water for thy camels also until they have drunken enough. And she poured out her pitcher into the trough speedily; and ran again unto the well to draw water, and she drew for all his camels. So the man wondered at her, and held his peace, to know whether the Lord had made his journey prosperous or not. And when the camels had left drinking, the man took a golden abillement of half a shekel weight, and two bracelets for her hands, of ten shekels weight of gold: And he said, Whose daughter art thou? Tell me, I pray thee, Is there room in thy father's house for us to lodge in? Then she said to him, I am the daughter of Bethuel the son of Milcah whom she bare unto Nahor. Moreover she said unto him, We have litter also & provender enough, & room to lodge in. And the man bowed himself and worshiped the Lord, and said, Blessed be the Lord God of my master Abraham, which hath not withdrawn his mercy and his truth from my master: for when I was in the way, the Lord brought me to my masters brethren's house. And the maid ran and told them of her mothers house according to these words.

Now Rebekah had a brother called Laban, and Laban ran unto the man to the well. For when he had seen the earrings and the bracelets in his sisters hands, and when he heard the words of Rebekah his sister, saying, Thus said the man unto me, then he went to the man, and lo, he stood by the camels at the well. And he said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I have prepared the house, & room for ye camels? Then the man came into the house, and he unsaddled the camels, and

brought litter and provender for the camels, and water to wash his feet, and the mens feet that were with him. Afterward the meat was set before him: but he said, I will not eat, until I have said my message: And he said, Speak on. Then he said, I am Abraham's servant, and the Lord hath blessed my master wonderfully, that he is become great: for he hath given him sheep, and beeves, and silver, and gold, and men servants, and maid servants, and camels, and asses. And Sarah my masters wife hath borne a son to my master, when she was old, and unto him hath he given all that he hath. Now my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: But thou shalt go unto my father's house and to my kindred, and take a wife unto my son. Then I said unto my master, What if the woman will not follow me? Who answered me, The Lord, before who I walk, will send his Angel with thee, and prosper thy journey, and thou shalt take a wife for my son of my kindred and my father's house. Then shalt thou be discharged of mine oath, when thou comest to my kindred: and if they give thee not one, thou shalt be free from mine oath. So I came this day to the well, and said, O Lord, the God of my master Abraham, if thou now prosper my journey which I go, behold, I stand by the well of water: when a virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink, and she say to me, Drink thou, and I will also draw for thy camels, let her be ye wife, which the Lord hath prepared for my masters son. And before I had made an end of speaking in mine heart, behold, Rebekah came forth, and her pitcher on her shoulder, and she went down unto the well, and drew water. Then I said unto her, Give me drink, I pray thee. And she made haste, and took down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also. So I drank, and she gave the camels drink also. Then I asked her, and said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors son, whom Milcah bare unto him. Then I put the abillement upon her face, and the bracelets upon her hands: And I bowed down and worshiped the Lord, and blessed the Lord God of my master Abraham, which had brought me the right way to take my masters brothers daughter unto his son. Now therefore, if ye will deal mercifully and truly with my master, tell me: and if not, tell me that I may turn me to the right hand or to the left. Then answered Laban and Bethuel, and said, This thing is proceeded of the Lord: we cannot therefore say unto thee, neither evil nor good. Behold, Rebekah is before thee, take her and go, that she may be thy masters sons wife, even as the Lord hath said. And when Abraham's servant heard their words, he bowed himself toward the earth unto the Lord. Then the servant took forth jewels of silver, and jewels of gold, and raiment, and gave to Rebekah: also unto her brother and to her mother he gave gifts.

Afterward they did eat & drink, both he, and the men that were with him, and tarried all night; when they rose up in the morning, he said, Let me depart unto my master. Then

her brother and her mother answered, Let the maid abide with us, at the least ten days: then shall she go. But he said unto them, Hinder you me not, seeing the Lord hath prospered my journey: send me away, that I may go to my master. Then they said, We will call the maid, and ask her consent. And they called Rebekah, and said unto her, Wilt thou go with this man? And she answered, I will go. So they let Rebekah their sister go, & her nurse, with Abraham's servant and his men. And they blessed Rebekah, and said unto her, Thou art our sister, grow into thousand thousands, and thy seed possess the gate of his enemies. Then Rebekah arose, & her maids, and rode upon the camels, and followed the man; the servant took Rebekah, and departed. Now Isaac came from the way of Beer-lahai-roi, (for he dwelt in the South country) and Isaac went out. to pray in the field toward the evening: who lift up his eyes and looked, and behold, the camels came. Also Rebekah lift up her eyes, & when she saw Isaac, she lighted down from the camel. (For she had said to the servant, Who is yonder man, that cometh in the field to meet us? and the servant had said, It is my master) So she took a veil, and covered her. And the servant told Isaac all things, that he had done. Afterward Isaac brought her into the tent of Sarah his mother, and he took Rebekah, and she was his wife, and he loved her: So Isaac was comforted after his mothers death.

Now Abraham had taken him another wife called Keturah, which bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And Jokshan begat Sheba, and Dedan: And the sons of Dedan were Asshurim, and Letushim, and Leummim. Also the sons of Midian were Ephah, and Epher, and Hanoch, and Abida, & Eldaah all these were the sons of Keturah. And Abraham gave all his goods to Isaac, but unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son (while he yet lived) Eastward to the East country. And this is the age of Abraham's life, which he lived, an hundred seventy & five year. Then Abraham yielded the spirit, and died in a good age, an old man, and of great years, & was gathered to his people. And his sons, Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron son of Zohar the Hittite, before Mamre. Which field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife. And after the death of Abraham God blessed Isaac his son, and Isaac dwelt by Beer-lahai-roi.

Now these are the generations of Ishmael Abraham's son, whom Hagar the Egyptian Sarahs handmaid bare unto Abraham. And these are the names of the sons of Ishmael, name by name, according to their kindreds; the eldest son of Ishmael was Nebaioth, then Kedar, and Adbeel, and Mibsam, and Mishma, and Dumah, and Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah. These are the sons of Ishmael, and these are their names, by their towns and by their castles: to wit, twelve princes of their nations. (And these are the years of the life of Ishmael, an hundred thirty and seven year, and he yielded the spirit, and died, and was gathered unto his people) and they dwelt from

Havilah unto Shur, that is towards Egypt, as thou goest to Asshur. Ishmael dwelt in the presence of all his brethren.

Likewise these are the generations of Isaac Abraham's son Abraham begat Isaac, and Isaac was forty year old, when he took Rebekah to wife, the daughter of Bethuel the Aramite of Padan Aram, and sister to Laban the Aramite. And Isaac prayed unto the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived, but the children strove together within her: therefore she said, Seeing it is so, why am I thus? wherefore she went to ask the Lord. And the Lord said to her, Two nations are in thy womb, and two manner of people shall be divided out of thy bowels, and the one people shall be mightier then the other, and the elder shall serve the younger. Therefore when her time of deliverance was fulfilled, behold, twins were in her womb. So he that came out first was red, and he was all over as a rough garment, and they called his name Esau. And afterward came his brother out, and his hand held Esau by the heel: therefore his name was called Jacob. Now Isaac was threescore year old when Rebekah bare them.

And the boys grew, and Esau was a cunning hunter, and lived in the fields: but Jacob was a plain man, and dwelt in tents. And Isaac loved Esau, for venison was his meat, but Rebekah loved Jacob. Now Jacob sod pottage, and Esau came from the field and was weary. Then Esau said to Jacob, Let me eat, I pray thee, of that pottage so red, for I am weary. Therefore was his name called Edom. And Jacob said, Sell me even now thy birthright. And Esau said, Lo, I am almost dead, what is then this birthright to me? Jacob then said, Swear to me even now; he swore to him, and sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils: and he did eat and drink, and rose up, and went his way: So Esau contemned his birthright.

And there was a famine in the land besides the first famine that was in the days of Abraham. Wherefore Isaac went to Abimelech King of the Philistims unto Gerar. For the Lord appeared unto him, and said, Go not down into Egypt, but abide in the land which I shall shew unto thee. Dwell in this land, and I will be with thee, and will bless thee: for to thee, and to thy seed I will give all these countries: and I will perform the oath which I swore unto Abraham thy father. Also I will cause thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed, Bbecause that Abraham obeyed my voice and kept mine ordinance, my commandments, my statutes, and my Laws. So Isaac dwelt in Gerar. And the men of the place asked him of his wife, and he said, She is my sister: for he feared to say, She is my wife, least, said he, the men of the place should kill me, because of Rebekah: for she was beautiful to the eye. So after he had been there long time, Abimelech King of the Philistims looked out at a window, and lo, he saw Isaac sporting with Rebekah his wife. Then Abimelech called Isaac, and said, Lo, she is of a surety thy

wife, and why saidest thou, She is my sister? To whom Isaac answered, Because I thought this, It may be that I shall die for her. Then Abimelech said, Why hast thou done this unto us? one of the people had almost lien by thy wife, so shouldest thou have brought sin upon us. Then Abimelech charged all his people, saying, He that toucheth this man, or his wife, shall die the death. Afterward Isaac sowed in that land, and found in the same year an hundred fold by estimation: and so the Lord blessed him. And the man waxed mighty, and still increased, till he was exceeding great, for he had flocks of sheep, and herds of cattle, and a mighty household: therefore the Philistims had envy at him. In so much that the Philistims stopped and filled up with earth all the wells, which his father's servants digged in his father Abraham's time. Then Abimelech said unto Isaac, Get thee from us, for thou art mightier then we a great deal. Therefore Isaac departed thence and pitched his tent in the valley of Gerar, and dwelt there. And Isaac returning, digged the wells of water, which they had digged in the days of Abraham his father: for the Philistims had stopped them after the death of Abraham, and he gave them the same names, which his father gave them. Isaac's servants then digged in the valley, and found there a well of living water. But the herdsmen of Gerar did strive with Isaac's herdsmen, saying, The water is ours: therefore called he the name of the well Esek, because they were at strife with him. Afterward they digged another well, and strove for that also, and he called the name of it Sitnah. Then he removed thence, and digged an other well, for the which they strove not: therefore called he the name of it Rehoboth, and said, Because the Lord hath now made us room, we shall increase upon the earth. So he went up thence to Beer-sheba. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and will multiply thy seed for my servant Abraham's sake. Then he built an altar there, and called upon the Name of the Lord, and there spread his tent: where also Isaac's servants digged a well. Then came Abimelech to him from Gerar, and Ahuzzath one of his friends, and Phichol the captain of his army. To whom Isaac said, Wherefore come ye to me, seeing ye hate me and have put me away from you? Who answered, We saw certainly that the Lord was with thee, and we thought thus, Let there be now an oath between us, even between us and thee, and let us make a covenant with thee. If thou shalt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and sent thee away in peace: thou now, the blessed of the Lord, do this. Then he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and swore one to another: then Isaac let them go, and they departed from him in peace. And that same day Isaac's servants came and told him of a well, which they had digged, and said unto him, We have found water. So he called it Shibah: therefore the name of the city is called Beer-sheba unto this day. Now when Esau was forty year old, he took to wife Judith, the daughter of Beeri an Hittite, and Bashemath the daughter of Elon an Hittite also. And they were a grief of mind to Isaac and to Rebekah.

And when Isaac was old, and his eyes were dim (so that he could not see) he called Esau his eldest son, and said unto him, My son; he answered him, I am here. Then he said, Behold, I am now old, and know not the day of my death: Wherefore now, I pray thee take thine instruments, thy quiver and thy bow, and get thee to the field, that thou mayest take me some venison. Then make me savory meat, such as I love, and bring it me that I may eat, and that my soul may bless thee, before I die. (Now Rebekah heard, when Isaac spake to Esau his son) and Esau went into the field to hunt for venison, and to bring it. Then Rebekah spake unto Jacob her son, saying, Behold, I have heard thy father talking with Esau thy brother, saying, Bring me venison, and make me savory meat, that I may eat and bless thee before the Lord, afore my death. Now therefore, my son, hear my voice in that which I command thee. Get thee now to the flock, and bring me thence two good kids of the goats, that I may make pleasant meat of them for thy father, such as he loveth. Then shalt thou bring it to thy father, and he shall eat, to the intent that he may bless thee before his death. But Jacob said to Rebekah his mother, Behold, Esau my brother is rough, and I am smooth. My father may possibly feel me, and I shall seem to him to be a mocker: so shall I bring a curse upon me, and not a blessing. But his mother said unto him, upon me be thy curse, my son: only hear my voice, and go and bring me them. So he went and set them, and brought them to his mother: and his mother made pleasant meat, such as his father loved. And Rebekah took fair clothes of her elder son Esau, which were in her house, and clothed Jacob her younger son: And she covered his hands and the smooth of his neck with the skins of the kids of the goats. Afterward she put the pleasant meat and bread, which she had prepared, in the hand of her son Jacob. And when he came to his father, he said, My father. Who answered, I am here: who art thou, my son? And Jacob said to his father, I am Esau thy first borne, I have done as thou badest me, arise, I pray thee: sit up and eat of my venison, that thy soul may bless me. Then Isaac said unto his son, Howe hast thou found it so quickly my son? Who said, Because the Lord thy God brought it to mine hand. Again said Isaac unto Jacob, Come near now, that I may feel thee, my son, whether thou be that my son Esau or not. Then Jacob came near to Isaac his father, and he felt him and said, The voice is Jacob's voice, but the hands are the hands of Esau. (For he knew him not, because his hands were rough as his brother Esau's hands: wherefore he blessed him.) Again he said, Art thou that my son Esau? Who answered, Yea. Then said he, Bring it me hither, and I will eat of my sons venison, that my soul may bless thee; he brought it to him, and he ate: also he brought him wine, and he drank. Afterward his father Isaac said unto him, Come near now, and kiss me, my son. And he came near and kissed him. Then he smelled the savour of his garments, and blessed him, and said, Behold, the smell of my son is as the smell of a field, which the Lord hath blessed. God give thee therefore of the dew of heaven, and the fatness of the earth, and plenty of wheat and wine. Let people be thy servants, and nations bow unto thee: be Lord over thy brethren, and let thy mothers

children honour thee. Cursed be he that curseth thee, and blessed be he that blesseth thee. And when Isaac had made an end of blessing Jacob, and Jacob was scarce gone out from the presence of Isaac his father, then came Esau his brother from his hunting, and he also prepared savory meat and brought it to his father, and said unto his father, Let my father arise, and eat of his sons venison, that thy soul may bless me. But his father Isaac said unto him, Who art thou? And he answered, I am thy son, even thy first borne Esau. Then Isaac was stricken with a marvelous great fear, and said, Who and where is he that hunted venison, and brought it me, and I have eat of all before thou camest? And I have blessed him, therefore he shall be blessed. When Esau heard the words of his father, he cried out with a great cry and bitter, out of measure, and said unto his father, bless me, even me also, my father. Who answered, Thy brother came with subtitle, and hath taken away thy blessing. Then he said, Was he not justly called Jacob? for he hath deceived me these two times: he took my birthright, and lo, now hath he taken my blessing. Also he said, Hast thou not reserved a blessing for me? Then Isaac answered, and said unto Esau, Behold, I have made him thy lord, and all his brethren have I made his servants: also with wheat and wine have I furnished him, & unto thee now what shall I do, my son? Then Esau said unto his father, Hast thou but one blessing my father? bless me, even me also, my father: and Esau lifted up his voice, and wept. Then Isaac his father answered, and said unto him, Behold, the fatness of the earth shall be thy dwelling place, and thou shalt have of the dew of heaven from above. And by thy sword shalt thou live, and shalt be thy brothers servant. But it shall come to pass, when thou shalt get the mastery, that thou shalt break his yoke from thy neck. Therefore Esau hated Jacob, because of the blessing, wherewith his father blessed him; Esau thought in his mind, The days of mourning for my father will come shortly, then I will slay may brother Jacob. And it was told to Rebekah of the words of Esau her elder son, and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau is comforted against thee, meaning to kill thee: Now therefore my son, hear my voice, arise, & flee thou to Haran to my brother Laban, and tarry with him a while until thy brothers fierceness be swagged, and till thy brothers wrath turn away from thee, and he forget the things, which thou hast done to him: then will I send and take thee from thence: why should I be deprived of you both in one day? Also Rebekah said to Isaac, I am weary of my life, for the daughters of Heth. If Jacob take a wife of the daughters of Heth like these of the daughters of the land, what availeth it me to live?

Then Isaac called Jacob and blessed him, and charged him, and said unto him, Take not a wife of the daughters of Canaan. Arise, get thee to Padan Aram to the house of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother. And God all sufficient bless thee, and make thee to increase, and multiply thee, that thou mayest be a multitude of people, and give thee the blessing of Abraham, even

to thee & to thy seed with thee, that thou mayest inherit the land (wherein thou art a stranger,) which God gave unto Abraham. Thus Isaac sent forth Jacob, & he went to Padan Aram unto Laban son of Bethuel the Aramite, brother to Rebekah, Jacob's and Esau's mother. When Esau saw that Isaac had blessed Jacob, and sent him to Padan Aram, to set him a wife thence, and given him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan, Aand that Jacob had obeyed his father & his mother, and was gone to Padan Aram: Also Esau seeing that the daughters of Canaan displeased Isaac his father, Then went Esau to Ishmael, & took unto the wives, which he had, Mahalath the daughter of Ishmael Abraham's son, the sister of Nabaioth, to be his wife.

Now Jacob departed from Beer-sheba, and went to Haran, and he came unto a certain place, and tarried there all night, because the sun was down, and took of the stones of the place, and laid under his head and slept in the same place. Then he dreamed, & behold, there stood a ladder upon the earth, and the top of it reached up to heaven: and lo, the Angels of God went up and down by it. And behold, the Lord stood above it, & said, I am the Lord God of Abraham thy father, and the God of Isaac: the land, upon the which thou sleepest, will I give thee and thy seed. And thy seed shall be as the dust of the earth, & thou shalt spread abroad to the West, and to the East, & to the North, & to the South, and in thee and in thy seed shall all the families of the earth be blessed. And lo, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land: for I will not forsake thee until I have performed that, that I have promised thee. Then Jacob awoke out of his sleep, & said, Surely the Lord is in this place, and I was not aware. And he was afraid, & said, How fearful is this place! this is none other but the house of God, and this is the gate of heaven. Then Jacob rose up early in the morning, and took the stone that he had laid under his head, and set it up as a pillar, and poured oyle upon the top of it. And he called ye name of that place Bethel: notwithstanding the name of the city was at the first called Luz. Then Jacob vowed a vow, saying, If God will be with me, and will keep me in this journey which I go, & will give me bread to eat, and clothes to put on: So that I come again unto my father's house in safety, then shall the Lord be my God. And this stone, which I have set up as a pillar, shall be God's house: and of all that thou shalt give me, will I give the tenth unto thee.

Then Jacob lift up his feet and came into the East country. And as he looked about, behold there was a well in the field, and lo, three flocks of sheep lay thereby (for at that well were the flocks watered) & there was a great stone upon the wells mouth. And thither were all the flocks gathered, & they rolled the stone from the wells mouth, and watered the sheep, and put the stone again upon the wells mouth in his place. And Jacob said unto them, My brethren, whence be ye? And they answered, We are of Haran. Then he said unto them, Know ye Laban the son of Nahor? Who said, We know him. Again he

said unto them, Is he in good health? And they answered, He is in good health, and behold, his daughter Rachel cometh with the sheep. Then he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep and go feed them. But they said, We may not until all the flocks be brought together, and till men roll the stone from the wells mouth, that we may water the sheep. While he talked with them, Rachel also came with her father's sheep, for she kept them. And as soon as Jacob saw Rachel ye daughter of Laban his mothers brother, and the sheep of Laban his mothers brother, then came Jacob near, & rolled the stone from the wells mouth, & watered ye flock of Laban his mothers brother. And Jacob kissed Rachel, and lift up his voice and wept. (For Jacob told Rachel, that he was her father's brother, & that he was Rebekah’s son) then she ran and told her father. And when Laban heard tell of Jacob his sisters son, he ran to meet him, and embraced him and kissed him, and brought him to his house: and he told Laban all these things. To whom Laban said, Well, thou art my bone and my flesh; he abode with him the space of a month. For Laban said unto Jacob, Though thou be my brother, shouldest thou therfore serve me for naught? tell me, what shall be thy wages? Now Laban had two daughters, the elder called Leah, and the younger called Rachel. And Leah was tender eyed, but Rachel was beautiful and fair. And Jacob loved Rachel, and said, I will serve thee seven years for Rachel thy younger daughter. Then Laban answered, It is better that I give her thee, then that I should give her to another man: abide with me. And Jacob served seven years for Rachel, and they seemed unto him but a few days, because he loved her. Then Jacob said to Laban, Give me my wife, that I may go in to her: for my term is ended. Wherefore Laban gathered together all the men of the place, and made a feast. But when the evening was come, he took Leah his daughter and brought her to him, and he went in unto her. And Laban gave his maid Zilpah to his daughter Leah, to be her servant. But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to me? did not I serve thee for Rachel? wherefore then hast thou beguiled me? And Laban answered, It is not the manner of this place, to give the younger before the elder. Fulfill seven years for her, and we will also give thee this for the service, which thou shalt serve me yet seven years more. Then Jacob did so, and fulfilled her seven years, so he gave him Rachel his daughter to be his wife. Laban also gave to Rachel his daughter Bilhah his maid to be her servant. So entered he in to Rachel also, and loved also Rachel more then Leah, and served him yet seven years mo.

When the Lord saw that Leah was despised, he made her fruitful: but Rachel was barren. And Leah conceived & bare a son, and she called his name Reuben: for she said, Because the Lord hath looked upon my tribulation, now therefore mine husband will love me. And she conceived again & bare a son, and said, Because the Lord heard that I was hated, he hath therefore given me this son also, & she called his name Simeon. And

she conceived again & bare a son, and said, Now at this time will my husband keep me company, because I have borne him three sons: therefore was his name called Levi. Moreover she conceived again and bare a son, saying, Now will I praise the Lord: therefore she called his name Judah, and left baring.

And when Rachel saw that she bare Jacob no children, Rachel envied her sister, and said unto Jacob, Give me children, or else I die. Then Jacob's anger was kindled against Rachel, and he said, Am I in God's stead, which hath withholden from thee the fruit of the womb? And she said, Behold my maid Bilhah, go in to her, and she shall bare upon my knees, and I shall have children also by her. Then she gave him Bilhah her maid to wife, and Jacob went in to her. So Bilhah conceived and bare Jacob a son. Then said Rachel, God hath given sentence on my side, and hath also heard my voice, and hath given me a son: therefore called she his name, Dan. And Bilhah Rahel’s maid conceived again, and bare Jacob the second son. Then Rachel said, with excellent wrestlings have I wrestled with my sister, & have gotten the upper hand: and she called his name, Naphtali. And when Leah saw that she had left baring, she took Zilpah her maid, and gave her Jacob to wife. And Zilpah Leah’s maid bare Jacob a son. Then said Leah, A company cometh: and she called his name, Gad. Again Zilpah Leah’s maid bare Jacob another son. Then said Leah, Ah, blessed am I, for the daughters will bless me; she called his name, Asher.

Now Reuben went in the days of the wheat harvest, and found mandrakes in the field and brought them unto his mother Leah. Then said Rachel to Leah, Give me, I pray thee, of thy sons mandrakes. But she answered her, Is it a small matter for thee to take mine husband, except thou take my sons mandrakes also? Then said Rachel, Therefore he shall sleep with thee this night for thy sons mandrakes. And Jacob came from the field in the evening, and Leah went out to meet him, and said, Come in to me, for I have bought and payed for thee with my sons mandrakes: and he slept with her that night. And God heard Leah and she conceived, and bare unto Jacob the fifth son. Then said Leah, God hath given me my reward, because I gave my maid to my husband, and she called his name Issachar. After, Leah conceived again, & bare Jacob the sixth son. Then Leah said, God hath endued me with a good dowry: now will mine husband dwell with me, because I have borne him six sons: & she called his name Zebulun. After that, she bare a daughter, and she called her name Dinah. And God remembered Rachel, and God heard her, and opened her womb. So she conceived & bare a son, and said, God hath taken away my rebuke. And she called his name Joseph, saying, The Lord will give me yet another son.

And as soon as Rachel had borne Joseph, Jacob said to Laban, Send me away that I may go unto my place and to my country. Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest what service I have done thee. To

whom Laban answered, If I have now found favour in thy sight tarry: I have perceived that the Lord hath blessed me for thy sake. Also he said, Appoint unto me thy wages, and I will give it thee. But he said unto him, Thou knowest, what service I have done thee, and in what taking thy cattle hath been under me. For the little, that thou hadst before I came, is increased into a multitude: and the Lord hath blessed thee by my coming: but now when shall I travel for mine own house also? Then he said, What shall I give thee? And Jacob answered, Thou shalt give me nothing at all: if thou wilt do this thing for me, I will return, feed, and keep thy sheep. I will pass through all thy flocks this day, and separate from them all the sheep with little spots & great spots, and all black lambs among the sheep, and the great spotted, and little spotted among the goats: and it shall be my wages. So shall my righteousness answer for me hereafter, when it shall come for my reward before thy face, and every one that hath not little or great spots among the goats, and black among the sheep, the same shall be theft with me. Then Laban said, Go to, would God it might be according to thy saying. Therefore he took out the same day the he goats that were party coloured and with great spots, and all the she goats with little and great spots, and all that had white in them, and all the black among the sheep, and put them in the keeping of his sons. And he set three days journey between himself and Jacob; Jacob kept the rest of Laban’s sheep. Then Jacob took rods of green popular, and of hasell, and of the chestnut tree, and pilled white strakes in them, and made the white appear in the rods. Then he put the rods, which he had pilled, in the gutters and watering troughs, when the sheep came to drink, before the sheep. (for they were in heat, when they came to drink) And the sheep were in heat before the rods, and afterward brought forth young of party colour, and with small and great spots. And Jacob parted these lambs, and turned the faces of the flock towards these lambs party coloured and all manner of black, among the sheep of Laban: so he put his own flocks by themselves, and put them not with Laban's flock. And in every ramming time of the stronger sheep, Jacob laid the rods before the eyes of the sheep in the gutters, that they might conceive before the rods. But when the sheep were feeble, he put them not in: and so the feebler were Laban's, and the stronger Jacob's. So the man increased exceedingly, and had many flocks, and maid servants, and men servants, and camels and asses.

Now he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's, and of our father's goods hath he gotten all this honour. Also Jacob beheld the countenance of Laban, that it was not towards him as in times past: And the Lord had said unto Jacob, Turn again into the land of thy father's, and to thy kindred, and I will be with thee. Therefore Jacob sent and called Rachel and Leah to the field unto his flock. Then said he unto them, I see your father's countenance, that it is not towards me as it was wont, and the God of my father hath been with me. And ye know that I have served your father with all my might. But your father hath deceived me, & changed my wages

ten times: but God suffered him not to hurt me. If he thus said, The spotted shall be thy wages, then all the sheep bare spotted: and if he said thus, the party coloured shall be thy reward, then bare all the sheep party coloured. Thus hath God taken away your father's substance, and given it me. For in ramming time I lifted up mine eyes and saw in a dream, & behold, ye he goats leaped upon the she goats, that were partie coloured with little and great spots spotted. And the Angel of God said to me in a dream, Jacob; I answered, Lo, I am here. And he said, Lift up now thine eyes, and see all the he goats leaping upon ye she goats that are party coloured, spotted with little and great spots: for I have seen all that Laban doth unto thee. I am the God of Beth-el, where thou anointedst the pillar, where thou vowedst a vow unto me. Now arise, get thee out of this country and return unto ye land where thou wast borne. Then answered Rachel and Leah, and said unto him, Have we any more portion and inheritance in our father's house? doth not he count us as strangers? For he hath sold us, and hath eaten up and consumed our money. Therefore all the riches, which God hath taken from our father, is ours and our children's: now then whatsoever God hath said unto thee, do it.

Then Jacob rose up, and set his sons and his wives upon camels. And he carried away all his flocks, & all his substance which he had gotten, to wit, his riches, which he had gotten in Padan Aram, to go to Isaac his father unto the land of Canaan. When Laban was gone to shear his sheep, Then Rachel stole her father's idols. Thus Jacob stole away ye heart of Laban the Aramite: for he told him not that he fled. So fled he with all that he had, and he rose up, and passed the river, and set his face toward mount Gilead. And the third day after was it told Laban, that Jacob fled. Then he took his brethren with him, & followed after him seven days journey, and overtook him at mount Gilead. And God came to Laban the Aramite in a dream by night, and said unto him, Take heed that thou speak not to Jacob ought save good. Then Laban overtook Jacob, & Jacob had pitched his tent in the mount: and Laban also with his brethren pitched upon mount Gilead. Then Laban said to Jacob, What hast thou done? thou hast even stolen away mine heart and carried away my daughters as though they had been taken captives with the sword. Wherefore didst thou fly so secretly and steal away from me, and didst not tell me, that I might have sent thee forth with mirth & with songs, with timbrel and with harp? But thou hast not suffered me to kiss my sons and my daughters: now thou hast done foolishly in doing so. I am able to do you evil: but the God of your father spake unto me yesternight, saying, Take heed that thou speak not to Jacob ought save good. Now though thou wentest thy way, because thou greatly longedst after thy father's house, yet wherefore hast thou stolen my gods? Then Jacob answered, and said to Laban, Because I was afraid, & thought that thou wouldest have taken thy daughters from me. But with whom thou findest thy gods, let him not live. Search thou before our brethren what I have of thine, & take it to thee, (but Jacob wist not that Rachel had stolen them) Then

came Laban into Jacob's tent, and into Leah's tent, and into the two maids tents, but found them not. So he went out of Leah's tent, and entered into Rachel's tent. (Now Rachel had taken the idols, & put them in the camels litter and sat down upon them) and Laban searched all the tent, but found them not. Then said she to her father, My Lord, be not angry that I cannot rise up before thee: for the custom of women is upon me: so he searched, but found not the idols. The Jacob was wroth, and chode with Laban: Jacob also answered and said to Laban, What have I trespassed? what have I offended, that thou hast pursued after me? Seeing thou hast searched all my stuff, what hast thou found of all thine household stuff? put it here before my brethren & thy brethren, that they may judge between us both. This twenty year I have been with thee: thine ewes & thy goats have not cast their young, and the rams of thy flock have I not eaten. Whatsoever was torn of beasts, I brought it not unto thee, but made it good my self: of mine hand didst thou require it, were it stolen by day or stolen by night. I was in the day consumed with heat, and with frost in the night, and my sleep departed from mine eyes. Thus have I been twenty year in thine house, and served thee fourteen years for thy two daughters, and six years for thy sheep, and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the fear of Isaac had been with me, surely thou hadst sent me away now empty: but God beheld my tribulation, & the labour of mine hands, & rebuked thee yesternight. Then Laban answered, and said unto Jacob, These daughters are my daughters, & these sons are my sons, and these sheep are my sheep, and all that thou seest, is mine, and what can I do this day unto these my daughters, or to their sons which they have borne? Now therefore come and let us make a covenant, I and thou, which may be a witness between me and thee. Then took Jacob a stone, and set it up as a pillar: And Jacob said unto his brethren, Gather stones: who brought stones, and made an heap, and they did eat there upon the heap. And Laban called it Jegar-Sahadutha, and Jacob called it Galeed. For Laban said, This heap is witness between me and thee this day: therefore he called the name of it Galeed. Also he called it Mizpah, because he said, The Lord look between me and thee, when we shall be departed one from another, if thou shalt vex my daughters, or shalt take wives beside my daughters: there is no man with us, behold, God is witness between me and thee. Moreover Laban said to Jacob, Behold this heap, and behold the pillar, which I have set between me and thee, this heap shall be witness, and the pillar shall be witness, that I will not come over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me for evil. The God of Abraham, and the God of Nabor, and the God of their father be judge between us: But Jacob swore by the fear of his father Isaac. Then Jacob did offer a sacrifice upon the mount, and called his brethren to eat bread; they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up and kissed his sons and his daughters, & blessed them, & Laban departing, went unto his place again.

Now Jacob went forth on his journey and the Angels of God met him. And when Jacob saw them, he said, This is God's host, and called the name of the same place Mahanaim. Then Jacob sent messengers before him to Esau his brother, unto the land of Seir into the country of Edom: To whom he gave commandment, saying, Thus shall ye speak to my lord Esau: thy servant Jacob saith thus, I have been a stranger with Laban, and tarried unto this time. I have beeves also and Asses, sheep, & men servants, and women servants, and have sent to shew my lord, that I may find grace in thy sight. So ye messengers came again to Jacob, saying, We came unto thy brother Esau, and he also cometh against thee and four hundred men with him. Then Jacob was greatly afraid, and was sore troubled, and divided the people that was with him, and the sheep, and the beeves, and the camels into two companies. For he said, If Esau come to ye one company and smite it, the other company shall escape. Moreover Jacob said, O God of my father Abraham, & God of my father Isaac: Lord, which saidst unto me, Return unto thy country and to thy kindred, and I will do thee good, I am not worthy of the least of all the mercies, and all the truth, which thou hast shewed unto thy servant: for with my staff came I over this Jordan, & now have I got two bads. I pray thee, Deliver me from the hand of my brother, from the hand of Esau: for I fear him, least he will come and smite me, and the mother upon the children. For thou saidest; I will surely do thee good, and make thy seed as the sand of the sea, which can not be nombred for multitude. And he tarried there the same night, and took of that which came to had, a present for Esau his brother: Two hundred she goats & twenty he goats, two hundred ewes & twenty rams: Thirty milk camels with their colts, forty kine, and ten bullocks, twenty she asses and ten foals. So he delivered them into the hand of his servants, every drove by themselves, and said unto his servants, Pass before me, & put a space between drove and drove. And he commanded the foremost, saying, If Esau my brother meet thee, and ask thee, saying, Whose servant art thou? And whither goest thou? And whose are these before thee? Then thou shalt say, They be thy servant Jacob's: it is a present sent unto my lord Esau: and behold, he him self also is behind us. So likewise commanded he the second and the third, and all that followed the droves, saying, After this manner, ye shall speak unto Esau, when ye find him. And ye shall say moreover, Behold, thy servant Jacob cometh after us (for he thought, I will appease his wrath with the present that goeth before me, and afterward I will see his face: it may be that he will accept me.) So went the present before him: but he tarried that night with the company. And he rose up the same night, and took his two wives, and his two maids, and his eleven children, and went over the ford Jabbok. And he took them, and sent them over the river, and sent over that he had.

Now when Jacob was left him self alone, there wrestled a man with him unto the breaking of the day. And he saw that he could not prevail against him: therefore he

touched the hollow of his thigh, and the hollow of Jacob's thigh was loosed, as he wrestled with him. And he said, Let me go, for the morning appeareth. Who answered, I will not let thee go except thou bless me. Then said he unto him, What is thy name? And he said, Jacob. Then said he, Thy name shall be called Jacob no more, but Israel: because thou hast had power with God, thou shalt also prevail with men. Then Jacob demanded, saying, Tell me, I pray thee, thy name; he said, Wherefore now dost thou ask my name? & he blessed him there And Jacob called the name of the place, Peniel: for, said he, I have seen God face to face, and my life is preserved. And the sun rose up to him as he passed Peniel, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew that shrank in the hollow of the thigh, unto this day: because he touched the sinew that shrank in the hollow of Jacob's thigh.

And as Jacob lift up his eyes, and looked, behold, Esau came, and with him four hundred men: and he divided the children to Leah, and to Rachel, and to the two maids. And he put the maids, and their children foremost, and Leah, and her children after, and Rachel, and Joseph hindermost. So he went before them and bowed him self to the ground seven times, until he came near to his brother. Then Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, & they wept. And he lift up his eyes, and saw the women, and the children, and said, Who are these with thee? And he answered, They are ye children whom God of his grace hath given thy servant. Then came the maids near, they, and their children, and bowed themselves. Leah also with her children came near and made obeisance: and after Joseph & Rachel drew near, and did reverence. Then he said, What meanest thou by all this drove, which I met? Who answered, I have sent it, that I may find favour in the sight of my lord: And Esau said, I have enough, my brother: keep that thou hast to thy self. But Jacob answered, Nay, I pray thee: if I have found grace now in thy sight, then receive my present at mine hand: for I have seen thy face, as though I had seen the face of God, because thou hast accepted me. I pray thee take my blessing, that is brought thee: for God hath had mercy on me, and therefore I have all things: so he compelled him, and he took it. And he said, Let us take our journey and go, and I will go before thee. Then he answered him, My lord knoweth, that the children are tender, & the ewes & kine with young under mine hand: and if they should overdrive them one day, all the flock would die. Let now my lord go before his servant, & I will drive softly, according to ye pass of ye cattle, which is before me, and as the children be able to endure, until I come to my lord unto Seir. Then Esau said, I will leave then some of my folk with thee; he answered, what needeth this? let me find grace in the sight of my lord. So Esau returned, and went his way that same day unto Seir. And Jacob went forward toward Succoth, and built him an house, & made booths for his cattle: therefore he called the name of the place Succoth. Afterward, Jacob came safe to Sheche a city, which is in the land of Canaan, when he came from Padan Aram, and pitched before the

city. And there he bought a parcel of ground, where he pitched his tent, at the hand of the sons of Hamor Shechems father, for an hundred pieces of money. And he set up there an altar, and called it, The mighty God of Israel.

Then Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of that country. Whom when Shechem the son of Hamor the Hivite lord of that country saw, he took her, and lay with her, and defiled her. So his heart clave unto Dinah the daughter of Jacob: and he loved the maid, & spake kindly unto the maid. Then said Shechem to his father Hamor, saying, Get me this maid to wife. (Now Jacob heard that he had defiled Dinah his daughter, and his sons were with his cattle in the field: therefore Jacob held his peace, until they were come.) Then Hamor the father of Shechem went out unto Jacob to commune with him. And when the sons of Jacob were come out of the field and heard it, it grieved the men, & they were very angry, because he had wrought villainy in Israel, in that he had lain with Jacob's daughter: which thing ought not to be done. And Hamor communed with them, saying, the soul of my son Shechem longeth for your daughter: give her him to wife, I pray you. So make affinity with us: give your daughters unto us, and take our daughters unto you, and ye shall dwell with us, and the land shall be before you: dwell, and do your business in it, and have your possessions therein. Shechem also said unto her father & unto her brethren, Let me find favour in your eyes, and I will give whatsoever ye shall appoint me. Ask of me abundantly both dowry and gifts, and I will give as ye appoint me, so that ye give me the maid to wife. Then the sons of Jacob answered Shechem and Hamor his father, talking deceitfully, because he had defiled Dinah their sister, and they said unto them, We can not do this thing, to give our sister to an uncircumcised man: for that were a reproof unto us. But in this will we consent unto you, if ye will be as we are, that every man child among you be circumcised: Then will we give our daughters to you, and we will take your daughters to us, and will dwell with you, and be one people. But if ye will not hearken unto us to be circumcised, then will we take our daughter and depart. Now their words pleased Hamor, and Shechem Hamors son. And the young man deferred not to do the thing because he loved Jacob's daughter: he was also the most set by of all his father's house.

Then Hamor and Shechem his Son went unto the gate of their city, and communed with the men of their city, saying, These men are peaceable with us: and that they may dwell in the land, and do their affairs therein (for behold, the land hath room enough for them) let us take their daughters to wives, and give them our daughters. Only herein will the men consent unto us for to dwell with us, and to be one people, if all the men children among us be circumcised as they are circumcised. Shall not their flocks and their substance and all their cattle be ours? only let us consent herein unto them, and they will dwell with us. And unto Hamor, and Shechem his son hearkened all that went out of the

gate of his city: and all the men children were circumcised, even all that went out of the gate of his city.

And on the third day (when they were sore) two of the sons of Jacob, Simeon and Levi, Dinah's brethren took either of them his sword and went into the city boldly, and slue every male. They slew also Hamor and Shechem his son with the edge of the sword, & took Dinah out of Shechems house, and went their way. Again the other sons of Jacob came upon the dead, and spoiled the city, because they had defiled their sister. They took their sheep & their beeves, and their asses, and whatsoever was in the city, and in the fields. Also they carried away captive & spoiled all their goods, and all their children and their wives, and all that was in the houses. Then Jacob said to Simeon and Levi, Ye have troubled me, and made me stink among the inhabitants of the land, as well the Canaanites, as the Perizzites, and and I being few in number, they shall gather themselves together against me, & slay me, and so shall I, and my house be destroyed. And they answered, Should he abuse our sister as a whore?

Then God said to Jacob, Arise, go up to Beth-el and dwell there, and make there an altar unto God, that appeared unto thee, when thou fleddest from Esau thy brother. Then said Jacob unto his household and to all that were with him, Put away the strange gods that are among you, and cleanse your selves, and change your garments: For we will rise and go up to Beth-el, and I will make an altar there unto God, which heard me in the day of my tribulation, and was with me in the way which I went. And they gave unto Jacob all the strange gods, which were in their hands, and all their earrings which were in their ears, and Jacob hid them under an oak, which was by Shechem. Then they went on their journey, and the fear of God was upon the cities that were round about them: so that they did not follow after the sons of Jacob. So came Jacob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him. And he built there an altar, and had called the place, The God of Beth-el, because that God appeared unto him there, when he fled from his brother. Then Deborah Rebekah's nurse died, and was buried beneath Beth-el under an oak: and he called the name of it Allon Bachuth.

Again God appeared unto Jacob, after he came out of Padan Aram, and blessed him. Moreover God said unto him, Thy name is Jacob: thy name shall be no more called Jacob, but Israel shall be thy name: and he called his name Israel. Again God said unto him, I am God all sufficient. grow, and multiply. a nation and a multitude of nations shall spring of thee, and Kings shall come out of thy loins. Also I will give the land, which I gave to Abraham and Isaac, unto thee: and unto thy seed after thee will I give that land. So God ascended from him in the place where he had talked with him. And Jacob set up a pillar in the place where he talked with him, a pillar of stone, and poured drink offering thereon: also he poured oil thereon. And Jacob called the name of the place, where God spake with him, Beth-el.

Then they departed from Beth-el, and when there was about half a days journey of ground to come to Ephrath, Rachel travailed, and in travailing she was in peril. And when she was in pains of her labour, the midwife said unto her, Fear not: for thou shalt have this son also. Then as she was about to yield up the Ghost (for she died) she called his name Ben-oni, but his father called him Benjamin. Thus died Rachel, and was buried in the way to Ephrath, which is Beth-lehem. And Jacob set a pillar upon her grave: This is the pillar of Rachel's grave unto this day. Then Israel went forward, and pitched his tent beyond Migdal-eder. Now, when Israel dwelt in that land, Reuben went, and lay with Bilhah his father's concubine, and it came to Israels ear;

Jacob had twelve sons. The sons of Leah: Reuben Jacob's eldest son, and Simeon, and Levi, and Judah, and Issachar, and Zebulun. The sons of Rachel: Joseph & Benjamin. And the sons of Bilhah Rachel's maid: Dan and Naphtali. And the sons of Zilpah Leah's maid: Gad and Asher. These are the sons of Jacob, which were borne him in Padan Aram. Then Jacob came unto Isaac his father to Mamre a city of Arbah: this is Hebron, where Abraham and Isaac were strangers. And the days of Isaac were an hundred and fourscore years. And Isaac gave up the ghost and died, and was gathered unto his people, being old & full of days: & his sons Esau & Jacob buried him.

Now these are the generations of Esau, which is Edom. Esau took his wives of the daughters of Canaan: Adah the daughter of Elon an Hittite, & Aholibamah the daughter of Anah, the daughter of Zibeon an Hivite, and took Basemath Ishmaels daughter, sister of Nebaioth. And Adah bare unto Esau, Eliphaz: and Basemath bare Reuel. Also Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau which were borne to him in the land of Canaan. So Esau took his wives and his sons, and his daughters, & all the souls of his house, & his flocks, & all his cattle, & all his substance, which he had gotten in the land of Canaan, and went into an other country from his brother Jacob. For their riches were so great, that they could not dwell together, and the land, wherein they were strangers, could not receive them because of their flocks. Therefore dwelt Esau in mount Seir: this Esau is Edom.

So these are the generations of Esau father of Edom in mount Seir. These are the names of Esau's sons: Eliphaz, the son of Adah, the wife of Esau, & Reuel the son of Bashemath, the wife of Esau. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz Esau's son, and bare unto Eliphaz, Amalek: these be the sons of Adah Esau's wife. And these are the sons of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife. And these were the sons of Aholibamah the daughter of Anah, daughter of Zibeon Esau's wife: for she bare unto Esau, Jeush, and Jaalam, and Korah. These were Dukes of the sons of Esau: the sons of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz, Duke Korah, Duke Gatam, Duke Amalek: these are the

Dukes that came of Eliphaz in the land of Edom: these were the sons of Adah. And these are the sons of Reuel Esau's son: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes that came of Reuel in the land of Edom: these are the sons of Bashemath Esau's wife. Likewise these were the sons of Aholibamah Esau's wife: Duke Jeush, Duke Jaalam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esau's wife. These are the children of Esau, and these are the Dukes of them: This Esau is Edom. These are the sons of Seir the Horite, which inhabited the land before, Lotan, and Shobal, and Zibeon, and Anah. And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sons of Seir in the land of Edom. And the sons of Lotan were, Hori and Hemam, and Lotans sister was Timna. And the sons of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, and Onam. And these are the sons of Zibeon: Both Aiah, and Anah: this was Anah that found mules in the wilderness, as he fed his father Zibeons asses. And the children of Anah were these: Dishon and Aholibamah, the daughter of Anah. Also these are the sons of Dishan: Hemdan, and Eshban, and Ithran, and Cheran. The sons of Ezer are these: Bilhan, and Zaauan, and Akan. The sons of Dishan are these: Uz, and Aran. These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah, Duke Dishon, Duke Ezer, Duke Dishan: these be the Dukes of the Horites, after their Dukedomes in the land of Seir. And these are the Kings that reigned in the land of Edom, before there reigned any King over the children of Israel. Then Bela the son of Beor reigned in Edom, & the name of his city was Dinhabah. And when Bela died, Jobab the son of Zerah of Bozra reigned in his stead. When Jobab also was dead, Husham of the land of Temani reigned in his stead. And after the death of Husham, Hadad the son of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his city was Auith. When Hadad was dead, then Samlah of Masrekah reigned in his stead. When Samlah was dead, Shaul of Rehoboth by the river, reigned in his stead. When Shaul died, Baal-hanan the son of Achbor reigned in his stead. And after the death of Baal-hanan the son of Achbor, Hadad reigned in his stead, and the name of his city was Pau: and his wives name Mehetabel the daughter of Matred, the daughter of Mezahab. Then these are the names of the Dukes of Esau according to their families, their places and by their names: Duke Timna, Duke Aluah, Duke Ietheth, Duke Aholibamah, Duke Elah, Duke Pinon, Duke Kenaz, Duke Teman, Duke Mibzar, Duke Magdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of Edom.

Jacob now dwelt in the land, wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob, when Joseph was seventeen year old: he kept sheep with his brethren, and the child was with the sons of Bilhah, and with the sons of Zilpah, his father's wives; Joseph brought unto their father their evil saying. Now Israel loved

Joseph more then all his sons, because he begat him in his old age, and he made him a coat of many colours. So when his brethren saw that their father loved him more then all his brethren, then they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and told his brethren, who hated him so much the more. For he said unto them, Hear, I pray you, this dream which I have dreamed. Behold now, we were binding sheaves in the midst of the field: and lo, my sheaf arose and also stood upright, and behold, your sheaves compassed round about, and did reverence to my sheaf. Then his brethren said to him, What, shalt thou reign over us, and rule us? or shalt thou have altogether dominion over us? And they hated him so much the more, for his dreams, and for his words. Again he dreamed an other dream, & told it his brethren, and said, Behold, I have had one dream more, and behold, the Sun and the Moon & eleven stars did reverence to me. Then he told it unto his father and to his brethren, and his father rebuked him, and said unto him, What is this dream, which thou hast dreamed? Shall I, and thy mother, & thy brethren come in deed & fall on the ground before thee? And his brethren envied him, but his father noted the saying.

Then his brethren went to keep their father's sheep in Shechem. And Israel said unto Joseph, do not thy brethren keep in Shechem? Come and I will send thee to them. And he answered him, I am here. Then he said unto him, Go now, see whether it be well with thy brethren, and how the flocks prosper, and bring me word again. So he sent him from the vale of Hebron, and he came to Shechem. Then a man found him: for lo, he was wandering in the field, and the man asked him, saying, What seekest thou? And he answered, I seek my brethren: tell me, I pray thee, where they keep sheep. And the man said, they are departed hence: for I heard them say, Let us go unto Dothan. Then went Joseph after his brethren, and found them in Dothan. And when they saw him a far off, even before he came at them, they conspired against him for to slay him. For they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, A wicked beast hath devoured him: then we shall see, what will come of his dreams. But when Reuben heard that, he delivered him out of their hands, and said, Let us not kill him. Also Reuben said unto them, Shed not blood, but cast him into this pit that is in the wilderness, and lay no hand upon him. Thus he said, that he might deliver him out of their hand, and restore him to his father again.

Now when Joseph was come unto his brethren, they stripped Joseph out of his coat, his party coloured coat that was upon him. And they took him, and cast him into a pit, and the pit was empty, without water in it. Then they sat them down to eat bread: and they lift up their eyes and looked, and behold, there came a company of Ishmaelites from Gilead, and their camels laden with spicery, and balm, and myrrh, and were going to carry it down into Egypt. Then Judah said unto his brethren, What availeth it, if we slay our brother, though we keep his blood secret? Come and let us sell him to the

Ishmaelites, and let not our hands be upon him: for he is our brother and our flesh: and his brethren obeyed. Then the Midianites merchant men passed by, and they drew forth, and lift Joseph out of the pit, and sold Joseph unto the Ishmaelites for twenty pieces of silver: who brought Joseph into Egypt. Afterward Reuben returned to the pit, and behold, Joseph was not in the pit: then he rent his clothes, and returned to his brethren, and said, The child is not yonder, and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood. So they sent that party coloured coat, and they brought it unto their father, and said, This have we found: see now, whether it be thy sons coat, or no. Then he knew it and said, It is my sons coat: a wicked beast hath devoured him: Joseph is surely torn in pieces. And Jacob rent his clothes, & put sackcloth about his loins, and sorrowed for his son a long season. Then all his sons and all his daughters rose up to comfort him, but he would not be comforted, but said, Surely I will go down into the grave unto my son mourning: so his father wept for him. And the Midianites sold him into Egypt unto Potiphar an Eunuch of Pharaoh's, and his chief steward.

And at that time Judah went down from his brethren, and turned in to a man called Hirah an Adullamite. And Judah saw there the daughter of a man called Suah a Canaanite: and he took her to wife, and went in unto her. So she conceived and bare a son, and he called his name Er. And she conceived again, & bare a son, and she called his name Onan. Moreover she bare yet a son, whom she called Shelah: and Judah was at Chezib when she bare him. Then Judah took a wife to Er his first borne son whose name was Tamar. Now Er the first borne of Judah was wicked in the sight of the Lord: therefore the Lord slew him. Then Judah said to Onan, Go in unto thy brothers wife, and do the office of a kinsman unto her, and raise up seed unto thy brother. And Onan knew that the seed should not be his: therefore when he went in unto his brothers wife, he spilled it on the ground, least he should give seed unto his brother. And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also. Then said Judah to Tamar his daughter-in-law, Remain a widow in thy father's house, till Shelah my son grow up (for he thought thus, Least he die as well as his brethren.) So Tamar went and dwelt in her father's house. And in process of time also the daughter of Shuah Judah's wife died. Then Judah, when he had left mourning, went up to his sheep shearers to Timnah, he, and his neighbour Hirah the Adullamite. And it was told Tamar, saying, behold, thy father-in-law goeth up to Timnah, to shear his sheep. Then she put her widows garments off from her, and covered her with a veil, and wrapped her self, and sat down in Pethah-enaim, which is by the way to Timnah, because she saw that Shelah was grown, and she was not given unto him to wife. When Judah saw her, he judged her an whore: for she had covered her face. And he turned to the way towards her, and said, Come, I pray thee, let me lie with thee. (for he knew not that she was his daughter-in-law) And she answered,

What wilt thou give me for to lie with me? Then said he, I will send thee a kid of the goats from the flock; she said, Well, if thou wilt give me a pledge, till thou send it. Then he said, What is the pledge that I shall give thee? And she answered, Thy signet, and thy cloak, and thy staff that is in thine hand. So he gave it her, and lay by her, and she was with child by him. Then she rose, and went and put her veil from her and put on her widows raiment. Afterward Judah sent a kid of the goats by the hand of his neighbour the Adullamite, for to receive his pledge from the womans hand: but he found her not. Then asked he the men of that place, saying, Where is ye whore, that sat in Enaim by the way side? And they answered, There was no whore here. He came therefore to Judah again, and said, I can not find her, and also the men of the place said, There was no whore there. Then Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

Now after three months, one told Judah, saying, Tamar thy daughter-in-law hath played the whore, and lo, with playing the whore, she is great with child. Then Judah said, Bring ye her forth and let her be burnt. When she was brought forth, she sent to her father-in-law, saying, By the man, unto whom these things pertain, am I with child: and said also, look, I pray thee, whose these are, the seal, and the cloak, and the staff. Then Judah knew them, and said, She is more righteous then I: for she hath done it because I gave her not to Shelah my son. So he lay with her no more. Now, when the time was come that she should be delivered, behold, there were twins in her womb. And when she was in travail, the one put out his hand: and the midwife took and bound a red thread about his hand, saying, This is come out first. But when he plucked his hand back again, lo, his brother came out, and the midwife said, How hast thou broken the breach upon thee? and his name was called Pharez. And afterward came out his brother that had the red thread about his hand, and his name was called Zarah.

Now Joseph was brought down into Egypt: and Potiphar an Eunuch of Pharaoh's (and his chief steward an Egyptian) bought him at the hand of the Ishmaelites, which had brought him thither. And the Lord was with Joseph, and he was a man that prospered and was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. So Joseph found favour in his sight, and served him: and he made him ruler of his house, and put all that he had in his hand. And from that time that he had made him ruler over his house and over all that he had, the Lord blessed the Egyptians house for Joseph's sake: and the blessing of the Lord was upon all that he had in the house, and in the field. Therefore he left all that he had in Joseph's hand, and took accompt of nothing, that was with him, save only of the bread, which he did eat; Joseph was a fair person, and well favoured.

Now therefore after these things, his masters wife cast her eyes upon Joseph, and said, Lye with me. But he refused and said to his masters wife, Behold, my master knoweth

not what he hath in the house with me, but hath committed all that he hath to mine hand. There is no ma greater in this house then I: neither hath he kept any thing from me, but only thee, because thou art his wife: how then can I do this great wickedness & so sin against God? And albeit she spake to Joseph day by day, yet he hearkened not unto her, to lye with her, or to be in her company. Then on a certain day Joseph entered into the house, to do his business: and there was no man of the household in the house: Therefore she caught him by his garment, saying, Sleep with me: but he left his garment in her hand and fled, and got him out.

Now when she saw that he had left his garment in her hand, and was fled out, she called unto the men of her house, and told them, saying, Behold, he hath brought in an Ebrew unto us to mock us: who came in to me for to have slept with me: but I cried with a loud voice. And when he heard that I lift up my voice and cried, he left his garment with me, and fled away, and got him out. So she laid up his garment by her, until her lord came home. Then she told him according to these words, saying, The Ebrew servant, which thou hast brought unto us, came in to me, to mock me. But as soon as I lift up my voice & cried, he left his garment with me, and fled out. Then when his master heard the words of his wife, which she told him, saying, After this manner did thy servant to me, his anger was kindled. And Joseph's master took him and put him in prison, in the place, where the kings prisoners lay bound: and there he was in prison. But the Lord was with Joseph, and shewed him mercy, and got him favour in the sight of the master of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison, and whatsoever they did there, that did he. And the keeper of the prison looked unto nothing that was under his hand, seeing that the Lord was with him: for whatsoever he did, the Lord made it to prosper.

And after these things, the butler of the King of Egypt and his baker offended their lord the King of Egypt. And Pharaoh was angry against his two officers, against the chief butler, and against the chief baker. Therefore he put them in ward in his chief stewards house, in the prison and place where Joseph was bound. And the chief steward gave Joseph charge over them, and he served them: and they continued a season inward. And they both dreamed a dream, either of them his dream in one night, each one according to the interpretation of his dream, both the butler and the baker of the King of Egypt, which were bound in the prison. And when Joseph came in unto them in the morning, and looked upon them, behold, they were sad. And he asked Pharaoh's officers, that were with him in his masters ward, saying, Wherefore look ye so sadly to day? Who answered him, We have dreamed, each one a dream, and there is none to interpret the same. Then Joseph said unto them, Are not interpretations of God? Tell them me now. So the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine was before me, and in the vine were three branches, and as it budded, her flower came forth:

and the clusters of grapes waxed ripe. And I had Pharaoh's cup in mine hand, and I took the grapes, & wrung them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. Then Joseph said unto him, This is the interpretation of it: The three branches are three days. Within three days shall Pharaoh lift up thine head, & restore thee unto thine office, and thou shalt give Pharaoh's cup into his hand after the old manner, when thou wast his butler. But have me in remembrance with thee, when thou art in good case, & shew mercy, I pray thee, unto me, and make mention of me to Pharaoh, that thou mayest bring me out of this house. For I was stolen away by theft out of the land of the Ebrews, and here also have I done nothing, wherefore they should put me in the dungeon. And when the chief baker saw that the interpretation was good, he said unto Joseph, Also me thought in my dream that I had three white baskets on mine head. And in the uppermost basket there was of all manner baken meats for Pharaoh: and the birds did eat them out of the basket upon mine head. Then Joseph answered, and said, This is the interpretation thereof: The three baskets are three days: Within three days shall Pharaoh take thine head from thee, & shall hang thee on a tree, and the birds shall eat thy flesh from off thee. And so the third day, which was Pharaoh's birthday, he made a feast unto all his servants: and he lifted up the head of the chief butler, and the head of the chief baker among his servants. And he restored the chief butler unto his butlershippe, who gave the cup into Pharaoh's hand, but he hanged the chief baker, as Joseph had interpreted unto them. Yet the chief butler did not remember Joseph, but forgot him.

And two years after, Pharaoh also dreamed, and behold, he stood by a river, and lo, there came out of the river seven goodly kine and fat fleshed, and they fed in a meadow: And lo, seven other kine came up after the out of the river, evil favoured & lean fleshed, and stood by the other kine upon the brink of the river. And the evil favoured and lean fleshed kine did eat up the seven well favoured and fat kine: so Pharaoh awoke. Again he slept, and dreamed the second time: and behold, seven ears of corn grew upon one stalk, rank and goodly. And lo, seven thin ears, and blasted with the east wind, sprang up after them: And the thin ears devoured the seven rank and full ears. then Pharaoh awaked, and lo, it was a dream. Now when the morning came, his spirit was troubled: therefore he sent and called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh told them his dreams: but none could interpret them to Pharaoh. Then spake the chief butler unto Pharaoh, saying, I call to mind my faults this day. Pharaoh being angry with his servants, put me in ward in the chief stewards house, both me and the chief baker. Then we dreamed a dream in one night, both I, and he: we dreamed each man according to the interpretation of his dream. And there was with us a young man, an Ebrew, servant unto the chief steward, whom when we told, he declared our dreams to us, to every one he declared according to his dream. And as he declared unto us, so it came to pass: for he restored me to mine office, & hanged him. Then sent Pharaoh, and

called Joseph, and they brought him hastily out of prison, and he shaved him, and changed his raiment, and came to Pharaoh. Then Pharaoh said to Joseph, I have dreamed a dream, and no man can interpret it, and I have heard say of thee, that when thou hearest a dream, thou canst interpret it. And Joseph answered Pharaoh, saying, Without me God shall answer for the wealth of Pharaoh. And Pharaoh said unto Joseph, In my dream, behold, I stood by the bank of the river: And lo, there came up out of the river seven fat fleshed, and well favoured kine, and they fed in the meadow. Also lo, seven other kine came up after them, poor and very evil favoured, and lean fleshed: I never saw the like in all the land of Egypt, for evil favoured. And the lean and evil favoured kine did eat up the first seven fat kine. And when they had eaten them up, it could not be known that they had eaten them, but they were still as evil favoured, as they were at the beginning: so did I awake. Moreover I saw in my dream, and behold, seven ears sprang out of one stalk, full and fair. And lo, seven ears, withered, thin, and blasted with the East wind, sprang up after them. And the thin ears devoured the seven good ears. Now I have told the soothsayers, and none can declare it unto me. Then Joseph answered Pharaoh, Both Pharaoh's dreams are one. God hath shewed Pharaoh, what he is about to do. The seven good kine are seven years, and the seven good ears are seven years: this is one dream. Likewise the seven thin and evil favoured kine, that came out after them, are seven years: and the seven empty ears blasted with the East wind, are seven years of famine. This is the thing which I have said unto Pharaoh, that God hath shewed unto Pharaoh, what he is about to do. Behold, there come seven years of great plenty in all the land of Egypt. Again, there shall arise after them seven years of famine, so that all the plenty shall be forgotten in the land of Egypt, and the famine shall consume the land: Neither shall the plenty be known in the land, by reason of this famine that shall come after: for it shall be exceeding great. And therefore the dream was doubled unto Pharaoh the second time, because the thing is established by God, & God hasteth to perform it. Now therefore let Pharaoh provide for a man of understanding and wisdom, and set him over the land of Egypt. Let Pharaoh make and appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. Also let them gather all the food of these good years that come, and lay up corn under the hand of Pharaoh for food, in the cities, and let them keep it. So the food shall be for the provision of the land, against the seven years of famine, which shall be in the land of Egypt, that the land perish not by famine. And the saying pleased Pharaoh and all his servants.

Then said Pharaoh unto his servants, Can we find such a man as this, in whom is the Spirit of God? The Pharaoh said to Joseph, For as much as God hath shewed thee all this, there is no man of understanding, or of wisdom like unto thee. Thou shalt be over mine house, & at thy word shall all my people be armed, only in the kings throne will I be above thee. Moreover Pharaoh said to Joseph, Behold, I have set thee over all the

land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in garments of fine linen, and put a golden chain about his neck. So he set him upon the best chariot that he had, save one: & they cried before him, Abrech, & placed him over all the land of Egypt. Again Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah: and he gave him to wife Asenath the daughter of Poti-pherah prince of On. then went Joseph abroad in the land of Egypt. And Joseph was thirty year old when he stood before Pharaoh king of Egypt: and Joseph departing from the presence of Pharaoh, went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth store. And he gathered up all the food of the seven plenteous years, which were in the land of Egypt, and laid up food in the cities: the food of the field, that was round about every city, laid he up in the same. So Joseph gathered wheat, like unto the sand of the sea in multitude out of measure, until he left numbering: for it was without number. Now unto Joseph were borne two sons (before the years of famine came) which Asenath the daughter of Poti-pherah prince of On bare unto him. And Joseph called the name of the first borne Manasseh: for God, said he, hath made me forget all my labour & all my father's household. Also he called the name of the second, Ephraim: For God, said he hath made me fruitful in the land of mine affliction. So the seven years of the plenty that was in the land of Egypt were ended. Then began the seven years of famine to come, according as Joseph had said: and the famine was in all lands, but in all the land of Egypt was bread. At the length all the land of Egypt was affamished, and the people cried to Pharaoh for bread; Pharaoh said unto all the Egyptians, Go to Joseph: what he saith to you, do ye. When the famine was upon all the land, Joseph opened all places, wherein the store was, and sold unto the Egyptians: for the famine waxed sore in the land of Egypt. And all countries came to Egypt to buy corn of Joseph, because the famine was sore in all lands.

Then Jacob saw that there was food in Egypt, and Jacob said unto his sons, Why gaze ye one upon an other? And he said, Behold, I have heard that there is food in Egypt, Get you down thither, & buy us food thence, that we may live and not die. So went Joseph's ten brethren down to buy corn of the Egyptians. But Benjamin Joseph's brother would not Jacob send with his brethren: for he said, Least death should befall him. And the sons of Israel came to buy food among them that came: for there was famine in the land of Canaan. Now Joseph was gouerner of the land, who sold to all the people of the land: then Joseph's brethren came, & bowed their face to the ground before him. And when Joseph saw his brethren, he knew them, and made himself strange toward them, and spake to them roughly, and said unto them, Whence come ye? Who answered, Out of the land of Canaan, to buy vital. (Now Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams, which he dreamed of them) and he said unto them,

Ye are spies, and are come to see the weakness of the land. But they said unto him, Nay, my lord, but to buy vital thy servants are come. We are all one mans sons: we mean truly, and thy servants are no spies. But he said unto them, Nay, but ye are come to see the weakness of the land. And they said, We thy servants are twelve brethren, the sons of one man in the land of Canaan: and behold, the youngest is this day with our father, and one is not. Again Joseph said unto them, This is it that I spake unto you, saying, Ye are spies. Hereby ye shall be proved: by the life of Pharaoh, ye shall not go hence, except your youngest brother come hither. Send one of you which may fetch your brother, & ye shall be kept in prison, that your words may be proved, whether there be truth in you: or else by the life of Pharaoh ye are but spies. So he put them in ward three days. Then Joseph said unto them the third day, This do, and live: for I fear God. If ye be true men, let one of your brethren be bound in your prison house, and go ye, carry food for the famine of your houses: But bring your younger brother unto me, that your words may be tried, and that ye die not: and they did so. And they said one to another, We have verily sinned against our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear him: therefore is this trouble come upon us. And Reuben answered them, saying, Warned I not you, saying, Sin not against the child, and ye would not hear? and lo, his blood is now required. (And they were not aware that Joseph understood them: for he spake unto them by an interpreter.) Then he turned from them, and wept, & turned to them again, & communed with them, and took Simeon from among them, & bound him before their eyes. So Joseph commanded that they should fill their sacks with wheat, and put every mans money again in his sack, and give them vital for the journey: and thus did he unto them. And they laid their vital upon their asses, and departed thence. And as one of them opened his sack for to give his ass provender in the inn, he espied his money: for lo, it was in his sacks mouth. Then he said unto his brethren, My money is restored: for lo, it is even in my sack; their heart failed them, and they were astonished, and said one to another, What is this, that God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them, saying, The man, who is Lord of the land, spake roughly to us, and put us in prison as spies of the country. And we said unto him, We are true men, and are no spies. We be twelve brethren, sons of our father: one is not, and the youngest is this day with our father in the land of Canaan. Then the Lord of the country said unto us, Hereby shall I know if ye be true men: Leave one of your brethren with me, and take food for the famine of your houses and depart, and bring your youngest brother unto me, that I may know that ye are no spies, but true men: so will I deliver you your brother, and ye shall occupy in the land. And as they emptied their sacks, behold, every mans bundle of money was in his sack: and when they and their father saw the bundles of their money, they were afraid. Then Jacob their father said to them, Ye have robbed me of my

children: Joseph is not, & Simeon is not, and ye will take Benjamin: all these things are against me. Then Reuben answered his father, saying, Slay my two sons, if I bring him not to thee again: deliver him to mine hand, and I will bring him to thee again. But he said, My son shall not go down with you: for his brother is dead, and he is left alone: if death come unto him by the way which ye go, then ye shall bring my gray head with sorrow unto the grave.

Now great famine was in the land. And when they had eaten up the vital, which they had brought from Egypt, their father said unto them, Turn again, and buy us a little food. And Judah answered him, saying, The man charged us by an oath, saying, Never see my face, except your brother be with you. If thou wilt send our brother with us, we will go down, and buy thee food: But if thou wilt not send him, we will not go down: for the man said unto us, look me not in the face, except your brother be with you. And Israel said, Wherefore dealt ye so evil with me, as to tell the man, whether ye had yet a brother or no? And they answered, The man asked straitly of our selves and of our kindred, saying, Is your father yet alive? have ye any brother? And we told him according to these words: could we know certainly that he would say, Bring your brother down? Then said Judah to Israel his father, Send the boy with me, that we may rise and go, and that we may live and not die, both we, and thou, and our children. I will be surety for him: of mine hand shalt thou require him. If I bring him not to thee, and set him before thee, then let me bare the blame for ever. For except we had made this tarrying, doubtless by this we had returned the second time. Then their father Israel said unto them, If it must needs be so now, do thus: take of the best fruits of the land in your vessels, and bring the man a present, a little rosen, & a little honey, spices and myrrh, nuts, and almonds: And take double money in your hand, and the money, that was brought again in your sacks mouthes: carry it again in your hand, lest it were some oversight. Take also your brother and arise, and go again to the man. And God almighty give you mercy in the sight of the man, that he may deliver you your other brother, and Benjamin: but I shall be robbed of my child, as I have been. Thus the men took this present, & took twice so much money in their hand with Benjamin, and rose up, and went down to Egypt and stood before Joseph.

And when Joseph saw Benjamin with them, he said to his steward, Bring these men home and kill meat, and make ready: for the men shall eat with me at noon. And the man did as Joseph bad, & brought the men unto Joseph's house. Now when the men were brought into Joseph's house, they were afraid, & said, Because of the money, that came in our sacks mouthes at the first time, are we brought, that he may pick a quarrel against us, and lay some thing to our charge, and bring us in bondage and our asses. Therefore came they to Joseph's steward, & communed with him at the door of ye house. And said, Oh sir, we came in deed down hither at the first time to buy food, and as we came to an

inn and opened our sacks, behold, every mans money was in his sacks mouth, even our money in full weight, but we have brought it again in our hands. Also other money have we brought in our hands to buy food, but we cannot tell, who put our money in our sacks. And he said, Peace be unto you, fear not: your God and the God of your father hath given you that treasure in your sacks, I had your money: and he brought forth Simeon to them. So the man led them into Joseph's house, & gave them water to wash their feet, and gave their asses provender. And they made ready their present against Joseph came at noon, (for they heard say, that they should eat bread there) When Joseph came home, they brought the present into the house to him, which was in their hands, and bowed down to the ground before him. And he asked them of their prosperity, and said, Is your father the old man, of whom ye told me, in good health? is he yet alive? Who answered, Thy servant our father is in good health, he is yet alive: and they bowed down, and made obeisance. And he lifting up his eyes, beheld his brother Benjamin his mothers son, and said, Is this your younger brother, of whom ye told me? And he said, God be merciful unto thee, my son. And Joseph made haste (for his affection was inflamed toward his brother, and sought where to weep) and entered into his chamber, and wept there. Afterward he washed his face, & came out, and refrained himself, and said, Set on meat. And they prepared for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves, because the Egyptians might not eat bread with the Ebrews: for that was an abomination unto the Egyptians. So they sat before him: the eldest according unto his age, and the youngest according unto his youth; the men marveled among themselves. And they took messes from before him, and sent to them: but Benjamin’s mess was five times so much as any of theirs: and they drunk, and had of the best drink with him.

Afterward he commanded his steward, saying, Fill the mens sacks with food, as much as they can carry, and put every mans money in his sacks mouth. And put my cup, I mean the silver cup, in the sacks mouth of the youngest, and his corn money; he did according to the commandment that Joseph gave him. And in the morning the men were sent away, they, and their asses. And when they went out of the city not far off, Joseph said to his steward, Up, follow after the men: and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is that not the cup, wherein my Lord drinketh? and in the which he doth divine and prophecy? ye have done evil in so doing. And when he overtook them, he said those words unto them. And they answered him, Wherefore saith my lord such words? God forbid that thy servants should do such a thing. Behold, the money which we found in our sacks mouthes, we brought again to thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen. And he said, Now then let it be according unto your words: he with

whom it is found, shall be my servant, and ye shall be blameless. Then at once every man took down his sack to the ground, and every one opened his sack. And he searched, and began at the eldest and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, & went again into the city. So Judah and his brethren came to Joseph's house (for he was yet there) and they fell before him on the ground. Then Joseph said unto them, What act is this, which ye have done? know ye not that such a man as I, can divine and prophecy? Then said Judah, What shall we say unto my lord? what shall we speak? and how can we iustify our selves? God hath found out the wickedness of thy servants: behold, we are servants to my Lord, both we, and he, with whom the cup is found. But he answered, God forbid, that I should do so, but the man, with whom the cup is found, he shall be my servant, and go ye in peace unto your father. Then Judah drew near unto him, and said, O my Lord, let thy servant now speak a word in my lord's ears, and let not thy wrath be kindled against thy servant: for thou art even as Pharaoh. My Lord asked his servants, saying, Have ye a father, or a brother? And we answered my Lord, We have a father that is old, and a young child, which he begat in his age: and his brother is dead, and he alone is left of his mother, and his father loveth him. Now thou saidst unto thy servants, Bring him unto me, that I may set mine eye upon him. And we answered my lord, The child can not depart from his father: for if he leave his father, his father would die. Then saidest thou unto thy servants, Except your younger brother come down with you, look in my face no more. So when we came unto thy servant our father, and shewed him what my lord had said, and our father said unto us, Go again, buy us a little food, then we answered, We can not go down: but if our youngest brother go with us, then will we go down: for we may not see the mans face, except our youngest brother be with us. Then thy servant my father said unto us, Ye know that my wife bare me two sons, and the one went out from me, and I said, Of a surety he is torn in pieces, and I saw him not since. Now ye take this also away from me: if death take him, then ye shall bring my gray head in sorrow to the grave. Now therefore, when I come to thy servant my father, & the child be not with us (seeing that his life dependeth on the childes life) Then when he shall see that the child is not come, he will die: so shall thy servants bring the gray head of thy servant our father with sorrow to the grave. Doubtless thy servant became surety for the child to my father, and said, If I bring him not unto thee again, then I will bare the blame unto my father for ever. Now therefore, I pray thee, let me thy servant bide for the child, as a servant to my Lord, and let the child go up with his brethren. For how can I go up to my father, if the child be not with me, unless I would see the evil that shall come on my father?

Then Joseph could not refrain him self before all that stood by him, but he cried, Have forth every man from me; there tarried not one with him, while Joseph uttered himself

unto his brethren. And he wept & cried, so that the Egyptians heard: the house of Pharaoh heard also. Then Joseph said to his brethren, I am Joseph: doth my father yet live? But his brethren could not answer him, for they were astonished at his presence. Again, Joseph said to his brethren, Come near, I pray you, to me; they came near; he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not sad, neither grieved with your selves, that ye sold me hither: for God did send me before you for your preservation. For now two years of famine have been through ye land, and five years are behind, wherein neither shall be earing nor harvest. Wherefore God sent me before you to preserve your posterity in this land, & to save you alive by a great deliverance. Now the you sent not me hither, but God, who hath made me a father unto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt. Haste you & go up to my father, & tell him, Thus sayeth thy son Joseph, God hath made me lord of all Egypt: come down to me, tarry not. And thou shalt dwell in ye land of Goshen, and shalt be near me, thou and thy children, and thy children's children, and thy sheep, and thy beasts, and all that thou hast. Also I will nourish thee there (for yet remain five years of famine) lest thou perish through poverty, thou and thy household, and all that thou hast. And behold, your eyes do see, and the eyes of my brother Benjamin, that my mouth speaketh to you. Therefore tell my father of all mine honour in Egypt, and of all that ye have seen, and make haste, and bring my father hither. Then he fell on his brother Benjamin's neck, & wept, and Benjamin wept on his neck. Moreover, he kissed all his brethren, and wept upon them: and afterward his brethren talked with him. And the tidings came unto Pharaoh's house, so that they said, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. Then Pharaoh said unto Joseph, Say to thy brethren, This do ye, lade your beasts & depart, go to the land of Canaan, and take your father, and your households, and come to me, and I will give you the best of the land of Egypt, and ye shall eat of the fat of the land. And I command thee, Thus do ye, take you chariots out of the land of Egypt for your children, and for your wives, and bring your father and come. Also regard not your stuff: for the best of all the land of Egypt is yours. And the children of Israel did so: & Joseph gave them chariots according to the commandment of Pharaoh: he gave them vital also for the journey. He gave them all, none except, change of raiment: but unto Benjamin he gave three hundred pieces of silver, and five suits of raiment. And unto his father likewise he sent ten he asses laden with the best things of Egypt, and ten she asses laden with wheat, and bread and meat for his father by the way. So sent he his brethren away, and they departed: and he said unto them, Fall not out by the way. Then they went up from Egypt, and came unto the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he also is governor over all the land of Egypt, and Jacob’s heart failed: for he believed them not. And they told him all the words of Joseph, which he had said unto the: but when he saw the chariots, which Joseph had sent to carry him, then the spirit of Jacob their father

revived. And Israel said, I have enough: Joseph my son is yet alive: I will go and see him yer I die.

Then Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifice unto the God of his father Isaac. And God spake unto Israel in a vision by night, saying, Jacob, Jacob. Who answered, I am here. Then he said, I am God, the God of thy father, fear not to go down into Egypt: for I will there make of thee a great nation. I will go down with thee into Egypt, and I will also bring thee up again, and Joseph shall put his hand upon thine eyes. Then Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, & their children, & their wives in the chariots, which Pharaoh had sent to carry him. And they took their cattle & their goods, which they had gotten in the land of Canaan, and came into Egypt, both Jacob and all his seed with him, his sons and his sons sons with him, his daughters and his sons daughters, and all his seed brought he with him into Egypt. And these are the names of the children of Israel, which came into Egypt, even Jacob and his sons: Reuben, Jacob's first borne. And the sons of Reuben: Hanoch, and Phallu, and Hezron, and Carmi. And the sons of Simeon: Jemuel, & Jamin, and Ohad, and Iachin, and Zohar; & Shaul the son of a Canaanitish woman. Also the sons of Levi: Gershon, Kohath, and Merari. Also the sons of Judah: Er, & Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in ye land of Canaan) And the sons of Pharez were Hezron and Hamul. Also the sons of Issachar: Tola, and Phuuah, and Job, and Shimron. Also the sons of Zebulun: Sered, and Elon, and Jahleel. These be the sons of Leah, which she bare unto Jacob in Padan Aram, with his daughter Dinah. All the souls of his sons & his daughters were thirty and three. Also the sons of Gad: Ziphion, & Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. Also the sons of Asher: Iimnah, and Ishuah, and Isui, and Beriah, and Serah their sister; the sons of Beriah: Heber, and Malchiel. These are the children of Zilpah, whom Laban gave to Leah his daughter: and these she bare unto Jacob, even sixteen souls. The sons of Rachel Jacob's wife were Joseph and Benjamin. And unto Joseph in the land of Egypt were borne Manasseh, and Ephraim, which Asenath the daughter of Poti-pherah prince of On bare unto him. Also the sons of Benjamin: Belah, & Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. These are the sons of Rachel, which were borne unto Jacob, fourteen souls in all. Also the sons of Dan: Hushim. Also the sons of Naphtali: Iahzeel, & Guni, and Jezer, and Shillem. These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these to Jacob, in all, seven souls. All the souls, that came with Jacob into Egypt, which came out of his loins (beside Jacob's sons wives) were in the whole, three score and six souls. Also the sons of Joseph, which were borne him in Egypt, were two souls: so that all the souls of the house of Jacob, which came into Egypt, are seventy.

The he sent Judah before him unto Joseph, to direct his way unto Goshen, and they came into the land of Goshen. Then Joseph made ready his chariot and went up to Goshen to meet Israel his father, and presented himself unto him and fell on his neck, and wept upon his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, and that thou art yet alive. Then Joseph said to his brethren, & to his father's house, I will go up and shew Pharaoh, and tell him, My brethren & my father's house, which were in the land of Canaan, are come unto me, and the men are shepherds, & because they are shepherds, they have brought their sheep and their cattle, and all that they have. And if Pharaoh call you, and ask you, What is your trade? Then ye shall say, Thy servants are men occupied about cattle, from our childhood even unto this time, both we and our father's: that ye may dwell in the land of Goshen: for every sheep keeper is an abomination unto the Egyptians.

Then came Joseph and told Pharaoh, and said, My father, and my brethren, and their sheep, and their cattle, and all that they have, are come out of the land of Canaan, and behold, they are in the land of Goshen. And Joseph took part of his brethren, even five men, and presented them unto Pharaoh. Then Pharaoh said unto his brethren, What is your trade? And they answered Pharaoh, Thy servants are shepherds, both we and our father's. They said moveover unto Pharaoh, For to sojourn in ye land are we come: for thy servants have no pasture for their sheep, so sore is ye famine in the land of Canaan. Now therefore, we pray thee, let thy servants dwell in the land of Goshen. Then spake Pharaoh to Joseph, saying, Thy father and thy brethren are come unto thee. The land of Egypt is before thee: in the best place of the land make thy father & thy brethren dwell: let the dwell in the land of Goshen: & if thou knowest that there be men of activity among them, make them rulers over my cattle. Joseph also brought Jacob his father, and set him before Pharaoh; Jacob saluted Pharaoh. Then Pharaoh said unto Jacob, Howe old art thou? And Jacob said unto Pharaoh, The whole time of my pilgrimage is an hundred & thirty years: few and evil have the days of my life been, and I have not attained unto the years of the life of my father's, in the days of their pilgrimages. And Jacob took leave of Pharaoh, & departed from the presence of Pharaoh. And Joseph placed his father, and his brethren, and gave them possession in the land of Egypt, in the best of the land, even in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household with bread, even to the young children.

Now there was no bread in all the land: for the famine was exceeding sore: so that the land of Egypt, and the land of Canaan were famished by reason of the famine. And Joseph gathered all the money, that was found in the land of Egypt, & in the land of Canaan, for the corn which they bought, & Joseph laid up the money in Pharaoh's house. So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came unto Joseph, and said, Give us bread: for why should we die before

thee? for our money is spent. Then said Joseph, Bring your cattle, and I will give you for your cattle, if your money be spent. So they brought their cattle unto Joseph, and Joseph gave them bread for the horses, & for the flocks of sheep, and for the herds of cattle, and for the asses: so he fed them with bread for all their cattle that year. But when the year was ended, they came unto him the next year, and said unto him, We will not hide from my lord, that since our money is spent, and my lord hath the herds of the cattle, there is nothing left in the sight of my lord, but our bodies and our ground. Why shall we perish in thy sight, both we, and our land? buy us and our land for bread, and we and our land will be bond to Pharaoh: therefore give us seed, that we may live and not die, and that the land go not to waste. So Joseph bought all the land of Egypt for Pharaoh: for the Egyptians sold every man his ground because the famine was sore upon the: so the land became Pharaoh's. And he removed the people unto the cities, from one side of Egypt even to the other. Only the land of the Priests bought he not: for the Priests had an ordinary of Pharaoh, and they did eat their ordinary, which Pharaoh gave them: wherefore they sold not their ground. Then Joseph said unto the people, Behold, I have bought you this daye, and your land for Pharaoh: lo, here is seed for you: sowe therefore the ground. And of the increase ye shall give the fifth part unto Pharaoh, and four parts shall be yours for the seed of the field, and for your meat, and for them of your households, and for your children to eat. Then they answered, Thou hast saved our lives: let us find grace in the sight of my Lord, and we will be Pharaoh's servants. Then Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part, except the land of the priests only, which was not Pharaoh's. And Israel dwelt in the land of Egypt, in the country of Goshen: and they had their possessions therein, and grew and multiplied exceedingly. Moreover, Jacob lived in the land of Egypt seventeen years, so that the whole age of Jacob was an hundred forty and seven year. Now when the time drew near that Israel must die, he called his son Joseph, and said unto him, If I have now found grace in thy sight, put thine hand now under my thigh, and deal mercifully & truly with me: bury me not, I pray thee, in Egypt. But when I shall sleep with my father's, thou shalt carry me out of Egypt, and bury me in their burial; he answered, I will do as thou hast said. The he said, Swear unto me; he swore unto him; Israel worshiped towards the beds head.

Again after this, one said to Joseph, Lo, thy father is sick: then he took with him his two sons, Manasseh and Ephraim. Also one told Jacob, and said, Behold, thy son Joseph is come to thee, and Israel took his strength unto him and sat upon the bed. Then Jacob said unto Joseph, God almighty appeared unto me at Luz in the land of Canaan, and blessed me. And he said unto me, Behold, I will make thee fruitful, and will multiply thee, and will make a great number of people of thee, and will give this land unto thy seed after thee for an everlasting possession. And now thy two sons, Manasseh &

Ephraim, which are borne unto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine. But the linage, which thou hast begotten after them, shall be thine: they shall be called after the names of their brethren in their inheritance. Now when I came from Padan, Rachel died upon mine hand in the land of Canaan, by the way when there was but half a days journey of ground to come to Ephrath: and I buried her there in the way to Ephrath: the same is Beth-lehem. Then Israel beheld Joseph's sons & said, Whose are these? And Joseph said unto his father, They are my sons, which God hath given me here. Then he said, I pray thee, bring them to me, that I may bless them: (For the eyes of Israel were dim for age, so that he could not well see) Then he caused them to come to him, & he kissed them and embraced them. And Israel said unto Joseph, I had not thought to have seen thy face: yet lo, God hath shewed me also thy seed. And Joseph took them away from his knees, & did reverence down to the ground. Then took Joseph them both, Ephraim in his right hand toward Israels left hand, and Manasseh in his left hand toward Israels right hand, so he brought them unto him. But Israel stretched out his right hand, and laid it on Ephraim's head, which was the younger, and his left hand upon Manasseh’s head (directing his hands of purpose) for Manasseh was the elder. Also he blessed Joseph and said, The God, before whom my father's Abraham and Isaac did walk, the God, which hath fed me all my life long unto this day, bless thee. The Angel, which hath delivered me from all evil, bless the children, and let my name be named upon them, and the name of my father's Abraham and Isaac, that they may grow as fish into a multitude in the midst of the earth. But when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he stayed his father's hand to remove it from Ephraim's head to Manasseh’s head. And Joseph said unto his father, Not so, my father, for this is the eldest: put thy right hand upon his head. But his father refused, & said, I know well, my son, I know well: he shall be also a people, and he shall be great likewise: but his younger brother shall be greater then he, and his seed shall be full of nations. So he blessed them that day, and said, In thee Israel shall bless, and say, God make thee as Ephraim and as Manasseh; he set Ephraim before Manasseh. Then Israel said unto Joseph, Behold, I die, and God shall be with you, and bring you again unto the land of your father's. Moreover, I have given unto thee one portion above thy brethren, which I gate out of the hand of the Amorite by my sword and by my bow.

Then Jacob called his sons, and said, Gather your selves together, that I may tell you what shall come to you in the last days. Gather your selves together, and hear, ye sons of Jacob, and hearken unto Israel your father. Reuben mine eldest son, thou art my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: Thou wast light as water: thou shalt not be excellent, because thou wentest up to thy father's bed: then didst thou defile my bed, thy dignity is gone. Simeon and Levi,

brethren in evil, the instruments of cruelty are in their habitations. Into their secret let not my soul come: my glory, be not thou joined with their assembly: for in their wrath they slew a man, and in their self will they digged down a wall. Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will divide them in Jacob, and scatter them in Israel. Thou Judah, thy brethren shall praise thee: thine hand shall be in the neck of thine enemies: thy father's sons shall bow down unto thee. Judah, as a Lions whelp shalt thou come up from the spoil, my son. He shall lye down and couch as a Lion, and as a Lioness: Who shall stir him up? The scepter shall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come, and the people shall be gathered unto him. He shall bind his Ass foal unto ye vine, and his Asses colt unto the best vine. he shall wash his garment in wine, and his cloak in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk. Zebulun shall dwell by the sea side, and he shall be an haven for ships: and his border shall be unto Zidon. Issachar shall be a strong ass, couching down between two burdens: And he shall see that rest is good, and that the land is pleasant, and he shall bow his shoulder to bare, and shall be subject unto tribute. Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent by the way, an adder by the path, biting the horse heels, so that his rider shall fall backward. O Lord, I have waited for thy salvation. Gad, an host of men shall overcome him, but he shall overcome at the last. Concerning Asher, his bread shall be fat, and he shall give pleasures for a king. Naphtali shall be a hind let go, giving goodly words. Joseph shall be a fruitful bough, even a fruitful bough by the well side: the small boughs shall run upon the wall. And the archers grieved him, and shot against him and hated him. But his bow abode strong, and the hands of his arms were strengthened, by the hands of the mighty God of Jacob, of whom was the feeder appointed, by the stone of Israel, even by the God of thy father, who shall help thee, and by the almighty, who shall bless thee with heavenly blessings from above, with blessings of the deep, that lieth beneath, with blessings of the breasts, and of the womb. The blessings of thy father shall be stronger then the blessings of mine elders: unto the end of the hilles of the world they shall be on the head of Joseph, and on the top of the head of him that was separate from his brethren. Benjamin shall ravine as a wolf: in the morning he shall devour the pray, and at night he shall divide the spoil. All these are the twelve tribes of Israel, and thus their father spake unto them, and blessed them: every one of them blessed he with a several blessing. And he charged them & said unto them, I am ready to be gathered unto my people: bury me with my father's in the cave, that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah besides Mamre in the land of Canaan: which cave Abraham bought with the field of Ephron the Hittite for a possession to bury in. There they buried Abraham and Sarah his wife: there they buried Isaac and Rebekah his wife: and there I buried Leah. The purchase of the field and the cave that is therein, was bought of the children of Heth. Thus Jacob made an end of giving charge to his sons,

and plucked up his feet into the bed and gave up the ghost, and was gathered to his people.

Then Jseph fell upon his father's face and wept upon him, and kissed him. And Joseph commanded his servants the physicians, to embalm his father, and the physicians embalmed Israel. So forty days were accomplished (for so long did the days of them that were embalmed last) and the Egyptians bewailed him seventy days. And when the days of his mourning were past, Joseph spake to the house of Pharaoh, saying, If I have now found favour in your eyes, speak, I pray you, in the ears of Pharaoh, and say, My father made me swear, saying, Lo, I die, bury me in my grave, which I have made me in the land of Canaan: now therefore let me go, I pray thee, & bury my father, & I will come again. Then Pharaoh said, Go up and bury thy father, as he made thee to swear. So Joseph went up to bury his father, and with him went all the servants of Pharaoh, both the elders of his house, and all the elders of the land of Egypt. Likewise all the house of Joseph, and his brethren, and his father's house: only their children, and their sheep, and their cattle left they in the land of Goshen. And there went up with him both chariots and horsemen: and they were an exceeding great company. And they came to Goren Atad, which is beyond Jordan, and there they made a great and exceeding sore lamentation: and he mourned for his father seven days. And when the Canaanites the inhabitants of the land saw the mourning in Goren Atad, they said, This is a great mourning unto the Egyptians: wherefore the name thereof was called Abel Mizraim, which is beyond Jordan. So his sons did unto him, according as he had commanded them: For his sons carried him into the land of Canaan, & buried him in the cave of the field of Machpelah, which cave Abraham bought with the field, to be a place to bury in, of Ephron the Hittite besides Mamre. Then Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after that he had buried his father.

And when Joseph's brethren saw that their father was dead, they said, It may be that Joseph will hate us, and will pay us again all the evil, which we did unto him. Therefore they sent unto Joseph, saying, Thy father commanded before his death, saying, Thus shall ye say unto Joseph, Forgive now, I pray thee, the trespass of thy brethren, and their sin: for they rewarded thee evil; now, we pray thee, forgive the trespass of the servants of thy father's God; Joseph wept, when they spake unto him. Also his brethren came unto him, and fell down before his face, and said, Behold, we be thy servants. To whom Joseph said, Fear not: for am not I under God? When ye thought evil against me, God disposed it to good, that he might bring to pass, as it is this day, and save much people alive. Fear not now therefore, I will nourish you, and your children: and he comforted them, and spake kindly unto them. So Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten year. And Joseph saw Ephraim's children, even unto the third generation: also the sons of Machir the son of Manasseh were brought up

on Joseph's knees. And Joseph said unto his brethren, I am ready to die, and God will surely visit you, and bring you out of this land, unto ye land which he swore unto Abraham, unto Isaac, and unto Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry my bones hence. So Joseph died, when he was an hundred and ten year old: and they embalmed him & put him in a chest in Egypt.

THE SECOND BOOK OF MOSES, called EXODUS

Now these are the names of the children of Israel, which came into Egypt (every man and his household came thither with Jacob), Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. So all the souls, that came out of the loins of Jacob, were seventy souls: Joseph was in Egypt already. Now Joseph died and all his brethren, and that whole generation.

And the children of Israel brought forth fruit and increased in abundance, and were multiplied, and were exceeding mighty, so that the land was full of them. Then there rose up a new King in Egypt, who knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are greater and mightier then we. Come, let us work wisely with them, least they multiply, and it come to pass, that if there be war, they join themselves also unto our enemies, and fight against us, and get them out of the land. Therefore did they set taskmasters over them, to keep the under with burdens: and they built the cities Pithom and Ramses for the treasures of Pharaoh. But the more they vexed them, the more they multiplied and grew: therefore they were more grieved against the children of Israel. Wherefore the Egyptians by cruelty caused the children of Israel to serve. Thus they made them weary of their lives by sore labour in clay & in brick, & in all work in the field, with all manner of bondage, which they laid upon them most cruelly. Moreover the King of Egypt commanded ye midwives of the Hebrew women, (of which the ones name was Shiphrah, and the name of the other Puah) and said, When ye do the office of a midwife to the women of the Hebrews, and see them on their stools, if it be a son, then ye shall kill him: but if it be a daughter, then let her live. Notwithstanding ye midwives feared God, and did not as the King of Egypt commanded them, but preserved alive the men children. Then the King of Egypt called for the midwives, and said unto them, Why have ye done thus, and have preserved alive the men children? And the midwives answered Pharaoh, Because the Hebrew women are

not as the women of Egypt: for they are lively, and are delivered ere the midwife come at them. God therefore prospered the midwives, and the people multiplied and were very mighty. And because ye midwives feared God, therefore he made them houses. Then Pharaoh charged all his people, saying, Every man child that is borne, cast ye into the river, but reserve every maid child alive.

Then there went a man of the house of Levi, and took to wife a daughter of Levi, and the woman conceived and bare a son: and when she saw that he was fair, she hid him three months. But when she could no longer hide him, she took for him an ark made of reed, and daubed it with slime and with pitch, and laid the child therein, and put it among the bulrushes by the river's brink. Now his sister stood a far off, to wit what would come of him. Then ye daughter of Pharaoh came down to wash her in the river, and her maidens walked by the river's side: and when she saw the ark among the bulrushes, she sent her maid to fetch it. Then she opened it, and saw it was a child: and behold, the babe wept: so she had compassion on it, and said, This is one of the Hebrews children. Then said his sister unto Pharaoh's daughter, Shall I go and call unto thee a nurse of the Hebrew women to nurse thee the child? And Pharaoh's daughter said to her, Go. So the maid went and called the child's mother, to whom Pharaoh's daughter said, Take this child away, and nurse it for me, and I will reward thee. Then the woman took the child and nursed him. Now the child grew, and she brought him unto Pharaoh's daughter, and he was as her son, and she called his name Moses, because, said she, I drew him out of the water.

And in those days, when Moses was grown, he went forth unto his brethren, & looked on their burdens: also he saw an Egyptian smiting an Hebrew one of his brethren. And he looked round about, and when he saw no man, he slew the Egyptian, and hid him in the sand. Again he came forth the second day, and behold, two Hebrews strove: and he said unto him that did the wrong, Wherefore smitest thou thy fellow? And he answered, Who made thee a man of authority, and a judge over us? Thinkest thou to kill me, as thou killedst the Egyptian? Then Moses feared and said, Certainly this thing is known. Now Pharaoh heard this matter, & sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and he sat down by a well.

And the Priest of Midian had seven daughters, which came and drew water, and filled the troughs, for to water their father's sheep. Then the shepherds came and drove them away: but Moses rose up and defended them, and watered their sheep. And when they came to Revel their father, he said, How are ye come so soon to day? And they said, A man of Egypt delivered us from the hand of the shepherds, and also drew us water enough, and watered the sheep. Then he said unto his daughters, And where is he? why have ye so left the man? call him that he may eat bread. And Moses agreed to dwell with

the man: who gave unto Moses Zipporah his daughter: And she bear a son, whose name he called Gershom: for he said, I have been a stranger in a strange land.

Then in process of time, the King of Egypt died, and the children of Israel sighed for the bondage and cried: and their cry for the bondage came up unto God. Then God heard their moan, and God remembered his covenant with Abraham, Izhak, and Jacob. So God looked upon the children of Israel, and God had respect unto them.

When Moses kept the sheep of Jethro his father-in-law, Priest of Midian, & drove the flock to the back side of the desert, and came to the Mountain of God, Horeb, Then the Angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. Therefore Moses said, I will turn aside now, and see this great sight, why the bush burneth not. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses; he answered, I am here. Then he said, Come not hither, put thy shoes off thy feet: for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Jacob. Then Moses hid his face: for he was afraid to look upon God. Then the Lord said, I have surely seen the trouble of my people, which are in Egypt, and have heard their cry, because of their taskmasters: for I know their sorrows. Therefore I am come down to deliver them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a land that floweth with milk and honey, even into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. And now lo, the cry of the children of Israel is come unto me, & I have also seen ye oppression, wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

But Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring the children of Israel out of Egypt? And he answered, Certainly I will be with thee: and this shall be a token unto thee, that I have sent thee, After that thou hast brought the people out of Egypt, ye shall serve God upon this Mountain. Then Moses said unto God, Behold, when I shall come unto the children of Israel, and shall say unto them, The God of your father’s hath sent me unto you: if they say unto me, What is his Name? What shall I say unto them? And God answered Moses, I Am That I Am. Also he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you. And God spake further unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your father’s, the God of Abraham, the God of Izhak, and the God of Jacob hath sent me unto you: this is my Name for ever, and this is my memorial unto all ages. Go & gather the Elders of Israel together, & thou shalt say unto thee, The Lord God of your father’s, the God of Abraham, Izhak, & Jacob appeared unto me, & said, I have surely

remembered you, & that which is done to you in Egypt. Therefore I did say, I will bring you out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land that floweth with milk and honey. Then shall they obey thy voice, and thou and the Elders of Israel shall go unto the King of Egypt, and say unto him, The Lord God of the Hebrews hath met with us: we pray thee now therefore, let us go three days journey in the wilderness, that we may sacrifice unto the Lord our God. But I know, that the King of Egypt will not let you go, but by strong hand. Therefore will I stretch out mine hand and smite Egypt with all my wonders, which I will do in the midst thereof: and after that shall he let you go. And I will make this people to be favoured of the Egyptians: so that when ye go, ye shall not go empty. For every woman shall ask of her neighbour, and of her that sojourneth in her house, jewels of silver and jewels of gold and raiment, and ye shall put them on your sons, and on your daughters, and shall spoil the Egyptians.

Then Moses answered, and said, But lo, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he answered, A rod. Then said he, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it. Again the Lord said unto Moses, Put forth thine hand, and take it by the tail. Then he put forth his hand and caught it, and it was turned into a rod in his hand. 5 Do this that they may believe, that the Lord God of their father’s, the God of Abraham, the God of Izhak, and the God of Jacob hath appeared unto thee. And the Lord said furthermore unto him, Thrust now thine hand into thy bosom; he thrust his hand into his bosom, & when he took it out again, behold, his hand was leprous as snow. Moreover he said, Put thine hand into thy bosom again. So he put his hand into his bosom again, & plucked it out of his bosom, and behold, it was turned again as his other flesh. So shall it be, if they will not believe thee, neither obey the voice of ye first sign, yet shall they believe for the voice of the second sign. But if they will not yet believe these two signs, neither obey unto thy voice, then shalt thou take of the water of the river, and pour it upon the dry land: so the water which thou shalt take out of the river, shall be turned to blood upon the dry land. But Moses said unto the Lord, Oh my Lord, I am not eloquent, neither at any time have been, nor yet since thou hast spoken unto thy servant: but I am slow of speech & slow of tongue. Then the Lord said unto him, Who hath given the mouth to man? or who hath made the dumb, or the deaf, or him that seeth, or the blind? have not I the Lord? Therefore go now, and I will be with thy mouth, and will teach thee what thou shalt say. But he said, Oh my Lord, send, I pray thee, by the hand of him, whom thou shouldest send.

Then the Lord was very angry with Moses, and said, Do not I know Aaron thy brother the Levite, that he himself shall speak? for lo, he cometh also forth to meet thee, and

when he seeth thee, he will be glad in his heart. Therefore thou shalt speak unto him, and put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to do. And he shall be thy spokesman unto the people: and he shall be, even he shall be as thy mouth, and thou shalt be to him as God. Moreover thou shalt take this rod in thine hand, wherewith thou shalt do miracles.

Therefore Moses went and returned to Jethro his father-in-law, & said unto him, I pray thee, let me go, and return to my brethren, which are in Egypt, and see whether they be yet alive. Then Jethro said to Moses, Go in peace. (For the Lord had said unto Moses in Midian, Go, return to Egypt: for they are all dead which went about to kill thee.) Then Moses took his wife, & his sons, and put them on an ass, and returned toward the land of Egypt, and Moses took the rod of God in his hand. And the Lord said unto Moses, When thou art entered and come into Egypt again, see that thou do all the wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, and he shall not let the people go. Then thou shalt say to Pharaoh, Thus saith the Lord, Israel is my son, even my first borne. Wherefore I say to thee, Let my son go, that he may serve me: if thou refuse to let him go, behold, I will slay thy son, even thy first borne. And as he was by the way in the inn, the Lord met him, and would have killed him. Then Zipporah took a sharp knife, and cut away the foreskin of her son, and cast it at his feet, and said, Thou art indeed a bloody husband unto me. So he departed from him. Then she said, O bloody husband (because of the circumcision).

Then the Lord said unto Aaron, Go meet Moses in the wilderness; he went and met him in the Mount of God, and kissed him. Then Moses told Aaron all the words of the Lord, who had sent him, and all the signs wherewith he had charged him. So went Moses and Aaron, and gathered all the Elders of the children of Israel. And Aaron told all the words, which the Lord had spoken unto Moses, and he did the miracles in the sight of the people, and the people believed, and when they heard that the Lord had visited the children of Israel, and had looked upon their tribulation, they bowed down, and worshiped.

Then afterward Moses and Aaron went and said to Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may celebrate a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should hear his voice, & let Israel go? I know not the Lord, neither will I let Israel go. And they said, We worship the God of the Hebrews: we pray thee, let us go three days journey in the desert, and sacrifice unto the Lord our God, lest he bring upon us the pestilence or sword. Then said the King of Egypt unto them, Moses & Aaron, why cause ye the people to cease from their works? get you to your burdens. Pharaoh said furthermore, Behold, much people is now in the land, and ye make them leave their burdens. Therefore Pharaoh gave commandment the same day unto the taskmasters of the people, and to their officers, saying, Ye shall give the people

no more straw, to make brick (as in time past) but let them go and gather them straw them selves: Notwithstanding lay upon them the number of brick, which they made in time past, diminish nothing thereof: for they be idle, therefore they cry, saying, Let us go to offer sacrifice unto our God. Lay more work upon the men, & cause them to do it, & let the not regard vain words. Then went the taskmasters of the people and their officers out, and told the people, saying, Thus saith Pharaoh, I will give you no more straw. Go your selves, get you straw where ye can find it, yet shall nothing of your labour be diminished. Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble instead of straw. And the taskmasters hasted them, saying, Finish your days work every days task, as ye did when ye had straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick yesterday and to day, as in times past? Then the officers of the children of Israel came, & cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given to thy servants, and they say unto us, Make brick: and lo, thy servants are beaten, and thy people is blamed. But he said, Ye are too much idle: therefore ye say, Let us go to offer sacrifice to the Lord. Go therefore now and work: for there shall no straw be given you, yet shall ye deliver the whole tale of brick. Then the officers of the children of Israel saw themselves in an evil case, because it was said, Ye shall diminish nothing of your brick, nor of every days task. And they met Moses and Aaron, which stood in their way as they came out from Pharaoh, to whom they said, The Lord look upon you and judge: for ye have made our savour to stink before Pharaoh and before his servants, in that ye have put a sword in their hand to slay us. Wherefore Moses returned to the Lord, and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me? For since I came to Pharaoh to speak in thy Name, he hath vexed this people, and yet thou hast not delivered thy people.

Then the Lord said unto Moses, Now shalt thou see, what I will do unto Pharaoh: for by a strong hand shall he let them go, and even be constrained to drive them out of his land. Moreover God spake unto Moses, and said unto him, I am the Lord, and I appeared unto Abraham, to Izhak, & to Jacob by the Name of Almighty God: but by my Name Jehovah was I not known unto the. Furthermore as I made my covenant with them to give them ye land of Canaan, the land of their pilgrimage, wherein they were strangers: So I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and have remembered my covenant. Wherefore say thou unto the children of Israel, I am the Lord, and I will bring you out from the burdens of the Egyptians, & will deliver you out of their bondage, and will redeem you in a stretched out arm, and in great judgments. Also I will take you for my people, & will be your God: then ye shall know that I the Lord your God bring you out from the burdens of the Egyptians. And I will bring you

into the land which I swore that I would give to Abraham, to Izhak, and to Jacob, and I will give it unto you for a possession: I am the Lord.

So Moses told the children of Israel thus: but they hearkened not unto Moses, for anguish of spirit and for cruel bondage. Then the Lord spake unto Moses, saying, Go speak to Pharaoh King of Egypt, that he let the children of Israel go out of his land. But Moses spake before the Lord, saying, Behold, the children of Israel hearken not unto me, how then shall Pharaoh hear me, which am of uncircumcised lips? Then the Lord spake unto Moses & unto Aaron, & charged them to go to the children of Israel & to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt. These be the heads of their father's houses: the sons of Reuben the first borne of Israel are Hanoch and Pallu, Hezron and Carmi: these are ye families of Reuben. Also the sons of Simeon: Jemuel and Iamin, and Ohad, and Jachin, and Zoar, and Shaul the son of a Canaanitish woman: these are the families of Simeon. These also are the names of the sons of Levi in their generations: Gershon & Kohath and Merari (and the years of the life of Levi were an hundred thirty and seven years). The sons of Gershon were Libni and Shimi by their families. And the sons of Kohath, Amram and Izhar, and Hebron, & Uzziel. (and Kohath lived an hundred thirty and three years) Also the sons of Merari were Mahali & Mushi: these are ye families of Levi by their kindreds. And Amram took Iochebed his father's sister to his wife, and she bare him Aaron and Moses (and Amram lived an hundred thirty and seven years). Also the sons of Izhar: Korah, and Nepheg, and Zichri. And the sons of Uzziel: Mishael, and Elzaphan, and Sithri. And Aaron took Elisheba daughter of Amminadab, sister of Nahashon to his wife, which bare him Nadab, and Abihu, Eleazar and Ithamar. Also the sons of Korah: Assir, and Elkanah, and Abiasaph: these are the families of the Korhites. And Eleazar Aarons son took him one of the daughters of Putiel to his wife, which bare him Phinehas: these are the principle fathers of the Levites throughout their families. These are Aaron and Moses to whom the Lord said, Bring the children of Israel out of the land of Egypt, according to their armies. These are that Moses and Aaron, which spake to Pharaoh King of Egypt, that they might bring the children of Israel out of Egypt. And at that time when the Lord spake unto Moses in the land of Egypt, When the Lord, I say, spake unto Moses, saying, I am the Lord, speak thou unto Pharaoh the King of Egypt all that I say unto thee, then Moses said before the Lord, Behold, I am of uncircumcised lips, & how shall Pharaoh hear me?

Then the Lord said to Moses, Behold, I have made thee Pharaoh's God, and Aaron thy brother shall be thy Prophet. Thou shalt speak all that I commanded thee: and Aaron thy brother shall speak unto Pharaoh, that he suffer the children of Israel to go out of his land. But I will harden Pharaoh's heart, and multiply my miracles and my wonders in the land of Egypt. And Pharaoh shall not hearken unto you, that I may lay mine hand upon Egypt, and bring out mine armies, even my people, the children of Israel out of the land

of Egypt, by great judgments. Then the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. So Moses and Aaron did as the Lord commanded them, even so did they. (Now Moses was fourscore years old, and Aaron fourscore and three, when they spake unto Pharaoh.) And the Lord had spoken unto Moses and Aaron, saying, If Pharaoh speak unto you, saying, Shew a miracle for you, then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall be turned into a serpent.

Then went Moses and Aaron unto Pharaoh, and did even as the Lord had commanded: and Aaron cast forth his rod before Pharaoh and before his servants, & it was turned into a serpent. Then Pharaoh called also for the wise men and sorcerers: and those charmers also of Egypt did in like manner with their enchantments, for they cast down every man his rod, & they were turned into serpents: but Aaron's rod devoured their rods. So Pharaoh's heart was hardened, and he hearkened not to them, as the Lord had said.

The Lord then said unto Moses, Pharaoh's heart is obstinate, he refuseth to let the people go. Go unto Pharaoh in the morning, (lo, he will come forth unto the water) and thou shalt stand and meet him by the river's brink, and the rod, which was turned into a serpent, shalt thou take in thine hand. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and behold, hitherto thou wouldest not hear. Thus saith the Lord, In this shalt thou know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the water that is in the river, and it shall be turned to blood. And the fish that is in the river shall die, and the river shall stink, and it shall grieve the Egyptians to drink of the water of the river. The Lord then spake to Moses, Say unto Aaron, Take thy rod, and stretch out thine hand over the waters of Egypt, over their streams, over their rivers, & over their ponds, and over all pools of their waters, and they shall be blood, and there shall be blood throughout all the land of Egypt, both in vessels of wood, and of stone. So Moses and Aaron did even as the Lord commanded: and he lift up the rod, and smote the water that was in the river in the sight of Pharaoh, and in the sight of his servants: and all the water that was in the river, was turned into blood. And the fish that was in the river died, & the river stank: so that the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt. And the enchanters of Egypt did likewise with their sorceries: and the heart of Pharaoh was hardened: so that he did not hearken unto them, as the Lord had said. Then Pharaoh returned, and went again into his house, neither did this yet enter into his heart. All the Egyptians then digged round about the river for waters to drink: for they could not drink of the water of the river. And this continued fully seven days after the Lord had smitten the river.

Afterward the Lord said unto Moses, Go unto Pharaoh, and tell him, Thus saith the Lord, Let my people go, that they may serve me: And if thou wilt not let them go,

behold, I will smite all thy country with frogs: And the river shall scral full of frogs, which shall go up and come into thine house, and into thy chamber, where thou sleepest, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading troughs. Yea, the frogs shall climb up upon thee, and on thy people, and upon all thy servants. Also the Lord said unto Moses, Say thou unto Aaron, Stretch out thine hand with thy rod upon the streams, upon the rivers, and upon the ponds, and cause frogs to come up upon the land of Egypt. Then Aaron stretched out his hand upon the waters of Egypt, and the frogs came up, and covered the land of Egypt. And the sorcerers did likewise with their sorceries, and brought frogs up upon the land of Egypt. Then Pharaoh called for Moses and Aaron, and said, Pray ye unto the Lord, that he may take away the frogs from me, and from my people, and I will let the people go, that they may do sacrifice unto the Lord. And Moses said unto Pharaoh, Concerning me, even command when I shall pray for thee, and for thy servants, and for thy people, to destroy the frogs from thee and from thine houses that they may remain in the river only. Then he said, Tomorrow; he answered, Be it as thou hast said, that thou mayest know, that there is none like unto the Lord our God. So the frogs shall depart from thee, and from thine houses, and from thy servants, and from thy people: only they shall remain in the river.

Then Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord concerning the frogs, which he had sent unto Pharaoh. And the Lord did according to the saying of Moses: so the frogs died in the houses, in the towns, and in the fields. And they gathered them together by heaps, and the land stank of them. But when Pharaoh saw that he had rest given him, he hardened his heart, and hearkened not unto them, as the Lord had said.

Again the Lord said unto Moses, Say unto Aaron, Stretch out the rod, and smite the dust of the earth, that it may be turned to lice throughout all the land of Egypt. And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lice came upon man and upon beast: all the dust of the earth was lice throughout all the land of Egypt. Now the enchanters assayed likewise with their enchantments to bring forth lice, but they could not. So the lice were upon man & upon beast. Then said the enchanters unto Pharaoh, This is the finger of God. But Pharaoh's heart remained obstinate, and he hearkened not unto them, as the Lord had said.

Moreover the Lord said to Moses, Rise up early in the morning, and stand before Pharaoh (lo, he will come forth unto the water) and say unto him, Thus saith the Lord, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies both upon thee, and upon thy servants, and upon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarms of flies, and the ground also whereon they are. But ye land of Goshen, where my people

are, will I cause to be wonderful in that day, so that no swarms of flies shall be there, that thou mayest know that I am the Lord in the midst of the earth. And I will make a deliverance of my people from thy people: tomorrow shall this miracle be. And the Lord did so: for there came great swarms of flies into the house of Pharaoh, and into his servants houses, so that through all the land of Egypt, the earth was corrupt by the swarms of flies. Then Pharaoh called for Moses and Aaron, and said, Go, do sacrifice unto your God in this land. But Moses answered, It is not meet to do so: for then we should offer unto the Lord our God that, which is an abomination unto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone us? Let us go three days journey in the desert, and sacrifice unto the Lord our God, as he hath commanded us. And Pharaoh said, I will let you go, that ye may sacrifice unto the Lord your God in the wilderness: but go not far away, pray for me. And Moses said, Behold, I will go out from thee, and pray unto the Lord, that the swarms of flies may depart from Pharaoh, from his servants, and from his people tomorrow: but let Pharaoh from henceforth deceive no more, in not suffering the people to sacrifice unto the Lord. So Moses went out from Pharaoh & prayed unto the Lord. And the Lord did according to the saying of Moses, and the swarms of flies departed from Pharaoh, from his servants, and from his people, and there remained not one. Yet Pharaoh hardened his heart at this time also, and did not let the people go.

Then the Lord said unto Moses, Go to Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. But if thou refuse to let them go, and wilt yet hold them still, behold, the hand of the Lord is upon thy flock which is in the field: for upon the horses, upon the asses, upon the camels, upon the cattle, and upon the sheep shall be a mighty great moraine. And the Lord shall do wonderfully between the beasts of Israel, and the beasts of Egypt: so that there shall nothing die of all, that pertaineth to the children of Israel. And the Lord appointed a time, saying, Tomorrow the Lord shall finish this thing in this land. So the Lord did this thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. Then Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people go.

And the Lord said to Moses and to Aaron, Take your handful of ashes of the furnace, and Moses shall sprinkle them toward the heaven in the sight of Pharaoh, And they shall be turned to dust in all the land of Egypt: and it shall be as a scab breaking out into blisters upon man, and upon beast, through out all the land of Egypt. Then they took ashes of the furnace, and stood before Pharaoh: and Moses sprinkled them toward the heaven, and there came a scab breaking out into blisters upon man, and upon beast. And the sorcerers could not stand before Moses, because of the scab: for the scab was upon the enchanters,

and upon all the Egyptians. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them, as the Lord had said unto Moses.

Also the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people, that thou mayest know that there is none like me in all the earth. For now I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth. And indeed, for this cause have I appointed thee, to shew my power in thee, and to declare my Name throughout all the world. 17 Yet thou exaltest thy self against my people, and lettest them not go. Behold, tomorrow this time I will cause to rain a mighty great hail, such as was not in Egypt since the foundation thereof was laid unto this time. Send therefore now, and gather the cattle, and all that thou hast in the field: for upon all the men, and the beasts, which are found in the field, and not brought home, the hail shall fall upon them, and they shall die. Such then as feared the word of the Lord among the servants of Pharaoh, made his servants and his cattle flee into the houses: But such as regarded not the word of the Lord, left his servants, and his cattle in the field. And the Lord said to Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon all the herbs of the field in the land of Egypt. Then Moses stretched out his rod toward heaven, & the Lord sent thunder and hail, and lightening upon the ground: and the Lord caused hail to rain upon the land of Egypt. So there was hail, and fire mingled with the hail, so grievous, as there was none throughout all the land of Egypt, since it was a nation. And the hail smote throughout all ye land of Egypt all that was in the field, both man and beast: also ye hail smote all the herbs of ye field, and brake to pieces all the trees of the field. Only in the land of Goshen (where the children of Israel were) was no hail. Then Pharaoh sent and called for Moses and Aaron, and said unto them, I have now sinned: the Lord is righteous, but I and my people are wicked. Pray ye unto the Lord (for it is enough) that there be no more mighty thunders and hail, and I will let you go, and ye shall tarry no longer. 29 Then Moses said unto him, As soon as I am out of the city, I will spread mine hands unto the Lord, and the thunder shall cease, neither shall there be any more hail, that thou mayest know that the earth is the Lord's. As for thee and thy servants, I know afore I pray ye will fear before the face of the Lord God. (And the flax, & the barley were smitten: for the barley was eared, & the flax was bolled. But the wheat and the rye were not smitten, for they were hid in the ground.) Then Moses went out of the city from Pharaoh, and spread his hands to the Lord, and the thunder and the hail ceased, neither rained it upon the earth. And when Pharaoh saw that the rain and the hail and the thunder were ceased, he sinned

again, and hardened his heart, both he, and his servants. So the heart of Pharaoh was hardened: neither would he let the children of Israel go, as the Lord had said by Moses.

Again the Lord said unto Moses, Go to Pharaoh: for I have hardened his heart, and the heart of his servants, that I might work these my miracles in the midst of his realm, and that thou mayest declare in the ears of thy son, & of thy sons son, what things I have done in Egypt, and my miracles, which I have done among them: that ye may know that I am the Lord. Then came Moses and Aaron unto Pharaoh, and they said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thy self before me? Let my people go, that they may serve me. But if thou refuse to let my people go, behold, tomorrow will I bring grasshoppers into thy coasts. And they shall cover the face of the earth, that a man cannot see the earth: and they shall eat the residue which remaineth unto you, and hath escaped from the hail: and they shall eat all your trees that bud in the field. And they shall fill thine houses, and all thy servants houses, and the houses of all the Egyptians, as neither thy father’s, nor thy father’s father’s have seen, since the time they were upon the earth unto this day. So he returned, and went out from Pharaoh. Then Pharaoh's servants said unto him, How long shall he be an offence unto us? let the men go, that they may serve the Lord their God: wilt thou first know that Egypt is destroyed? So Moses and Aaron were brought again unto Pharaoh, and he said unto them, Go, serve the Lord your God, but who are they that shall go? And Moses answered, We will go with our young and with our old, with our sons and with our daughters, with our sheep and with our cattle will we go: for we must celebrate a feast unto the Lord. And he said unto them, Let the Lord so be with you, as I will let you go and your children: behold, for evil is before your face. It shall not be so: now go ye that are men, and serve the Lord: for that was your desire. Then they were thrust out from Pharaoh’s presence.

After, the Lord said unto Moses, Stretch out thine hand upon the land of Egypt for the grasshoppers, that they may come upon the land of Egypt, and eat all the herbs of the land, even all that the hail hath left. Then Moses stretched forth his rod upon the land of Egypt: and the Lord brought an East wind upon the land all that day, and all that night: and in the morning the East wind brought the grasshoppers. So the grasshoppers went up upon all the land of Egypt, and remained in all quarters of Egypt: so grievous Grasshoppers, like to these were never before, neither after them shall be such. For they covered all the face of the earth, so that the land was dark: and they did eat all the herbs of the land, and all the fruits of the trees, which the hail had left, so that there was no green thing left upon the trees, nor among the herbs of the field throughout all the land of Egypt. Therefore Pharaoh called for Moses and Aaron in haste, and said, I have sinned against the Lord your God, and against you. And now forgive me my sin only this once, and pray unto the Lord your God, that he may take away from me this death only.

Moses then went out from Pharaoh, and prayed unto the Lord. And the Lord turned a mighty strong West wind, and took away the grasshoppers, & violently cast them into the red Sea, so that there remained not one grasshopper in all the coast of Egypt. But the Lord hardened Pharaoh's heart, & he did not let the children of Israel go.

Again ye Lord said unto Moses, Stretch out thine hand toward heaven, that there may be upon the land of Egypt darkness, even darkness that may be felt. Then Moses stretched forth his hand toward heaven, and there was a black darkness in all the land of Egypt three days. No man saw another, neither rose up from ye place where he was for three days: but all the children of Israel had light where they dwelt. Then Pharaoh called for Moses & said, Go, serve the Lord: only your sheep and your cattle shall abide, and your children shall go with you. And Moses said, Thou must give us also sacrifices, and burnt offerings that we may do sacrifice unto the Lord our God. Therefore our cattle also shall go with us: there shall not an hoof be left, for thereof must we take to serve the Lord our God: neither do we know how we shall serve the Lord, until we come thither. (But the Lord hardened Pharaoh's heart, and he would not let them go.) And Pharaoh said unto him, Get thee from me: look thou see my face no more: for whensoever thou comest in my sight, thou shalt die. Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

(Now the Lord had said unto Moses, yet will I bring one plague more upon Pharaoh, and upon Egypt: after that, he will let you go hence: when he letteth you go, he shall at once chase you hence. Speak thou now to the people, that every man require of his neighbour, & every woman of her neighbour jewels of silver & jewels of gold. And the Lord gave the people favour in the sight of the Egyptians: also Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.)

Also Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt. And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, unto the first borne of the maid servant, that is at the mill, and all the first borne of beasts. Then there shall be a great cry throughout all the land of Egypt, such as was never none like, nor shall be. But against none of ye children of Israel shall a dog moue his tongue, neither against man nor beast, that ye may know that the Lord putteth a difference between the Egyptians & Israel. And all these thy servants shall come down unto me, and fal before me, saying, Get thee out, and all the people that are at thy feet, and after this will I depart. So he went out from Pharaoh very angry. And the Lord said unto Moses, Pharaoh shall not hear you, that my wonders may be multiplied in the land of Egypt. So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaoh's heart, and he suffered not the children of Israel to go out of his land.

Then the Lord spake to Moses and to Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be to you the first month of the years. Speak ye unto all the congregation of Israel, saying, In the tenth of this month let every man take unto him a lamb, according to the house of the father's, a lamb for an house. And if the household be too little for the lamb, he shall take his neighbour, which is next unto his house, according to the number of the persons: every one of you, according to his eating shall make your count for the lambs, your lamb shall be without blemish, a male of a years old: ye shall take it of the lambs, or of the kids. And ye shall keep it until the fourteenth day of this month: then all the multitude of the Congregation of Israel shall kill it at even. After, they shall take of the blood, & strike it on the two posts, and on the upper door post of the houses where they shall eat it. And they shall eat the flesh the same night, roast with fire, and unleavened bread: with sour herbs they shall eat it. Eat not thereof raw, boiled nor sodden in water, but roast with fire, both his head, his feet, and his pertinence. And ye shall reserve nothing of it unto the morning: but that, which remaineth of it unto the morrow, shall ye burn with fire. And thus shall ye eat it, Your loins girded, your shoes on your feet, and your staves in your hands, and ye shall eat it in haste: for it is the Lord's Passover. For I will pass through the land of Egypt the same night, and will smite all the first borne in the land of Egypt, both man and beast, and I will execute judgment upon all the gods of Egypt. I am the Lord. And the blood shall be a token for you upon the houses where ye are: so when I see the blood, I will pass over you, and the plague shall not be upon you to destruction, when I smite the land of Egypt. And this day shall be unto you a remembrance: and ye shall keep it an holy feast unto the Lord, throughout your generations: ye shall keep it holy by an ordinance for ever. Seven days shall ye eat unleavened bread, and in any case ye shall put away leaven the first day out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that person shall be cut off from Israel. And in the first day shall be an holy assembly: also in the seventh day shall be an holy assembly unto you: no work shall be done in them, save about that which every man must eat: that only may ye do. Ye shall keep also the feast of unleavened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall observe this day, throughout your posterity, by an ordinance for ever. In the first month and the fourteenth day of the month at even, ye shall eat unleavened bread unto the one and twentieth day of the month at even. Seven days shall no leaven be found in your houses: for whosoever eateth leavened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land. Ye shall eat no leavened bread: but in all your habitations shall ye eat unleavened bread.

Then Moses called all the Elders of Israel, and said unto them, Choose out and take you for every of your households a lamb, & kill the Passover. And take a bunch of hyssop,

and dip it in the blood that is in the basin, and strike the lintel, and the door cheeks with the blood that is in the basin, and let none of you go out at the door of his house, until the morning. For the Lord will pass by to smite the Egyptians: and when he seeth the blood upon the lintel and on the two door cheeks, the Lord will pass over the door, & will not suffer the destroyer to come into your houses to plague you. Therefore shall ye observe this thing as an ordinance both for thee and thy sons for ever. And when ye shall come into the land, which the Lord will give you as he hath promised, then ye shall keep this service. And when your children ask you, What service is this ye keep? Then ye shall say, It is the sacrifice of the Lord's Passover, which passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and preserved our houses. Then the people bowed them selves, & worshiped. So the children of Israel went, and did as the Lord had commanded Moses and Aaron: so did they.

Now at midnight, the Lord smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sat on his throne, unto the first borne of the captive that was in prison, and all the first borne of beasts. And Pharaoh rose up in the night, he, and all his servants and all the Egyptians: and there was a great cry in Egypt: for there was no house where there was not one dead. And he called to Moses and to Aaron by night, and said, Rise up, get you out from among my people, both ye, and the children of Israel, and go serve the Lord as ye have said. Take also your sheep and your cattle as ye have said, & depart, and bless me also. And the Egyptians did force the people, because they would send them out of the land in haste: for they said, We die all. Therefore the people took their dough before it was leavened, even their dough bound in clothes upon their shoulders. And the children of Israel did according to the saying of Moses, & they asked of ye Egyptians jewels of silver & jewels of gold, & raiment. And the Lord gave the people favour in the sight of the Egyptians: and they granted their request: so they spoiled the Egyptians.

Then the children of Israel took their journey from Rameses to Succoth about six hundred thousand men of foot, beside children. And a great multitude of sundry sorts of people went out with them, and sheep, and beeves, and cattle in great abundance. And they baked the dough which they brought out of Egypt, & made unleavened cakes: for it was not leavened, because they were thrust out of Egypt, neither could they tarry, nor yet prepare themselves vitals. So the dwelling of the children of Israel, while they dwelt in Egypt, was four hundred and thirty years. And when the four hundred & thirty years were expired, even the self-same day departed all the hosts of the Lord out of the land of Egypt. It is a night to be kept holy to the Lord, because he brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keep throughout their generations. Also the Lord said unto Moses & Aaron, This is the Law of the Passover: no stranger shall eat thereof. But every servant that is bought for money,

when thou hast circumcised him, then shall he eat thereof. A stranger or an hired servant shall not eat thereof. In one house shall it be eaten: thou shalt carry none of ye flesh out of the house, neither shall ye break a bone thereof. All the Congregation of Israel shall observe it. But if a stranger dwell with thee, and will observe the Passover of the Lord, let him circumcise all the males, that belong unto him, and then let him come and observe it, & he shall be as one that is borne in the land: for none uncircumcised person shall eat thereof. One law shall be to him that is borne in the land, and to the stranger that dwelleth among you. Then all the children of Israel did as the Lord commanded Moses and Aaron: so did they. And the self same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

And the Lord spake unto Moses, saying, Sanctify unto me all the first borne: that is, every one that first openeth the womb among the children of Israel, as well of man as of beast: for it is mine. Then Moses said unto the people, Remember this day in the which ye came out of Egypt, out of the house of bondage: for by a mighty hand the Lord brought you out from thence: therefore no leavened bread shall be eaten. This day come ye out in the month of Abib. Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hivites, and Jebusites (which he swore unto thy father's, that he would give thee, a land flowing with milk and honey) then thou shalt keep this service in this month. Seven days shalt thou eat unleavened bread, and the seventh day shall be the feast of the Lord. Unleavened bread shall be eaten seven days, and there shall no leavened bread be seen with thee, nor yet leaven be seen with thee in all thy quarters. And thou shalt shew thy son in that day, saying, This is done, because of that which the Lord did unto me, when I came out of Egypt. And it shall be a sign unto thee upon thine hand, and for a remembrance between thine eyes, that the Law of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt. Keep therefore this ordinance in his season appointed from years to years. And when the Lord shall bring thee into the land of the Canaanites, as he swore unto thee and to thy father's, and shall give it thee, then thou shalt set apart unto the Lord all that first openeth the womb: also every thing that first doth open the womb, and cometh forth of thy beast: the males shall be the Lord's. But every first foal of an ass, thou shalt redeem with a lamb: and if thou redeem him not, then thou shalt break his neck: likewise all the first borne of man among thy sons shalt thou buy out. And when thy son shall ask thee tomorrow, saying, What is this? thou shalt then say unto him, With a mighty hand the Lord brought us out of Egypt, out of the house of bondage. For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt: from the first borne of man even to the first borne of beast: therefore I sacrifice unto the Lord all the males that first open the womb, but all the first borne of my sons I redeem.

And it shall be as a token upon thine hand, and as frontlets between thine eyes, that the Lord brought us out of Egypt by a mighty hand.

Now when Pharaoh had let the people go, God carried them not by the way of the Philistims country, though it were nearer: (for God said, Lest the people repent when they see war, and turn again to Egypt). But God made the people to go about by the way of the wilderness of the red sea: and the children of Israel went up armed out of the land of Egypt. (And Moses took the bones of Joseph with him: for he had made the children of Israel swear, saying, God will surely visit you, and ye shall take my bones away hence with you.) So they took their journey from Succoth, and camped in Etham in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud to lead them the way, & by night in a pillar of fire to give them light, that they might go both by day and by night. He took not away the pillar of ye cloud by day, nor the pillar of fire by night from before the people.

Then the Lord spake unto Moses, saying, Speak to the children of Israel, that they return and camp before Pi-hahiroth, between Migdol & the Sea, over against Baal-zephon: about it shall ye camp by the Sea. For Pharaoh will say of the children of Israel, They are tangled in the land: the wilderness hath shut them in. And I will harden Pharaoh's heart that he shall follow after you: so I will get me honour upon Pharaoh, and upon all his host: the Egyptians also shall know that I am the Lord: and they did so.

Then it was told the King of Egypt, that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we this done, and have let Israel go out of our service? And he made ready his chariots, and took his people with him, And took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. (For the Lord had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Israel: but the children of Israel went out with an high hand.) And the Egyptians pursued after them, and all the horses and chariots of Pharaoh, and his horsemen and his host overtook them camping by the Sea, beside Pi-hahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were sore afraid: wherefore the children of Israel cried unto the Lord. And they said unto Moses, Hast thou brought us to die in the wilderness, because there were no graves in Egypt? wherefore hast thou served us thus, to carry us out of Egypt? Did not we tell thee this thing in Egypt, saying, Let us be in rest, that we may serve the Egyptians? for it had been better for us to serve the Egyptians, then that we should die in the wilderness. Then Moses said to the people, Fear ye not, stand still, and behold the salvation of the Lord which he will shew to you

this day. For the Egyptians, whom ye have seen this day, ye shall never see them again. The Lord shall fight for you: therefore hold you your peace.

And the Lord said unto Moses, Wherefore cryest thou unto me? speak unto the children of Israel that they go forward: And lift thou up thy rod, and stretch out thine hand upon the Sea and divide it, and let the children of Israel go on dry ground through the midst of the Sea. And I, behold, I will harden the heart of the Egyptians, that they may follow them, and I will get me honour upon Pharaoh, & upon all his host, upon his chariots, and upon his horsemen. Then the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, & upon his horsemen. (And the Angel of God, which went before the host of Israel, removed & went behind them: also the pillar of the cloud went from before them, and stood behind them, and came between the camp of the Egyptians and the camp of Israel: it was both a cloud and darkness, yet gave it light by night, so that all the night long the one came not at the other.) And Moses stretched forth his hand upon the Sea, & the Lord caused the sea to run back by a strong East wind all the night, & made the Sea dry land: for the waters were divided. Then the children of Israel went through the midst of the Sea upon the dry ground, and the waters were a wall unto them on their right hand, and on their left hand. And the Egyptians pursued and went after them to the midst of the Sea, even all Pharaoh's horses, his chariots, and his horsemen.

Now in the morning watch, when the Lord looked unto the host of the Egyptians, out of the fiery and cloudy pillar, he stroked the host of the Egyptians with fear. For he took off their chariot wheels, and they drave them with much a do: so that the Egyptians every one said, I will flee from the face of Israel: for the Lord fighteth for them against the Egyptians. Then the Lord said to Moses, Stretch thine hand upon the Sea, that the waters may return upon the Egyptians, upon their chariots and upon their horsemen. Then Moses stretched forth his hand upon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled against it: but the Lord overthrew the Egyptians in the mids of the Sea. So the water returned & covered the chariots and the horsemen, even all the host of Pharaoh that came into the sea after them: there remained not one of them. But the children of Israel walked upon dry land through the midst of the Sea, and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel the same day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the Sea bank. And Israel saw the mighty power, which the Lord shewed upon the Egyptians: so the people feared the Lord, and believed the Lord, and his servant Moses.

Then sang Moses and the children of Israel this song unto the Lord, and said in this manner, I will sing unto the Lord: for he hath triumphed gloriously: the horse and him that rode upon him hath he overthrown in the Sea. The Lord is my strength and praise,

and he is become my salvation. He is my God, and I will prepare him a tabernacle. he is my father's God, and I will exalt him. The Lord is a man of war, his Name is Jehovah. Pharaoh's chariots and his host hath he cast into the Sea: his chosen captains also were drowned in the red Sea. The depths have covered them, they sank to the bottom as a stone. Thy right hand, O Lord, is glorious in power: thy right hand, O Lord, hath bruised the enemy. And in thy great glory thou hast overthrown them that rose against thee: thou sentest forth thy wrath, which consumed them as the stubble. And by the blast of thy nostrils the waters were gathered, the floods stood still as an heap, the depths congealed together in the heart of the Sea. The enemy said, I will pursue, I will overtake them, I will divide the spoil, my lust shall be satisfied upon them, I will draw my sword, mine hand shall destroy them. Thou blewest with thy wind, the Sea covered them, they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the Gods! Who is like thee so glorious in holiness, fearful in praises, doing wonders! Thou stretchedst out thy right hand, the earth swallowed them. Thou wilt by thy mercy carry this people, which thou deliveredst: thou wilt bring them in thy strength unto thine holy habitation. The people shall hear and be afraid: sorrow shall come upon the inhabitants of Palestina. Then the dukes of Edom shall be amazed, & trembling shall come upon the great men of Moab: all the inhabitants of Canaan shall wax faint hearted. Fear and dread shall fall upon them: because of the greatness of thine arm, they shall be still as a stone, till thy people pass, O Lord: till this people pass, which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, which is the place that thou hast prepared, O Lord, for to dwell in, even the sanctuary, O Lord, which thine hands shall establish. The Lord shall reign for ever and ever. For Pharaoh's horses went with his chariots and horsemen into the Sea, and the Lord brought the waters of the Sea upon them: but the children of Israel went on dry land in the midst of the Sea. And Miriam the prophetess, sister of Aaron took a timbrel in her hand, and all the women came out after her with timbrels and dances. And Miriam answered the men, Sing ye unto the Lord: for he hath triumphed gloriously: the horse and his rider hath he overthrown in the Sea.

Then Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur: and they went three days in the wilderness, and found no waters. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of the place was called Marah. Then the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord, and the Lord shewed him a tree, which when he had cast into the waters, the waters were sweet: there he made them an ordinance and a law, and there he proved them, and said, if thou wilt diligently hearken, O Israel, unto the voice of the Lord thy God, and wilt do that, which is right in his sight, and wilt give ear unto his commandments, and keep all his ordinances, then will I put none of these diseases upon thee, which I brought upon the

Egyptians: for I am the Lord that healeth thee. And they came to Elim, where were twelve fountains of water, and seventy palm trees, and they camped thereby the waters.

Afterward all the Congregation of the children of Israel departed from Elim, and came to the wilderness of Sin, (which is between Elim and Sinai) the fifteenth day of the second month after their departing out of ye land of Egypt. And the whole Congregation of the children of Israel murmured against Moses & against Aaron in the wilderness. For the children of Israel said to them, Oh that we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, when we ate bread our bellies full: for ye have brought us out into this wilderness, to kill this whole company with famine. Then said the Lord unto Moses, Behold, I will cause bread to rain from heaven to you, & the people shall go out, and gather that that is sufficient for every day, that I may prove them, whether they will walk in my Law or no. But the sixth day they shall prepare that, which they shall bring home, and it shall be twice as much as they gather daily.

Then Moses and Aaron said unto all the children of Israel, At even ye shall know, that the Lord brought you out of the land of Egypt: And in the morning ye shall see the glory of the Lord: for he hath heard your grudgings against the Lord: and what are we that ye have murmured against us? Again Moses said, At even shall the Lord give you flesh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings, which ye murmur against him: for what are we? Your murmurings are not against us, but against the Lord. And Moses said to Aaron, Say unto all the Congregation of the children of Israel, Draw near before the Lord: for he hath heard your murmurings. Now as Aaron spake unto the whole Congregation of the children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared in a cloud. (For the Lord had spoken unto Moses, saying, I have heard the murmurings of the children of Israel: tell them therefore, & say, At even ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God.)

And so at even the quails came and covered the camp: and in the morning the dew lay round about the host. And when the dew that was fallen was ascended, behold, a small round thing was upon the face of the wilderness, small as the hoar frost on the earth. And when the children of Israel saw it, they said one to another, It is MANNA, for they wist not what it was; Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded: gather of it every man according to his eating an Omer for a man according to the number of your persons: every man shall take for them which are in his tent. And the children of Israel did so, and gathered, some more, some less. And when they did measure it with an Omer, he that had gathered much, had nothing over, & he that had gathered little, had no lack: so every man gathered according to his eating. Moses then said unto them, Let no man reserve thereof till morning. Notwithstanding they obeyed not Moses: but some of them

reserved of it till morning, and it was full of worms, and stank: therefore Moses was angry with them. And they gathered it every morning, every man according to his eating: for when the heat of the sun came, it was melted. And the sixth day they gathered twice so much bread, two Omers for one man: then all the rulers of the Congregation came and told Moses. And he answered them, This is that, which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that to day which ye will bake, and seethe that which ye will seethe, and all that remaineth, lay it up to be kept till the morning for you. And they laid it up till the morning, as Moses bade, and it stank not, neither was there any worm therein. Then Moses said, Eat that to day: for to day is the Sabbath unto the Lord: to day ye shall not find it in the field. Six days shall ye gather it, but in the seventh day is the Sabbath: in it there shall be none. Notwithstanding, there went out some of the people in ye seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments, and my laws? Behold, how the Lord hath given you the Sabbath: therefore he giveth you the sixth day bread for two days: tarry therefore every man in his place: let no man go out of his place the seventh day. So the people rested the seventh day. And the house of Israel called the name of it, MANNA; it was like to coriander seed, but white: and the taste of it was like unto wafers made with honey. And Moses said, This is that which the Lord hath commanded, Fill an Omer of it, to keep it for your posterity: that they may see the bread wherewith I have fed you in wilderness, when I brought you out of the land of Egypt. Moses also said to Aaron, Take a pot and put an Omer full of MANNA therein, and set it before the Lord to be kept for your posterity. As the Lord commanded Moses, so Aaron laid it up before the Testimony to be kept. And the children of Israel did eat MANNA forty years, until they came unto a land inhabited: they did eat MANNA until they came to the borders of the land of Canaan. The Omer is the tenth part of the Ephah.

And all the Congregation of the children of Israel departed from the wilderness of Sin, by their journeys at the commandment of the Lord, and camped in Rephidim, where was no water for the people to drink. Wherefore the people contended with Moses, and said, Give us water that we may drink; Moses said unto them, Why contend ye with me? wherefore do ye tempt the Lord? So the people thirsted there for water, & the people murmured against Moses, & said, Wherefore hast thou thus brought us out of Egypt to kill us and our children and our cattle with thirst? And Moses cried to the Lord, saying, What shall I do to this people? for they be almost ready to stone me. And ye Lord answered to Moses, Go before the people, and take with thee of the Elders of Israel: and thy rod, wherewith thou smotest the river, take in thine hand, and go: Behold, I will stand there before thee upon the rock in Horeb, and thou shalt smite on the rock, and water shall come out of it, that the people may drink; Moses did so in the sight of the Elders of Israel. And he called the name of the place, Massah and Meribah, because of

the contention of the children of Israel, and because they had tempted the Lord, saying, Is the Lord among us, or no?

Then came Amalek and fought with Israel in Rephidim. 9 And Moses said to Joshua, Choose us out men, and go fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses bade him, & fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill. And when Moses held up his hand, Israel prevailed: but when he let his hand down, Amalek prevailed. Now Moses hands were heavy: therefore they took a stone and put it under him, and he sat upon it: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side: so his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said to Moses, Write this for a remembrance in the book, and rehearse it to Joshua: for I will utterly put out the remembrance of Amalek from under heaven. (And Moses built an altar and called the name of it, Jehovah-nissi.) Also he said, The Lord hath sworn, that he will have war with Amalek from generation to generation.

When Jethro the Priest of Midian Moses father-in-law heard all that God had done for Moses, and for Israel his people, and how the Lord had brought Israel out of Egypt, then Jethro the father-in-law of Moses, took Zipporah Moses wife, (after he had sent her away) and her two sons, (whereof the one was called Gershom: for he said, I have been an alliance in a strange land: And the name of the other was Eliezer: for the God of my father, said he, was mine help, & delivered me from the sword of Pharaoh) and Jethro Moses father-in-law came with his two sons, and his wife unto Moses into the wilderness, where he camped by ye mount of God. And he said to Moses, I thy father-in-law Jethro am come to thee, and thy wife & her two sons with her. And Moses went out to meet his father-in-law, and did obeisance and kissed him, and each asked other of his welfare: and they came into the tent. Then Moses told his father-in-law all that the Lord had done unto Pharaoh, and to the Egyptians for Israel’s sake, and all the travail that had come unto them by the way, and how the Lord delivered them. 9 And Jethro rejoiced at all the goodness, which the Lord had shewed to Israel, and because he had delivered them out of the hand of the Egyptians. Therefore Jethro said, Blessed be the Lord who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath also delivered the people from under the hand of the Egyptians. Now I know that the Lord is greater then all the gods: for as they have dealt proudly with them, so are they recompensed. Then Jethro Moses father-in-law took burnt offerings and sacrifices to offer unto God; Aaron & all the Elders of Israel came to eat bread with Moses father-in-law before God.

Now on the morrow, when Moses sat to judge the people, the people stood about Moses from morning unto even. And when Moses father-in-law saw all that he did to the

people, he said, What is this that thou doest to the people? why sittest thou thy self alone, and all the people stand about thee from morning unto even? And Moses said unto his father-in-law, Because the people come unto me to seek God. When they have a matter, they come unto me, and I judge between one and another, and declare the ordinances of God, and his laws. But Moses' father-in-law said unto him, The thing which thou doest, is not well. Thou both weariest thy self greatly, & this people that is with thee: for the thing is too heavy for thee: thou art not able to do it thy self alone. Hear now my voice, (I will give thee counsel, and God shall be with thee) be thou for the people to Godward, and report thou the causes unto God, and admonish them of the ordinances, & of the laws, & shew them the way, wherein they must walk, and the work that they must do. Moreover, provide thou among all the people men of courage, fearing God, men dealing truly, hating covetousness: and appoint such over them to be rulers over thousands, rulers over hundreds, rulers over fifties, and rulers over tens. And let them judge the people at all seasons: but every great matter let them bring unto thee, and let them judge all small causes: so shall it be easier for thee, when they shall bear the burden with thee. If thou do this thing, (& God so command thee) both thou shalt be able to endure, and all this people shall also go quietly to their place. So Moses obeyed the voice of his father-in-law, and did all that he had said: And Moses chose men of courage out of all Israel, and made them heads over the people, rulers over thousands, rulers over hundreds, rulers over fifties, and rulers over tens. And they judged the people at all seasons, but they brought the hard causes unto Moses: for they judged all small matters themselves. Afterward Moses let his father-in-law depart, and he went into his country.

In the third month, after the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai. For they departed from Rephidim, & came to the dessert of Sinai, and camped in the wilderness: even there Israel camped before the mount. But Moses went up unto God, for ye Lord had called out of the mount unto him, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel, ye have seen what I did unto the Egyptians, and how I carried you upon eagles wings, and have brought you unto me. Now therefore if ye will hear my voice in deed, and keep my covenant, then ye shall be my chief treasure above all people, though all the earth be mine. Ye shall be unto me also a kingdom of Priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. Moses then came & called for the Elders of the people, and proposed unto them all these things, which the Lord commanded him. And the people answered all together, and said, All that the Lord hath commanded, we will do; Moses reported the words of the people unto the Lord. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear, whiles I talk with thee, and that they may also believe thee for ever. (For

Moses had told the words of the people unto the Lord.) Moreover, the Lord said unto Moses, Go to the people, and sanctify them to day and tomorrow, and let them wash their clothes. And let them be ready on the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai: And thou shalt set marks unto the people round about, saying, Take heed to your selves that ye go not up the mount, nor touch the border of it: whosoever toucheth the mount, shall surely die. No hand shall touch it, but he shall be stoned to death, or stricken through with darts: whether it be beast or man, he shall not live: when the horn bloweth long, they shall come up into the mountain.

Then Moses went down from ye mount unto the people, and sanctified the people, and they washed their clothes. 15 And he said unto the people, Be ready on the third day, and come not at your wives. And the third day, when it was morning, there was thunders and lightnings, and a thick cloud upon the mount, and the sound of the trumpet exceeding loud, so that all the people, that was in the camp, was afraid. Then Moses brought the people out of the tents to meet with God, and they stood in the nether part of the mount. And mount Sinai was all on smoke, because the Lord came down upon it in fire, and the smoke thereof ascended, as the smoke of a furnace, and all the mount trembled exceedingly. And when the sound of the trumpet blue long, and waxed louder and louder, Moses spake, and God answered him by voice. For the Lord came down upon mount Sinai on the top of the mount and when the Lord called Moses up into the top of the mount, Moses went up. Then the Lord said unto Moses, Go down, charge the people, that they break not their bounds, to go up to the Lord to gaze, least many of them perish. And let the Priests also which come to the Lord be sanctified, least the Lord destroy them. And Moses said unto the Lord, The people can not come up into the mount Sinai: for thou hast charged us, saying, Set marks on the mountain, and sanctify it. And the Lord said unto him, Go, get thee down, and come up, thou, and Aaron with thee: but let not the Priests and the people break their bounds to come up unto the Lord, least he destroy them. So Moses went down unto the people, & told them.

Then God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other Gods before me. Thou shalt make thee no graven image, neither any similitude of things that are in heaven above, neither that are in the earth beneath, nor that are in the waters under the earth. Thou shalt not bow down to them, neither serve them: for I am the Lord thy God, a jealous God, visiting the iniquity of the father’s upon the children, upon the third generation and upon the fourth of them that hate me: And shewing mercy unto thousands to them that love me, & keep my commandments. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain. Remember the Sabbath day, to keep it holy. Six days shalt thou labour,

and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid, nor thy beast, nor thy stranger that is within thy gates. 11 For in six days the Lord made the heaven and the earth, the sea, and all that in them is, and rested the seventh day: therefore the Lord blessed the Sabbath day, and hallowed it. Honour thy father and thy mother, that thy days may be prolonged upon the land, which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, neither shalt thou covet thy neighbour's wife, nor his man servant, nor his maid, nor his ox, nor his ass, neither any thing that is thy neighbours. And all the people saw the thunders, and the lightnings, & the sound of the trumpet, and the mountain smoking & when the people saw it they fled and stood afar off, And said unto Moses, Talk thou with us, and we will hear: but let not God talk with us, lest we die. Then Moses said unto the people, Fear not: for God is come to prove you, & that his fear may be before you, that ye sin not. So the people stood afar off, but Moses drew near unto the darkness where God was.

And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make therefore with me gods of silver, nor gods of gold: you shall make you none. An altar of earth thou shalt make unto me, and thereon shalt offer thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come unto thee, and bless thee. But if thou wilt make me an altar of stone, thou shalt not build it of hewn stones: for if thou lift up thy tool upon them, thou hast polluted them. Neither shalt thou go up by steps unto mine altar, that thy filthiness be not discovered thereon.

Now these are the laws, which thou shalt set before them: If thou buy an Hebrew servant, he shall serve six years, and in the seventh he shall go out free, for nothing. If he came himself alone, he shall go out himself alone: if he were married, then his wife shall go out with him. If his master have given him a wife, and she hath borne him sons or daughters, the wife and her children shall be her masters, but he shall go out himself alone. But if the servant say thus, I love my master, my wife and my children, I will not go out free, then his master shall bring him unto the Judges, & set him to the door, or to the post, and his master shall bore his ear through with a nail, and he shall serve him for ever. Likewise if a man sell his daughter to be a servant, she shall not go out as the men servants do. If she please not her master, who hath betrothed her to him self, then shall he cause to buy her: he shall have no power to sell her to a strange people, seeing he despised her. But if he hath betrothed her unto his son, he shall deal with her according to the custom of the daughters. If he take him another wife, he shall not diminish her

food, her raiment, and recompense of her virginity. And if he do not these three unto her, then shall she go out free, paying no money. He that smiteth a man, and he die, shall die the death. And if a man hath not laid wait, but God hath offered him into his hand, then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine altar, that he may die. Also he that smiteth his father or his mother, shall die the death. And he that stealeth a man, and selleth him, if it be found with him, shall die the death. And he that curseth his father or his mother, shall die the death.

When men also strive together, and one smite another with a stone, or with the fist, and he die not, but lieth in bed, if he rise again and walk without upon his staff, then shall he that smote him go quite, save only he shall bear his charges for his resting, and shall pay for his healing. And if a man smite his servant, or his maid with a rod, and he die under his hand, he shall be surely punished. But if he continue a day, or two days, he shall not be punished: for he is his money. Also if men strive and hurt a woman with child, so that her child depart from her, and death follow not, he shall be surely punished according as the woman's husband shall appoint him, or he shall pay as the Judges determine. But if death follow, then thou shalt pay life for life, e ye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. And if a man smite his servant in the eye, or his maid in the eye, and hath perished it, he shall let him go free for his eye. Also if he smite out his servant's tooth, or his maid's tooth, he shall let him go out free for his tooth.

If an ox gore a man or a woman, that he die, the ox shall be stoned to death, and his flesh shall not be eaten, but the owner of the ox shall go quite. If the ox were want to push in times past, and it hath been told his master, and he hath not kept him, and after he killeth a man or a woman, the ox shall be stoned, and his owner shall die also. If there be set to him a sum of money, then he shall pay the ransom of his life, whatsoever shall be laid upon him. Whether he hath gored a son or gored a daughter, he shall be judged after the same manner. If the ox gore a servant or a maid, he shall give unto their master thirty shekels of silver, and the ox shall be stoned. And when a man shall open a well, or when he shall dig a pit and cover it not, and an ox or an ass fall therein, the owner of the pit shall make it good, and give money to the owners thereof, but the dead beast shall be his. And if a man's ox hurt his neighbours ox that he die, then they shall sell the live ox, & divide the money thereof, and the dead ox also they shall divide. Or if it be known that the ox hath used to push in times past, & his master hath not kept him, he shall pay ox for ox, but the dead shall be his own. If a man steal an ox or a sheep, and kill it or sell it, he shall restore five oxen for the ox, & four sheep for the sheep. If a thief be found breaking up, and be smitten that he die, no blood shall be shed for him. But if it be in the day light, blood shall be shed for him: for he should make full restitution: if he had not

wherewith, then should he be sold for his theft. If the theft be found with him, alive, (whether it be ox, ass, or sheep) he shall restore the double.

If a man do hurt field, or vineyard, and put in his beast to feed in another man's field, he shall recompense of the best of his own field, and of the best of his own vineyard. If fire break out, and catch in ye thorns, and the stacks of corn, or the standing corn, or the field be consumed, he that kindled the fire shall make full restitution.

If a man deliver his neighbour money or stuff to keep, and it be stolen out of his house, if the thief be found, he shall pay the double. If the thief be not found, then the master of the house shall be brought unto the Judges to swear, whether he hath put his hand unto his neighbour's good, or no. In all manner of trespass, whether it be for oxen, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges, and whom the Judges condemn, he shall pay the double unto his neighbour.

If a man deliver unto his neighbour to keep ass, or ox, or sheep, or any beast, and it die, or be hurt, or taken away by enemies, and no man see it, an oath of the Lord shall be between the twain, that he hath not put his hand unto his neighbour's good, and the owner of it shall take the oath, and he shall not make it good: But if it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces, he shall bring record, and shall not make that good, which is devoured. And if a man borrow ought of his neighbour, and it be hurt, or els die, the owner thereof not being by, he shall surely make it good. If the owner thereof be by, he shall not make it good: for if it be an hired thing, it came for his hire.

And if a man entice a maid that is not betrothed, and lie with her, he shall endow her, and take her to his wife. If her father refuse to give her to him, he shall pay money, according to ye dowry of virgins.

Thou shalt not suffer a witch to live.

Whosoever lieth with a beast, shall die the death.

He that offereth unto any gods, save unto the Lord only, shall be slain.

Moreover, thou shalt not do injury to a stranger, neither oppress him: for ye were strangers in the land of Egypt. Ye shall not trouble any widow, nor fatherless child. If thou vex or trouble such, and so he call and cry unto me, I will surely hear his cry. Then shall my wrath be kindled, and I will kill you with the sword, and your wives shall be widows, and your children fatherless.

If thou lend money to my people, that is, to the poor with thee, thou shalt not be as an usurer unto him: ye shall not oppress him with usury. If thou take thy neighbours

raiment to pledge, thou shalt restore it unto him before the sun go down: For that is his covering only, and this is his garment for his skin: wherein shall he sleep? therefore when he crieth unto me, I will hear him: for I am merciful.

Thou shalt not rail upon the Judges, neither speak evil of the ruler of thy people. Thine abundance and thy liquor shalt thou not keep back. The first borne of thy sons shalt thou give me. Likewise shalt thou do with thine oxen & with thy sheep: seven days it shall be with his dame, and the eight day thou shalt give it me. Ye shall be an holy people unto me, neither shall ye eat any flesh that is torn of beasts in the field: ye shall cast it to the dog.

Thou shalt not receive a false tale, neither shalt thou put thine hand with the wicked, to be a false witness.

Thou shalt not follow a multitude to do evil, neither agree in a controversy to decline after many and overthrow the truth.

Thou shalt not esteem a poor man in his cause. If thou meet thine enemies ox, or his ass going astray, thou shalt bring him to him again. If thou see thine enemies ass lying under his burden, wilt thou cease to help him? Thou shalt help him up again with it.

Thou shalt not overthrow the right of thy poor in his suit.

Thou shalt keep thee far from a false matter, and shalt not slay the innocent and the righteous: for I will not justify a wicked man.

Thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

Thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

Moreover, six years thou shalt sow thy land, and gather the fruits thereof, but the seventh years thou shalt let it rest and lie still, that the poor of thy people may eat, and what they leave, the beasts of the field shall eat. In like manner thou shalt do with thy vineyard, and with thine olive trees. Six days thou shalt do thy work, and in the seventh day thou shalt rest, that thine ox, and thine ass may rest, and the son of thy maid and the stranger may be refreshed. And ye shall take heed to all things that I have said unto you: and ye shall make no mention of the name of other gods, neither shall it be heard out of thy mouth. Three times thou shalt keep a feast unto me in the years.

Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days, as I commanded thee, in the season of the month of Abib: for in it thou camest out of Egypt: and none shall appear before me empty: The feast also of the harvest of the

first fruits of thy labours, which thou hast sown in the field: and the feast of gathering fruits in the end of the years, when thou hast gathered in thy labours out of the field. These three times in the years shall all thy men children appear before the Lord Jehovah.

Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall the fat of my sacrifice remain until the morning. The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God: yet shalt thou not seeth a kid in his mother's milk.

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee to the place which I have prepared. Beware of him, and hear his voice, and provoke him not: for he will not spare your misdeeds, because my name is in him. But if thou hearken unto his voice, & do all that I speak, the I will be an enemy unto thine enemies, and will afflict them that afflict thee. For mine Angel shall go before thee, & bring thee unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites, and I will destroy them.

Thou shalt not bow down to their gods, neither serve them, nor do after the works of them: but utterly overthrow them, and break in pieces their images. For ye shall serve the Lord your God, and he shall bless thy bread and thy water, & I will take all sickness away from the midst of thee. There shall none cast their fruit nor be barren in thy land: the number of thy days will I fulfill. I will send my fear before thee, & will destroy all the people among whom thou shalt go: and I will make all thine enemies turn their backs unto thee: And I will send hornets before thee, which shall drive out the Hivites, the Canaanites, and the Hittites from thy face. I will not cast them out from thy face in one year, lest the land grow to a wilderness: & the beasts of the field multiply against thee. By little and little I will drive them out from thy face, until thou increase, and inherit the land. And I will make thy coasts from the red sea unto the sea of the Philistims, and from the desert unto the River: for I will deliver the inhabitants of the land into your hand, and thou shalt drive them out from thy face. Thou shalt make no covenant with them, nor with their gods: Neither shall they dwell in thy land, least they make thee sin against me: for if thou serve their gods, surely it shall be thy destruction.

Now he had said unto Moses, Come up to the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the Elders of Israel, and ye shall worship a far off. And Moses himself alone shall come near to the Lord, but they shall not come near, neither shall the people go up with him. Afterward Moses came and told the people all the words of the Lord, and all the laws: and all the people answered with one voice, and said, All the things which the Lord hath said, will we do.

And Moses wrote all the words of the Lord, and rose up early, and set up an altar under the mountain, and twelve pillars according to the twelve tribes of Israel. And he sent

young men of the children of Israel, which offered burnt offerings of bieves, and sacrificed peace offerings unto the Lord. Then Moses took half of the blood, and put it in basins, and half of the blood he sprinkled on the altar. After he took the book of the covenant, and read it in the audience of the people: who said, All that the Lord hath said, we will do, and be obedient. Then Moses took the blood, & sprinkled it on the people, and said, Behold, the blood of the covenant, which the Lord hath made with you concerning all these things.

Then went up Moses & Aaron, Nadab, & Abihu, and seventy of the Elders of Israel. And they saw the God of Israel, and under his feet was as it were a work of a Sapphire stone, and as the very heaven when it is clear. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. And the Lord said unto Moses, Come up to me into the mountain, and be there, and I will give thee tables of stone, and the law and the commandment, which I have written, for to teach them. Then Moses rose up, and his minister Joshua, and Moses went up into the mountain of God, and said unto the Elders, Tarry us here, until we come again unto you: and behold, Aaron, and Hur are with you: whosoever hath any matters, let him come to them. Then Moses went up to the mount, and the cloud covered the mountain, And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like consuming fire on the top of the mountain, in the eyes of the children of Israel. And Moses entered into the midst of the cloud, and went up to the mountain: and Moses was in the mount forty days and forty nights.

Then the Lord spake unto Moses, saying, Speak unto the children of Israel, that they receive an offering for me: of every man, whose heart giveth it freely, ye shall take the offering for me. And this is the offering which ye shall take of them, gold, and silver, and brass, and blue silk, and purple, and scarlet, and fine linen, and goats hear, and rams skins coloured red, and the skins of badgers, and the wood Shittim, Oil for the light, spices for anointing oil, and for the perfume of sweet savour, Onyx stones, and stones to be set in the Ephod, and in the breast plate. Also they shall make me a Sanctuary, that I may dwell among them. According to all that I shew thee, even so shall ye make the form of the Tabernacle, and the faction of all the instruments thereof. They shall make also an Ark of Shittim wood, two cubits and an half long, and a cubit and an half broad, and a cubit and an half high. And thou shalt overlay it with pure gold: within and without shalt thou overlay it, & shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof: that is, two rings shall be on the one side of it, and two rings on the other side thereof. And thou shalt make bars of Shittim wood, and cover them with gold. Then thou shalt put the bars in the rings by the sides of the Ark, to bear the Ark with them. The bars shall be in the

rings of the Ark: they shall not be taken away from it. So thou shalt put in the Ark the Testimony which I shall give thee. Also thou shalt make a Mercy seat of pure gold, two cubits and an half long, and a cubit and an half broad. And thou shalt make two Cherubims of gold: of work beaten out with the hammer shalt thou make the at ye two ends of the Mercy seat. And the one Cherub shalt thou make at the one end, and the other Cherub at the other end: of the matter of the Mercy seat shall ye make the Cherubims, on the two ends thereof. And the Cherubims shall stretch their wings on high, covering the Mercy seat with their wings, and their faces one to another: to the Mercy seat ward shall the faces of the Cherubims be. And thou shalt put the Mercy seat above upon the Ark, and in the Ark thou shalt put the Testimony, which I will give thee, and there I will declare my self unto thee, & from above ye Mercy seat between ye two Cherubims, which are upon ye Ark of ye Testimony, I will tell thee all things which I will give thee in commandment unto ye children of Israel. Thou shalt also make a Table of Shittim wood, of two cubits long, and one cubit broad, and a cubit and an half high: And thou shalt cover it with pure gold, & make thereto a crown of gold round about. Thou shalt also make unto it a border of four fingers round about and thou shalt make a golden crown round about the border thereof. After, thou shalt make for it four rings of gold, and shalt put the rings in the four corners that are in the four feet thereof: Over against the border shall the rings be for places for bars, to bear the Table. And thou shalt make the bars of Shittim wood, and shalt overlay them with gold, that the Table may be borne with them. Thou shalt make also dishes for it, and incense cups for it, and coverings for it, & goblets, wherewith it shall be covered, even of fine gold shalt thou make them. And thou shalt set upon the Table shew bread before me continually. Also thou shalt make a Candlestick of pure gold: of work beaten out with the hammer shall the Candlestick be made, his shaft, & his branches, his bowls, his knops: and his flowers shall be of the same. Six branches also shall come out of the sides of it: three branches of the Candlestick out of the one side of it, & three branches of the Candlestick out of the other side of it. Three bowls like unto almonds, one knop and one flower in one branch: and three bowls like almonds in the other branch, one knop and one flour: so throughout the six branches that come out of the Candlestick. And in the shaft of the Candlestick shall be four bowls like unto almonds, his knops & his flowers. And there shall be a knop under two branches made thereof: and a knop under two branches made thereof: and a knop under two branches made thereof, according to the six branches coming out of the Candlestick. Their knops and their branches shall be thereof. all this shall be one beaten work of pure gold. And thou shalt make the seven lamps thereof: and the lamps thereof shalt thou put thereon, to give light toward that that is before it. Also the snuffers and snuff dishes thereof shall be of pure gold. Of a talent of fine gold shalt thou make it with all these instruments. Look therefore that thou make them after their faction, that was shewed thee in the mountain.

Afterward thou shalt make the Tabernacle with ten curtains of fine twined linen, and blue silk, and purple, and scarlet: and in them thou shalt make Cherubims of broidered work. The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain, four cubits: every one of the curtains shall have one measure. Five curtains shall be coupled one to another: and the other five curtains shall be coupled one to another. And thou shalt make strings of blue silk upon the edge of the one curtain, which is in the selvage of the coupling: and likewise shalt thou make in the edge of the other curtain in the selvage, in the second coupling. Fifty strings shalt thou make in one curtain, and fifty strings shalt thou make in the edge of the curtain, which is in the second coupling: ye strings shall be one right against another. Thou shalt make also fifty caches of gold, and couple the curtains one to another with the caches, and it shall be one tabernacle. Also thou shalt make curtains of goats hair, to be a covering upon the Tabernacle: thou shalt make them to the number of eleven curtains. The length of a curtain shall be thirty cubits, and the breadth of a curtain four cubits: the eleven curtains shall be of one measure. And thou shalt couple five curtains by themselves, and the six curtains by themselves: but thou shalt double the sixth curtain upon the forefront of the covering. And thou shalt make fifty strings in the edge of one curtain, in the selvage of the coupling, and fifty strings in the edge of the other curtain in the second coupling. Likewise thou shalt make fifty caches of brass, & fasten them on the strings, & shalt couple the covering together, that it may be one. And the remnant that resteth in ye curtains of the covering, even the half curtain that resteth, shall be left at the backside of the Tabernacle, that the cubit on the one side, & the cubit on the other side of that which is left in the length of the curtains of ye covering, may remain on either side of the Tabernacle to cover it. Moreover, for that covering thou shalt make a covering of rams skins died red, and a covering of badgers skins above. Also thou shalt make boards for the Tabernacle of Shittim wood to stand up. Ten cubits shall be the length of a board, and a cubit and an half cubit the breadth of one board. Two tenons shall be in one board set in order as the feet of a ladder, one against an other: thus shalt thou make for all the boards of the Tabernacle. And thou shalt make boards for the Tabernacle, even twenty boards on the South side, even full South. And thou shalt make forty sockets of silver under the twenty boards, two sockets under one board for his two tenons, and two sockets under another board for his two tenons. In like manner on the other side of the Tabernacle toward the North side shall be twenty boards, And their forty sockets of silver, two sockets under one board, and two sockets under another board. And on the side of the Tabernacle, toward the West shalt thou make six boards. Also two boards shalt thou make in the corners of the Tabernacle in the two sides. Also they shall be joined beneath, & likewise they shall be joined above to a ring: thus shall it be for them two: they shall be for ye two corners. So they shall be eight boards having sockets of silver, even sixteen sockets, that is, two sockets under one board, and two sockets under

an other board. The thou shalt make five bars of Shittim wood for the boards of one side of the Tabernacle, and five bars for the boards of the other side of the Tabernacle: also five bars for the boards of the side of the Tabernacle toward the Westside. And the middle bar shall go through the midst of the boards, from end to end. And thou shalt cover the boards with gold, and make their rings of gold, for places for the bars, & thou shalt cover the bars with gold. So thou shalt rear up the Tabernacle, according to the faction thereof, which was shewed thee in the mount. Moreover, thou shalt make a vail of blue silk, and purple, and scarlet, and fine twined linen: thou shalt make it of broidered work with Cherubims. And thou shalt hang it upon four pillars of Shittim wood covered with gold, (whose hooks shall be of gold) standing upon four sockets of silver. Afterward thou shalt hang the vail on the hooks, that thou mayest bring in thither, that is (within the vail) the ark of the Testimony: and the vail shall make you a separation between the Holy place and the most holy place. Also thou shalt put ye Mercy seat upon the Ark of the testimony in the most Holy place. And thou shalt set the Table without the vail, & the Candlestick over against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside. Also thou shalt make an hanging for the door of ye Tabernacle of blue silk, & purple, & scarlet, & fine twined linen wrought with needle. And thou shalt make for the hanging five pillars of Shittim, and cover them with gold: their heads shall be of gold, and thou shalt cast five sockets of brass for them.

Moreover thou shalt make the altar of Shittim wood, five cubits long and five cubits broad (the altar shall be four square) and the height thereof three cubits. And thou shalt make it horns in the four corners thereof: the horns shall be of it self, and thou shalt cover it with brass. Also thou shalt make his ash pans for his ashes and his besoms, and his basins, and his flesh-hooks, and his censers: thou shalt make all the instruments thereof of brass. And thou shalt make unto it a grate like network of brass: also upon that grate shalt thou make four brassen rings upon the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the grate may be in the midst of the altar. Also thou shalt make bars for the altar, bars, I say, of Shittim wood, and shalt cover them with brass. And the bars thereof shall be put in the rings, the which bars shall be upon the two sides of the altar to bear it. Thou shalt make the altar hollow between the boards: as God shewed thee in the mount, so shall they make it. Also thou shalt make the court of the Tabernacle in the Southside, even full South: the court shall have curtains of fine twined linen, of an hundred cubits long, for one side, and it shall have twenty pillars, with their twenty sockets of brass: the heads of the pillars, and their fillets shall be silver. Likewise on the Northside in length there shall be hangings of an hundred cubits long, and the twenty pillars thereof with their twenty sockets of brass: the heads of the pillars and the fillets shall be silver. And the breadth of the court on the Westside

shall have curtains of fifty cubits, with their ten pillars and their ten sockets. And the breadth of the court, Eastward full East shall have fifty cubits. Also hangings of fifteen cubits shall be on the one side with their three pillars and their three sockets. Likewise on the other side shall be hangings of fifteen cubits, with their three pillars & their three sockets. And in the gate of the court shall be a vail of twenty cubits, of blue silk, and purple, and scarlet, and fine twined linen wrought with needle, with the four pillars thereof and their four sockets. All the pillars of the court shall have fillets of silver round about, with their heads of silver, and their sockets of brass. The length of the court shall be an hundred cubits, and the breadth fifty at either end, & the height five cubits, and the hangings of fine twined linen, and their sockets of brass. All the vessels of the Tabernacle for all manner service thereof, and all the pins thereof, and all the pins of the court shall be brass. And thou shalt command the children of Israel, that they bring unto thee pure oil olive beaten, for the light, that the lamps may alway burn. In the Tabernacle of the Congregation without the vail, which is before the Testimony, shall Aaron and his sons dress them from evening to morning before the Lord, for a statute for ever unto their generations, to be observed by the children of Israel.

And cause thou thy brother Aaron to come unto thee and his sons with him, from among the children of Israel, that he may serve me in the Priest's office: I mean Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aaron's sons. Also thou shalt make holy garments for Aaron thy brother, glorious and beautiful. Therefore thou shalt speak unto all cunning men, whom I have filled with the spirit of wisdom, that they make Aaron's garments to consecrate him, that he may serve me in the Priest's office. Now these shall be the garments, which they shall make, a breast plate, and an Ephod, and a robe, and a broidered coat, a miter, and a girdle. so these holy garments shall they make for Aaron thy brother, and for his sons, that he may serve me in the Priest's office. Therefore they shall take gold, and blue silk, and purple, and scarlet, and fine linen, And they shall make the Ephod of gold, blue silk, and purple, scarlet, and fine twined linen of broidered work. The two shoulders thereof shall be joined together by their two edges: so shall it be closed. And the embroidered garde of the same Ephod, which shall be upon him, shall be of the self same work and stuff, even of gold, blue silk, and purple, & scarlet, & fine twined linen. And thou shalt take two onyx stones, and grave upon them the names of the children of Israel: Six names of them upon the one stone, and the six names that remain, upon the second stone, according to their generations. Thou shalt cause to grave the two stones according to the names of the children of Israel by a graver of signets, that worketh and graveth in stone, and shalt make them to be set and embossed in gold. And thou shalt put the two stones upon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall bear their names before the Lord upon his two shoulders for a remembrance. So thou shalt make bosses of gold, and two

chains of fine gold at the end, of wretched work shalt thou make them, and shalt fasten the wretched chains upon the bosses. Also thou shalt make the breast plate of judgment with broidered work: like the work of the Ephod shalt thou make it: of gold, blue silk, and purple, and scarlet, and fine twined linen shalt thou make it. Four square it shall be and double, an hand breadth long and an hand breadth broad. Then thou shalt set it full of places for stones, even four rows of stones: the order shall be this, a ruby, a topaz, and a carbuncle in the first row. And in the second row thou shalt set an emerald, a sapphire, and a diamond. And in the third row a turkeis, an agate, and an hematite. And in the fourth row a chrysolite, an onyx, and a jasper: and they shall be set in gold in their embossments. And the stones shall be according to the names of the children of Israel, twelve, according to their names, graven as signets, every one after his name, and they shall be for the twelve tribes. Then thou shalt make upon the breast plate two chains at the ends of wreathen work of pure gold. Thou shalt make also upon the breast plate two rings of gold, and put the two rings on the two ends of the breast plate. And thou shalt put the two wreathen chains of gold in the two rings in the ends of the breast plate. And the other two ends of the two wreathen chains, thou shalt fasten in ye two embossements, and shalt put them upon the shoulders of the Ephod on the foreside of it. Also thou shalt make two rings of gold, which thou shalt put in the two other ends of the breast plate, upon the border thereof, toward the inside of the Ephod. And two other rings of gold thou shalt make, and put them on the two sides of the Ephod, beneath in the forepart of it over against the coupling of it upon the broidered garde of the Ephod. Thus they shall bind the breast plate by his rings unto the rings of the Ephod, with a lace of blue silk, that it may be fast upon the broidered garde of the Ephod, and that the breast plate be not loosed from the Ephod. So Aaron shall bear the names of the children of Israel in the breast plate of judgment upon his heart, when he goeth into the holy place, for a remembrance continually before the Lord. Also thou shalt put in the breast plate of judgment the Urim and the Thummim, which shall be upon Aaron’s heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually. And thou shalt make the robe of the Ephod altogether of blue silk. And the hole for his head shall be in the midst of it, having an edge of woven work round about the collar of it: so it shall be as the collar of an habergeon that it rent not. And beneath upon the skirts thereof thou shalt make pomegranates of blue silk, and purple, & scarlet, round about the skirts thereof, and belles of gold between them round about: That is, a golden bell and a pomegranate, a golden bell and a pomegranate round about upon the skirts of the robe. So it shall be upon Aaron, when he ministereth, and his sound shall be heard, when he goeth into the holy place before the Lord, and when he cometh out, and he shall not die. Also thou shalt make a plate of pure gold, and grave thereon, as signets are graven, Holiness To The Lord, and thou shalt put it on a blue silk lace, and it shall be upon the miter: even

upon the fore front of the miter shall it be. So it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be always upon his forehead, to make them acceptable before the Lord. Likewise thou shalt embroider the fine line coat, & thou shalt make a miter of fine line, but thou shalt make a girdle of needle work. Also thou shalt make for Aaron's sons coats, & thou shalt make the girdles, & bonnets shalt thou make them for glory & comeliness. And thou shalt put them upon Aaron thy brother, and on his sons with him, and shalt anoint them, and fill their hands, and sanctify them, that they may minister unto me in the Priest's office. Thou shalt also make them linen breeches to cover their privities: from the loins unto the thighs shall they reach. And they shall be for Aaron & his sons when they come into the Tabernacle of the Congregation, or when they come unto the altar to minister in the holy place, that they commit not iniquity, and so die. This shall be a law for ever unto him and to his seed after him.

This thing also shalt thou do unto them when thou consecratest them to be my Priests: Take a young calf, & two rams without blemish, and unleavened bread and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of fine wheat flour shalt thou make them. Then thou shalt put them in one basket, and present them in the basket with the calf and the two rams, and shalt bring Aaron and his sons unto the door of the Tabernacle of the Congregation, and wash them with water. Also thou shalt take the garments, and put upon Aaron the tunicle, and the robe of the Ephod, and the Ephod, and the breast plate, and shalt close them to him with the broidered garde of the Ephod. 6 Then thou shalt put the miter upon his head, & shalt put the holy crown upon ye miter. And thou shalt take the anointing oil, and shalt pour upon his head, and anoint him. And thou shalt bring his sons, and put coats upon them, and shalt gird them with girdles, both Aaron and his sons: and shalt put the bonnets on them, and the Priest's office shall be theirs for a perpetual law: thou shalt also fill the hands of Aaron, and the hands of his sons. After, thou shalt present the calf before the Tabernacle of the Congregation, and Aaron and his sons shall put their hands upon the head of the calf. So thou shalt kill the calf before the Lord, at the door of the Tabernacle of the Congregation. Then thou shalt take of the blood of the calf, and put it upon the horns of the altar with thy finger, and shalt pour all the rest of the blood at the foot of the altar. Also thou shalt take all the fat that covereth the inwards, and the kall, that is on the liver, and the two kidneys, and the fat that is upon them, and shalt burn them upon the altar. But the flesh of the calf, and his skin, and his dung shalt thou burn with fire without the host: it is a sin offering. Thou shalt also take one ram, and Aron and his sons shall put their hands upon the head of the ram. Then thou shalt kill the ram, & take his blood, & sprinkle it round about upon the altar, and thou shalt cut the ram in pieces, and wash the inwards of him and his legs, and shalt put them upon the pieces thereof, and upon his

head. So thou shalt burn the whole ram upon the altar: for it is a burnt offering unto the Lord for a sweet savour: it is an offering made by fire unto the Lord. And thou shalt take the other ram, & Aaron and his sons shall put their hands upon the head of the ram. Then thou shalt kill the ram, & take of his blood and put it upon the lap of Aaron's ear, and upon the lap of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and shalt sprinkle the blood upon ye altar round about. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and shalt sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: so he shall be hallowed, and his clothes, and his sons, and the garments of his sons with him. Also thou shalt take of the rams ye fat & the rump, even the fat that covereth the inwards, and the kall of the liver, and the two kidneys, and the fat that is upon them, & the right shoulder, (for it is the ram of consecration) and one loaf of bread, and one cake of bread tempered with oil, and one wafer, out of the basket of the unleavened bread that is before the Lord. And thou shalt put all this in the hands of Aaron, and in the hands of his sons, and shalt shake them to and fro before the Lord. Again, thou shalt receive them of their hands, & burn them upon the altar besides the burnt offering for a sweet savour before ye Lord: for this is an offering made by fire unto the Lord. Likewise thou shalt take the breast of the ram of the consecration, which is for Aaron, and shalt shake it to and fro before the Lord and it shall be thy part. And thou shalt sanctify the breast of the shaken offering, and the shoulder of the heave offering, which was shaken to and fro, and which was heaved up of the ram of the consecration, which was for Aaron, & which was for his sons. And Aaron and his sons shall have it by a statute for ever, of the children of Israel: for it is an heave offering, and it shall be an heave offering of the children of Israel, of their peace offerings, even their heave offering to the Lord. And the holy garments, which appertain to Aaron, shall be his sons after him, to be anointed therein, and to be consecrate therein. That son that shall be Priest in his stead, shall put them on seven days, when he cometh into the Tabernacle of the Congregation to minister in the holy place. So thou shalt take the ram of the consecration, and seeth his flesh in the holy place. And Aaron and his sons shall eat the flesh of the ram, & the bread that is in the basket, at the door of ye Tabernacle of ye Congregation. So they shall eat these things, whereby their atonement was made, to consecrate them, and to sanctify them: but a stranger shall not eat thereof, because they are holy things. Now if ought of the flesh of the consecration, or of the bread remain unto the morning, then thou shalt burn the rest with fire: it shall not be eaten, because it is an holy thing. Therefore shalt thou do thus unto Aaron & unto his sons, according to all things, which I have commanded thee: seven days shalt thou consecrate them, and shalt offer every day a calf for a sin offering, for reconciliation: and thou shalt cleanse the altar, when thou hast offered upon it for reconciliation, and shalt anoint it, to sanctify it. Seven days shalt thou cleanse the altar, & sanctify it, so the

altar shall be most holy: and whatsoever toucheth the altar, shall be holy. Now this is that which thou shalt present upon the altar: even two lambs of one years old, day by day continually. The one lamb thou shalt present in the morning, and the other lamb thou shalt present at even. And with the one lamb, a tenth part of fine flour mingled with the fourth part of an Hin of beaten oil, and the fourth part of an Hin of wine, for a drink offering. And the other lamb thou shalt present at even: thou shalt do thereto according to the offering of the morning, and according to the drink offering thereof, to be a burnt offering for a sweet savour unto, the Lord. This shall be a continual burnt offering in your generations at the door of the Tabernacle of the Congregation before the Lord, where I will make appointment with you, to speak there unto thee. There I will appoint with the children of Israel, and the place shall be sanctified by my glory. And I will sanctify the Tabernacle of the Congregation and the altar: I will sanctify also Aaron & his sons to be my Priests, and I will dwell among the children of Israel, and will be their God. Then shall they know that I am ye Lord their God, that brought them out of the land of Egypt, that I might dwell among them: I am the Lord their God.

Furthermore thou shalt make an altar for sweet perfume, of Shittim wood thou shalt make it. The length thereof a cubit and the breadth thereof a cubit (it shall be four square) and the height thereof two cubits: the horns thereof shall be of the same, and thou shalt overlay it with fine gold, both the top thereof and the sides thereof round about, and his horns: also thou shalt make unto it a crown of gold round about. Besides this thou shalt make under this crown two golden rings on either side: even on every side shalt thou make them, that they may be as places for the bars to bear it withal. The which bars thou shalt make of Shittim wood, and shalt cover them with gold. After thou shalt set it before the vail, that is near the Ark of Testimony, before the Mercy seat that is upon the Testimony, where I will appoint with thee. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps thereof, shall he burn it. Likewise at eve, when Aaron setteth up the lamps thereof, he shall burn incense: this perfume shall be perpetually before ye Lord, throughout your generations. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor offering, neither pour any drink offering thereon. And Aaron shall make reconciliation upon the horns of it once in a years with the blood of the sin offering in the day of reconciliation: once in the years shall he make reconciliation upon it throughout your generations: this is most holy unto the Lord.

Afterward the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then they shall give every man a redemption of his life unto the Lord, when thou tellest them, that there be no plague among the when thou countest them. This shall every man give, that goeth into the number, half a shekel, after the shekel of the Sanctuary: (a shekel is twenty gerahs) the half shekel shall be an offering to the Lord. All that are numbered from twenty years old and above, shall give an

offering to the Lord. The rich shall not pass, and the poor shall not diminish from half a shekel, when ye shall give an offering unto the Lord, for the redemption of your lives. So thou shalt take the money of the redemption of the children of Israel, and shalt put it unto the use of the Tabernacle of the Congregation, that it may be a memorial unto the children of Israel before the Lord for the redemption of your lives. Also the Lord spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot of brass to wash, and shalt put it between the Tabernacle of the Congregation and the Altar, and shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat. When they go into the Tabernacle of the Congregation, or when they go unto the Altar to minister and to make the perfume of ye burnt offering to the Lord, they shall wash themselves with water, lest they die. So they shall wash their hands and their feet that they die not: and this shall be to them an ordinance for ever, both unto him and to his seed throughout their generations. Also the Lord spake unto Moses, saying, Take thou also unto thee, principle spices of the most pure myrrh five hundred shekels, of sweet cinnamon half so much, that is, two hundred and fifty, and of sweet calamus, two hundred, and fifty: Also of cassia five hundred, after the shekel of the Sanctuary, & of oil olive an Hin. So thou shalt make of it the oil of holy ointment, even a most precious ointment after the art of the Apothecary: this shall be the oil of holy ointment. And thou shalt anoint the Tabernacle of the Congregation therewith, and the Ark of the Testimony: Also the Table, & all the instruments thereof, and the Candlestick, with all the instruments thereof, and the altar of incense: Also the Altar of burnt offering with all his instruments, and the laver and his foot. So thou shalt sanctify them, & they shall be most holy: all that shall touch them, shall be holy. Thou shalt also anoint Aaron & his sons, & shalt consecrate them, that they may minister unto me in the Priest’s office. Moreover thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me, throughout your generations. None shall anoint, mans flesh therewith, neither shall ye make any composition like unto it: for it is holy, and shall be holy unto you. Whosoever shall make the like ointment, or whosoever shall put any of it upon a stranger, even he shall be cut off from his people. And the Lord said unto Moses, Take unto thee these spices, pure myrrh and clear gum and galbanum, these odours with pure frankincense, of each like weight: Then thou shalt make of them perfume composed after the art of the apothecary, mingled together, pure and holy. And thou shalt beat it to powder, & shalt put of it before the Ark of the Testimony in the Tabernacle of ye Congregation, where I will make appointment with thee: it shall be unto you most holy. And ye shall not make unto you any composition like this perfume, which thou shalt make: it shall be unto thee holy for the Lord. Whosoever shall make like unto that to smell thereto, even he shall be cut off from his people.

And the Lord spake unto Moses, saying, Behold, I have called by name, Bezaleel the son of Uri, the son of Hur of the tribe of Judah, whom I have filled with the Spirit of God, in wisdom, and in understanding and in knowledge and in all workmanship: To find out curious works to work in gold, and in silver, and in brass, also in the art to set stones, & to carve in timber, & to work in all manner of workmanship. And behold, I have joined with him Aholiab the son of Ahisamach of the tribe of Dan, & in the hearts of all that are wise hearted, have I put wisdom to make all that I have commanded thee: That is, the Tabernacle of the Congregation, and the Ark of the Testimony, & the Mercy seat that shall be thereupon, with all instruments of the Tabernacle: Also the Table & the instruments thereof, and the pure Candlestick with all his instruments, and the Altar of perfume: Likewise the Altar of burnt offering with all his instruments, and the Laver with his foot: Also the garments of the ministration, & ye holy garments for Aaron ye Priest, & the garments of his sons, to minister in the Priest's office, and the anointing oil, and sweet perfume for the Sanctuary: according to all that I have commanded thee, shall they do. Afterward the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, and say, Notwithstanding keep ye my Sabbaths: for it is a sign between me and you in your generations, that ye may know that I the Lord do sanctify you. Ye shall therefore keep the Sabbath: for it is holy unto you: he that defileth it, shall die the death: therefore whosoever worketh therein, the same person shall be even cut off from among his people. Six days shall men work, but in the seventh day is the Sabbath of the holy rest to the Lord: whosoever doeth any work in the Sabbath day, shall die the death. Wherefore the children of Israel shall keep the Sabbath, that they may observe the rest throughout their generations for an everlasting covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made the heaven and the earth, & in the seventh day he ceased, and rested. Thus (when the Lord had made an end of communing with Moses upon mount Sinai) he gave him two Tables of the Testimony, even tables of stone, written with the finger of God.

But when the people saw, that Moses tarried long or he came down from the mountain, the people gathered themselves together against Aaron, and said unto him, Up, make us gods to go before us: for of this Moses (the man that brought us out of the land of Egypt) we know not what is become of him. And Aaron said unto them, Pluck off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. Then all ye people plucked from themselves the golden earrings, which were in their ears, and they brought them unto Aaron. Who received them at their hands, and fashioned it with the graving tool, & made of it a molten calf: then they said, These be thy gods, O Israel, which brought thee out of ye lad of Egypt . When Aaron saw that, he made an Altar before it: and Aaron proclaimed, saying, Tomorrow shall be the holy day of the Lord.

So they rose up the next day in the morning, and offered burnt offerings, & brought peace offerings: also the people sat them down to eat and drink, and rose up to play. Then the Lord said unto Moses, Go, get thee down: for thy people which thou hast brought out of the land of Egypt, hath corrupted their ways. They are soon turned out of the way, which I commanded them: for they have made them a molten calf and have worshipped it, and have offered thereto, saying, These be thy gods, O Israel, which have brought thee out of the land of Egypt. Again the Lord said unto Moses, I have seen this people, and behold, it is a stiff necked people. Now therefore let me alone, that my wrath may wax hot against them, for I will consume them: but I will make of thee a mighty people. But Moses prayed unto the Lord his God, and said, O Lord, why doth thy wrath wax hot against thy people, which thou hast brought out of the land of Egypt, with great power and with a mighty hand? Wherefore shall the Egyptians speak, and say, He hath brought them out maliciously for to slay them in the mountains, and to consume them from the earth? turn from thy fierce wrath, and change thy mind from this evil toward thy people. Remember Abraham, Izhak, and Israel thy servants, to whom thou swearest by thine own self, and saidest unto them, I will multiply your seed, as the stars of the heaven, & all this land, that I have spoken of, will I give unto your seed, and they shall inherit it for ever. Then the Lord changed his mind from the evil, which he threatened to do unto his people.

So Moses returned and went down from the mountain with the two Tables of the Testimony in his hand: the Tables were written on both their sides, even on the one side and on the other were they written. And these Tables were the work of God, and this writing was the writing of God graven in the Tables. And when Joshua heard the noise of the people, as they shouted, he said unto Moses, There is a noise of war in the host. Who answered, It is not the noise of them that have the victory, nor the noise of them that are overcome: but I do hear ye noise of singing. Now, as soon as he came near unto the host, he saw the calf and the dancing: so Moses wrath waxed hot, and he cast the Tables out of his hands, and brake them in pieces beneath the mountain. After, he took the calf, which they had made, and burned it in the fire, and ground it unto powder, and strowed it upon the water, & made the children of Israel drink of it. Also Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

Then Aaron answered, Let not the wrath of my Lord wax fierce: Thou knowest this people, that they are even set on mischief. And they said unto me, Make us gods to go before us: for we know not what is become of this Moses (the man that brought us out of the land of Egypt). Then I said to them, Ye that have gold, pluck it off: and they brought it me, & I did cast it into the fire, and thereof came this calf. Moses therefore saw that the people were naked (for Aaron had made them naked unto their shame among their enemies) and Moses stood in ye gate of the camp, and said, Who pertaineth to the Lord?

let him come to me; all the sons of Levi gathered themselves unto him. Then he said unto them, Thus saith ye Lord God of Israel, Put every man his sword by his side: go to and fro, from gate to gate, through the host, and slay every man his brother, and every man his companion, & every man his neighbour. So the children of Levi did as Moses had commanded: and there fell of the people the same day about three thousand men. (For Moses had said, Consecrate your hands unto the Lord this day, even every man upon his son, and upon his brother, that there may be given you a blessing this day.) And when the morning came, Moses said unto the people, Ye have committed a grievous crime: but now I will go up to the Lord, if I may pacify him for your sin. Moses therefore went again unto ye Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Therefore now if thou pardon their sin, thy mercy shall appear: but if thou wilt not, I pray thee, raise me out of thy book, which thou hast written. Then the Lord said to Moses, Whosoever hath sinned against me, I will put out of my book. Go now therefore, bring the people unto the place which I commanded thee: behold, mine Angel shall go before thee, but yet in the day of my visitation I will visit their sin upon them. So the Lord plagued the people, because they caused Aaron to make ye calf which he made.

Afterward the Lord said unto Moses, Depart, go up from hence, thou, and the people (which thou hast brought up out of land of Egypt) unto the land which I swore unto Abraham, to Izhak and to Jacob, saying, unto thy seed will I give it. And I will send an Angel before thee & will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hivites, and the Jebusites: To a land, I say, that floweth with milk and honey: for I will not go up with thee, because thou art a stiff necked people, lest I consume thee in the way. And when the people heard this evil tidings, they sorrowed, and no man put on his best raiment. (For the Lord had said to Moses, Say unto the children of Israel, Ye are a stiff necked people, I will come suddenly upon thee, and consume thee: therefore now put thy costly raiment from thee, that I may know what to do unto thee.) So the children of Israel laid their good raiment from them, after Moses came down from the mount Horeb. Then Moses took his tabernacle, and pitched it without the host far off from the host, & called it Ohel-moed; when any did seek to the Lord, he went out unto the Tabernacle of the Congregation, which was without the host. And when Moses went out unto the Tabernacle, all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the Tabernacle. And as soon as Moses was entered into the Tabernacle, the cloudy pillar descended & stood at the door of the Tabernacle, and the Lord talked with Moses. Now when all the people saw the cloudy pillar stand at the Tabernacle door, all the people rose up, and worshipped every man in his tent door. And the Lord spake unto Moses, face to face, as a man speaketh unto his friend. After he turned again into the host, but his servant

Joshua the son of Nun a young man, departed not out of the Tabernacle. Then Moses said unto the Lord, See, thou sayest unto me, Lead this people forth, and thou hast not shewed me whom thou wilt send with me: thou hast said moreover, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found favour in thy sight, shew me now thy way, that I may know thee, and that I may find grace in thy sight: consider also that this nation is thy people. And he answered, My presence shall go with thee, and I will give thee rest. Then he said unto him, If thy presence go not with us, carry us not hence. And wherein now shall it be known, that I and thy people have found favour in thy sight? Shall it not be when thou goest with us? so I, and thy people shall have preeminence before all the people that are upon the earth. And the Lord said unto Moses, I will do this also that thou hast said: for thou hast found grace in my sight, and I know thee by name. Again he said, I beseech thee, shew me thy glory. And he answered, I will make all my good go before thee, and I will proclaim the Name of the Lord before thee: for I will shew mercy to whom I will shew mercy, and will have compassion on whom I will have compassion. Furthermore he said, Thou canst not see my face, for there shall no man see me, and live. Also the Lord said, Behold, there is a place by me, and thou shalt stand upon the rock: And while my glory passeth by, I will put thee in a cleft of the rock, and will cover thee with mine hand whiles I pass by. After I will take away mine hand, & thou shalt see my back parts: but my face shall not be seen.

And the Lord said unto Moses, Hewe thee two Tables of stone, like unto the first, and I will write upon the Tables the words that were in the first Tables, which thou brakest in pieces. And be ready in ye morning, that thou mayest come up early unto the mount of Sinai, and wait there for me in the top of the mount. But let no man come up with thee, neither let any man be seen throughout all the mount, neither let the sheep nor cattle feed before this mount. Then Moses hewed two Tables of stone like unto the first, and rose up early in the morning, and went up unto the mount of Sinai, as the Lord had commanded him, & took in his hand two Tables of stone. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. So the Lord passed before his face, and cried, The Lord, the Lord, strong, merciful, & gracious, slow to anger, and abundant in goodness and truth, reserving mercy for thousands, forgiving iniquity, and transgression and sin, and not making the wicked innocent, visiting the iniquity of the father’s upon ye children, & upon children’s children, unto the third and fourth generation. Then Moses made haste & bowed him self to the earth, and worshipped, and said, O Lord, I pray thee, If I have found grace in thy sight, that the Lord would now go with us (for it is a stiff necked people) and pardon our iniquity and our sin, and take us for thine inheritance. And he answered, Behold, I will make a covenant before all thy people, and will do marvels, such as have not been done in all the world, neither in all

nations: and all the people among whom thou art, shall see the work of the Lord: for it is a terrible thing that I will do with thee. Keep diligently that which I command thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hivites, and the Jebusites. Take heed to thy self, that thou make no compact with ye inhabitants of the land whither thou goest, lest they be the cause of ruin among you: But ye shall overthrow their altars, and break their images in pieces, & cut down their groves, (For thou shalt bow down to none other god, because the Lord, whose Name is Jealous, is a jealous God) lest thou make a compact with the inhabitants of the land, and when they go a whoring after their gods, and do sacrifice unto their gods, some man call thee, & thou eat of his sacrifice: And lest thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. Thou shalt make thee no gods of metal. The feast of unleavened bread shalt thou keep: seven days shalt thou eat unleavened bread, as I commanded thee, in ye time of the month of Abib: for in the month of Abib thou camest out of Egypt. Every male, that first openeth the womb, shall be mine: also all the first borne of thy flock shall be reckoned mine, both of beeves and sheep. But ye first of ye ass thou shalt buy out with a lamb: and if thou redeem him not, then thou shalt break his neck: all the first borne of thy sons shalt thou redeem, and none shall appear before me empty. Six days shalt thou work, and in the seventh day thou shalt rest: both in earing time, and in the harvest thou shalt rest. Thou shalt also observe the feast of weeks in the time of ye first fruits of wheat harvest, and the feast of gathering fruits in the end of the years. Thrice in a years shall all your men children appear before the Lord Jehovah God of Israel. For I will cast out the nations before thee, and enlarge thy coasts, so that no man shall desire thy land, when thou shalt come up to appear before the Lord thy God thrice in the years. Thou shalt not offer the blood of my sacrifice with leaven, neither shall ought of the sacrifice of the feast of Passover be left unto the morning. The first ripe fruits of thy land thou shalt bring unto the house of the Lord thy God: yet shalt thou not seethe a kid in his mother’s milk.

And the Lord said unto Moses, Write thou these words: for after the tenour of these words I have made a covenant with thee & with Israel. So he was there with the Lord forty days and forty nights, and did neither eat bread nor drink water: and he wrote in the Tables the words of the covenant, even the ten commandments. So when Moses came down from mount Sinai, the two Tables of the Testimony were in Moses’ hand, as he descended from the mount: (now Moses wist not that the skin of his face shone bright, after that God had talked with him. And Aaron and all the children of Israel looked upon Moses, and behold, the skin of his face shone bright, and they were afraid to come near him) but Moses called them: and Aaron and all the chief of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came

near, and he charged them with all that the Lord had said unto him in mount Sinai. So Moses made an end of communing with them, and had put a covering upon his face. But, when Moses came before the Lord to speak with him, he took off the covering until he came out: then he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, how the skin of Moses face shone bright: therefore Moses put the covering upon his face, until he went to speak with God.

Then Moses assembled all the Congregation of the children of Israel, and said unto them, These are the words which the Lord hath commanded, that ye should do them: Six days thou shalt work, but the seventh day shall be unto you the holy Sabbath of rest unto the Lord: whosoever doth any work therein, shall die. Ye shall kindle no fire throughout all your habitations upon the Sabbath day.

Again, Moses spake unto all the Congregation of the children of Israel, saying, This is the thing which the Lord commandeth, saying, take from among you an offering unto the Lord: whosoever is of a willing heart, let him bring this offering to the Lord, namely gold, and silver, and brass: Also blue silk, and purple, and scarlet, and fine linen, and goats hair, and rams skins died red, and badgers skins with Shittim wood: Also oil for light, and spices for the anointing oil, and for the sweet incense, and onyx stones, and stones to be set in the Ephod, and in the breast plate. And all the wise hearted among you, shall come and make all that the Lord hath commanded: That is, the Tabernacle, that pavilion thereof, and his covering, and his tachs & his boards, his bars, his pillars and his sockets, the Ark, and the bars thereof ye Mercy seat, and the vail that covereth it, the Table, and the bars of it, and all the instruments thereof, and the shew bread: Also the Candlestick of light and his instruments, and his lamps with the oil for the light: Likewise the Altar of perfume and his bars, and the anointing oil, and the sweet incense, and the vail of the door at the entering in of the Tabernacle, the Altar of burnt offering with his brassen grate, his bars and all his instruments, the Laver and his foot, the hangings of the court, his pillars & his sockets, and the vail of the gate of the court, the pins of the Tabernacle, & the pins of the court with their cords, the ministering garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sons, that they may minister in the Priest’s office. Then all the Congregation of the children of Israel departed from the presence of Moses. And every one, whose heart encouraged him, & every one, whose spirit made him willing, came and brought an offering to the Lord, for the work of the Tabernacle of the Congregation, & for all his uses, and for the holy garments. Both men & women, as many as were free hearted, came and brought caches and earrings, and rings, and bracelets, all were jewels of gold: and every one that offered an offering of gold unto the Lord: Every man also, which had blue silk, and purple, and scarlet, & fine linen, and goats hair, and rams skins

died red, and badgers skins, brought them. All that offered an oblation of silver and of brass, brought the offering unto the Lord: and every one, that had Shittim wood for any manner work of the ministration, brought it. And all the women that were wise hearted, did spin with their hands, and brought ye spun work, even the blue silk, and the purple, the scarlet, and the fine linen. Likewise all the women, whose hearts were moved with knowledge, spun goats hear. And ye rulers brought onyx stones, & stones to be set in the Ephod, and in the breast plate: Also spice, and oil for light, and for the anointing oil, and for the sweet perfume. Every man and woman of the children of Israel, whose hearts moved the willingly to bring for all the work which the Lord had commanded them to make by the hand of Moses, brought a free offering to the Lord. Then Moses said unto the children of Israel, Behold, the Lord hath called by name Bezaleel the son of Uri, the son of Hur of the tribe of Judah, and hath filled him with an excellent spirit of wisdom, of understanding, and of knowledge, and in all manner work, To find out curious works, to work in gold, and in silver, and in brass, and in graving stones to set them, and in carving of wood, even to make any manner of fine work. And he hath put in his heart that he may teach other: both he, and Aholiab the son of Ahisamach of the tribe of Dan: Them hath he filled with wisdom of heart to work all manner of cunning and broidered, and needle work: in blue silk, and in purple, in scarlet, and in fine linen and weaving, even to do all manner of work and subtle inventions.

Then wrought Bezaleel, and Aholiab, and all cunning men, to whom the Lord gave wisdom, and understanding, to know how to work all manner work for the service of the Sanctuary, according to all that the Lord had commanded. For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had given wisdom, even as many as their hearts encouraged to come unto that work to work it. And they received of Moses all the offering which the children of Israel had brought for the work of the service of the Sanctuary, to make it: also they brought still unto him free gifts every morning. So all the wise men, that wrought all the holy work, came every man from his work which they wrought, And spake to Moses, saying, The people bring too much, and more then enough for the use of the work, which the Lord hath commanded to be made. Then Moses gave a commandment, and they caused it to be proclaimed throughout the host, saying, Let neither man nor woman prepare any more work for the oblation of the Sanctuary. So the people were stayed from offering. For the stuff they had, was sufficient for all the work to make it, and too much. All the cunning men therefore among the workmen, made for the Tabernacle ten curtains of fine twined linen, and of blue silk, and purple, and scarlet: Cherubims of broidered work made they upon them. The length of one curtain was twenty & eight cubits, & the breadth of one curtain four cubits: and the curtains were all of one size. And he coupled five curtains together, & other five coupled he together. And he made strings of blue silk by the edge

of one curtain, in the selvage of the coupling: likewise he made on the side of the other curtain in the selvage in the second coupling. Fifty strings made he in the one curtain, and fifty strings made he in the edge of the other curtain, which was in the second coupling: the strings were set one against another. After, he made fifty caches of gold, and coupled the curtains one to another with the caches: so was it one Tabernacle. Also he made curtains of goats hear for the covering upon the Tabernacle: he made them to the number of eleven curtains. The length of one curtain had thirty cubits, & the breadth of one curtain four cubits: the eleven curtains were of one size. And he coupled five curtains by themselves, and six curtains by themselves: Also he made fifty strings upon the edge of one curtain in the selvage in the coupling, & fifty strings made he upon the edge of the other curtain in the second coupling. He made also fifty caches of brass to couple the covering that it might be one. And he made a covering upon the pavilion of rams skins died red, and a covering of badgers skins above. Likewise he made the boards for the Tabernacle, of Shittim wood to stand up. The length of a board was ten cubits, and the breadth of one board was a cubit, & an half. One board had two tenons, set in order as the feet of a ladder, one against another: thus made he for all the boards of the Tabernacle. So he made twenty boards for the South side of the Tabernacle, even full South. And forty sockets of silver made he under the twenty boards, two sockets under one board for his two tenons, and two sockets under another board for his two tenons. Also for the other side of the Tabernacle toward the North, he made twenty boards, and their forty sockets of silver, two sockets under one board, and two sockets under another board. Likewise toward the Westside of the Tabernacle he made six boards. And two boards made he in the corners of the Tabernacle, for either side, and they were joined beneath, and likewise were made sure above with a ring: thus he did to both in both corners. So there were eight boards & their sixteen sockets of silver, under every board two sockets. After, he made bars of Shittim wood, five for the boards in ye one side of ye Tabernacle, And five bars for the boards in the other side of the Tabernacle, and five bars for the boards of the Tabernacle on the side toward the West. And he made the middest bar to shoot through the boards, from the one end to ye other. He overlaid also the boards with gold, and made their rings of gold for places for the bars, and covered the bars with gold. Moreover he made a vail of blue silk, and purple, & of scarlet, and of fine twined linen: with Cherubims of broidered work made he it: And made thereunto four pillars of Shittim, & overlaid them with gold: whose hooks were also of gold, and he cast for them four sockets of silver. And he made an hanging for the Tabernacle door, of blue silk, & purple, and scarlet, and fine twined linen, and needle work, and the five pillars of it with their hooks, and overlaid their chapiters & their fillets with gold, but their five sockets were of brass.

After this, Bezaleel made the Ark of Shittim wood, two cubits and an half long and a cubit and an half broad, and a cubit and an half high: And overlaid it with fine gold within and without, and made a crown of gold to it round about, and cast for it four rings of gold for the four corners of it: that is, two rings for the one side of it, & two rings for the other side thereof. Also he made bars of Shittim wood, and covered them with gold, and put the bars in the rings by the sides of the Ark, to bear the Ark. And he made the Mercy seat of pure gold: two cubits and an half was the length thereof, and one cubit and an half the breadth thereof. And he made two Cherubims of gold, upon the two ends of the Mercy seat: even of work beaten with the hammer made he them. One Cherub on the one end, and another Cherub on the other end: of the Mercy seat made he the Cherubims, at ye two ends thereof. And the Cherubims spread out their wings on high, & covered the Mercy seat with their wings, & their faces were one towards another: toward the Mercy seat were the faces of the Cherubims. Also he made ye Table of Shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and an half the height of it. And he overlaid it with fine gold, and made thereto a crown of gold round about. Also he made thereto a border of an hand breadth round about, and made upon the border a crown of gold round about. And he cast for it four rings of gold, and put the rings in the four corners that were in the four feet thereof. Against the border were the rings, as places for the bars to bear the Table. And he made the bars of Shittim wood, & covered them with gold to bear the Table. Also he made the instruments for the Table of pure gold: dishes for it, and incense cups for it, and goblets for it, & coverings for it, wherewith it should be covered. Likewise he made the Candlestick of pure gold: of work beaten out with the hammer made he the Candlestick: and his shaft, and his branch, his bowls, his knops, and his flowers were of one piece. And six branches came out of the sides thereof: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it. In one branch three bowls made like almonds, a knop & a flower: and in another branch three bowls made like almonds, a knop and a flower: and so throughout the six branches that proceeded out of the Candlestick. And upon the Candlestick were four bowls after the fashion of almonds, the knops thereof and the flowers thereof: That is, under every two branches a knop made thereof, & a knop under the second branch thereof, and a knop under the third branch thereof, according to the six branches coming out of it. Their knops & their branches were of the same: it was all one beaten work of pure gold. And he made for it seven lamps with the snuffers, and snuff-dishes thereof of pure gold. Of a talent of pure gold made he it with all the instruments thereof. Furthermore he made the perfume altar of Shittim wood: the length of it was a cubit, & the breadth of it a cubit (it was square) and two cubits high, & the horns thereof were of ye same. And he covered it with pure gold, both the top and the sides thereof round about, and the horns of it, and made unto it a crown of gold round about. And he made two rings of gold for it, under

the crown thereof in the two corners of the two sides thereof, to put bars in for to bear it therewith. Also he made the bars of Shittim wood, and overlaid them with gold. And he made the holy anointing oil, & the sweet pure incense after ye apothecaries art.

Also he made the altar of the burnt offering of Shittim wood: five cubits was the length thereof, and five cubits the breadth thereof: it was square and three cubits high. And he made unto it horns in the four corners thereof: the horns thereof were of the same, and he overlaid it with brass. Also he made all the instruments of the altar: the ash pans, and the besoms, and the basins, the flesh hooks, and the censers: all the instruments thereof made he of brass. Moreover he made a brassen grate wrought like a net to the Altar, under the compass of it beneath in the midst of it, and cast four rings of brass for the four ends of the grate to put bars in. And he made the bars of Shittim wood, and covered them with brass. The which bars he put into the rings on the sides of the altar to bear it withal, & made it hollow within the boards. Also he made the Laver of brass, & the foot of it of brass of the glasses of the women that did assemble & came together at the door of the Tabernacle of the Congregation. Finally he made the court on the South side full South: the hangings of the court were of fine twined linen, having an hundred cubits. Their pillars were twenty, and their brassen sockets twenty: the hooks of the pillars, and their fillets were of silver. And on the Northside the hangings were an hundred cubits: their pillars twenty, & their sockets of brass twenty, the hooks of the pillars and their fillets of silver. On the Westside also were hangings of fifty cubits, their ten pillars with their ten sockets: the hooks of the pillars and their fillets of silver. And toward ye Eastside, full East were hangings of fifty cubits. The hangings of the one side were fifteen cubits, their three pillars, and their three sockets: And of the other side of the court gate on both sides were hangings of fifteen cubits, with their three pillars and their three sockets. All the hangings of the court round about were of fine twined linen: But the sockets of ye pillars were of brass: the hooks of the pillars and their fillets of silver, and the covering of their chapiters of silver: and all the pillars of the court were hooped about with silver. He made also the hanging of the gate of the court of needle work, blue silk, and purple, & scarlet, and fine twined linen even twenty cubits long, and five cubits in height & bredth, like the hangings of the court. And their pillars were four with their four sockets of brass: their hooks of silver, & the covering of their chapiters, & their fillets of silver. But all the pins of the Tabernacle and of the court round about were of brass. 21 These are the parts of the Tabernacle, I mean, of the Tabernacle of the Testimony, which was appointed by the commandment of Moses for the office of the Levites by the hand of Ithamar son to Aaron the Priest. So Bezaleel the son of Uri the son of Hur of the tribe of Judah, made all that the Lord commanded Moses. And with him Aholiab son of Ahisamach of the tribe of Dan, a cunning workman & an embroiderer & a worker of needle work in blue silk, & in purple, & in scarlet, and in

fine linen. All ye gold that was occupied in all ye work wrought for the holy place (which was the gold of the offering) was nine and twenty talents, and seven hundred and thirty shekels, according to the shekel of the Sanctuary. But the silver of them that were numbered in the Congregation, was an hundred talents, and a thousand seven hundred seventy and five shekels, after the shekel of the Sanctuary. A portion for a man, that is, half a shekel after ye shekel of the Sanctuary, for all them that were numbered from twenty years old & above, among six hundred thousand, and three thousand, and five hundred and fifty men. Moreover there were an hundred talents of silver, to cast ye sockets of ye Sanctuary, and the sockets of the vail: an hundred sockets of an hundred talents, a talent for a socket. But he made the hooks for the pillars of a thousand seven hundred and seventy and five shekels, and overlaid their chapiters, and made fillets about them. Also the brass of the offering was seventy talents, and two thousand, and four hundred shekels. Whereof he made the sockets to the door of the Tabernacle of the Congregation, and the brassen altar, and the brassen grate which was for it, with all the instruments of the Altar, and the sockets of the court round about, and the sockets for the court gate, & all the pins of the Tabernacle, and all the pins of the court round about.

Moreover they made garments of ministration to minister in the Sanctuary of blue silk, and purple, and scarlet: they made also the holy garments for Aaron, as the Lord had commanded Moses. So he made the Ephod of gold, blue silk, and purple, and scarlet, and fine twined linen. And they did beat the gold into thin plates, and cut it into wires, to work it in ye blue silk and in the purple, and in the scarlet, and in the fine linen, with broidered work. For the which they made shoulders to couple together: for it was closed by the two edges thereof. And the broidered garde of his Ephod that was upon him, was of the same stuff, and of like work: even of gold, of blue silk, and purple, & scarlet, and fine twined linen, as the Lord had commanded Moses. And they wrought two Onyx stones closed in ouches of gold, and graved, as signets are graven, with the names of the children of Israel, and put them on the shoulders of the Ephod, as stones for a remembrance of the children of Israel, as the Lord had commanded Moses. Also he made the breastplate of broidered work like the work of the Ephod: to wit, of gold, blue silk, and purple, and scarlet, and fine twined linen. They made the breast plate double, & it was square, an hand breadth long, & an hand breadth broad: it was also double. And they filled it with four rows of stones. The order was thus, a Rubie, a Topaz, & a Carbuncle in the first row: And in the second row, an Emerald, a Sapphire, and a Diamond: 12 Also in the third row, a Turkeis, an Agate, and an Hematite: Likewise in the fourth row, a Chrysolite, an Onyx, and a Jasper: closed and set in ouches of gold. So the stones were according to the names of the children of Israel, even twelve after their names, graven like signets every one after his name according to the twelve tribes. After, they made upon the breast plate chains at the ends, of wreathen work and pure gold.

They made also two bosses of gold, and two gold rings, and put the two rings in the two corners of the breast plate. And they put ye two wreathen chains of gold in the two rings, in the corners of the breast plate. Also the two other ends of the two wreathen chains they fastened in the two bosses, and put the on the shoulders of the Ephod upon the forefront of it. Likewise they made two rings of gold, and put them in the two other corners of the breast plate upon the edge of it, which was on the inside of the Ephod. They made also two other golden rings, & put them on the two sides of the Ephod, beneath on the foreside of it, & over against his coupling above the broidered garde of the Ephod. Then they fastened the breast plate by his rings unto the rings of the Ephod, with a lace of blue silk, that it might be fast upon the broidered garde of the Ephod, and that the breast plate should not be loosed from the Ephod, as the Lord had commanded Moses. Moreover, he made the robe of the Ephod of woven work, altogether of blue silk. And the hole of the robe was in the midst of it, as the collar of an habergeon, with an edge about the collar, that it should not rent. And they made upon the skirts of the robe pomegranates, of blue silk, and purple, and scarlet, and fine linen twined. They made also bells of pure gold and put the belles between the pomegranates upon the skirts of the robe round about between the pomegranates. A bell and a pomegranate, a bell & a pomegranate round about the skirts of the robe to minister in, as the Lord had commanded Moses. After, they made coats of fine linen, of woven work for Aaron and for his sons. And the miter of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen, and the girdle of fine twined linen, and of blue silk, and purple, and scarlet, even of needle work, as the Lord had commanded Moses. Finally they made the plate for the holy crown of fine gold, and wrote upon it a superscription like to the graving of a signet, HOLINESS TO THE LORD. And they tied unto it a lace of blue silk to fasten it on high upon the miter, as the Lord had commanded Moses. Thus was all the work of the Tabernacle, even of the Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so dyd they. Afterward they brought the Tabernacle unto Moses, the Tabernacle and all his instruments, his caches, his boards, his bars, and his pillars, and his sockets, and the covering of rams skins died red, and the coverings of badgers skins, & the covering vail. The Ark of the Testimony, and the bars thereof, and the Mercy seat, the Table, with all the instruments thereof, and the shewbread, the pure Candlestick, the lamps thereof, even the lamps set in order, and all the instruments thereof, and the oil for light: Also the golden Altar and the anointing oil, and the sweet incense, and the hanging of the Tabernacle door, the brassen Altar with his grate of brass, his bars and all his instruments, the Laver and his foot. The curtains of the court with his pillars, and his sockets, & the hanging to the court gate, and his cords, and his pins, and all the instruments of the service of the Tabernacle, called the Tabernacle of the Congregation. Finally, the ministering garments to serve in the Sanctuary, and the holy garments for

Aaron the Priest, and his sons garments to minister in the Priest's office. According to every point that the Lord had commanded Moses, so the children of Israel made all the work. And Moses beheld all the work, & behold, they had done it as the Lord had commanded: so had they done: and Moses blessed them.

Then the Lord spake unto Moses, saying, In the first day of the first month in the very first of the same month shalt thou set up the Tabernacle, called ye Tabernacle of the Congregation: And thou shalt put therein the Ark of the Testimony, and cover the Ark with the vail. Also thou shalt bring in the Table, and set it in order as it doth require: thou shalt also bring in the Candlestick, and light his lamps, and thou shalt set ye incense Altar of gold before the Ark of the Testimony, and put the hanging at the door of the Tabernacle. Moreover, thou shalt set the burnt offering Altar before the door of the Tabernacle, called the Tabernacle of the Congregation. And thou shalt set the Laver between the Tabernacle of the Congregation and the Altar, and put water therein. Then thou shalt appoint the court round about, and hang up the hanging at the court gate. After, thou shalt take the anointing oil, and anoint the Tabernacle, and all that is therein, and hallow it with all the instruments thereof, that it may be holy. And thou shalt anoint the Altar of the burnt offering, and all his instruments, and shalt sanctify the Altar, that it may be an altar most holy. Also thou shalt anoint the Lauer, and his foot, and shalt sanctify it. Then thou shalt bring Aaron & his sons unto the door of the Tabernacle of the Congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and shalt anoint him, and sanctify him, that he may minister unto me in the Priest's office. Thou shalt also bring his sons, & clothe them with garments, and shalt anoint them as thou didst anoint their father, that they may minister unto me in the Priest's office: for their anointing shall be a sign, that the Priesthood shall be everlasting unto them throughout their generations. So Moses did according to all that ye Lord had commanded him: so did he. Thus was the Tabernacle reared up the first day of the first month in the second years. Then Moses reared up the Tabernacle and fastened his sockets, and set up the boards thereof, and put in the bars of it, and reared up his pillars. And he spread the covering over the Tabernacle, and put the covering of that covering on high above it, as the Lord had commanded Moses. And he took and put the Testimony in the Ark, and put the bars in the rings of the Ark, and set the Mercy seat on high upon the Ark. He brought also the Ark into the Tabernacle, and hanged up the covering vail, and covered the Ark of the Testimony, as the Lord had commanded Moses. Furthermore he put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vail, and set the bread in order before the Lord, as the Lord had commanded Moses. Also he put the Candlestick in the Tabernacle of the Congregation, over against the Table toward ye Southside of the Tabernacle. And he lighted the lamps before the Lord, as the Lord had commanded Moses. Moreover he set

the golden Altar in the Tabernacle of the Congregation before the vail, And burnt sweet incense thereon, as the Lord had commanded Moses. Also he hanged up the vail at the door of the Tabernacle. After, he set the burnt offering Altar without the door of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering and the sacrifice thereon, as the Lord had commanded Moses. Likewise he set the Laver between the Tabernacle of the Congregation and the Altar, and poured water therein to wash with. So Moses and Aaron, and his sons washed their hands and their feet thereat. When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lord had commanded Moses. Finally, he reared up the court round about the Tabernacle and the Altar, and hanged up the vail at the court gate: so Moses finished the work.

Then the cloud covered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle. So Moses could not enter into the Tabernacle of the Congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle. Now when the cloud ascended up from the Tabernacle, the children of Israel went forward in all their journeys. But if the cloud ascended not, then they journeyed not till the day that it ascended. For the cloud of the Lord was upon the Tabernacle by day, & fire was in it by night in the sight of all the house of Israel, throughout all their journeys.

THE THIRD BOOK OF MOSES, called LEVITICUS

Now the Lord called Moses, and spake unto him out of the Tabernacle of the Congregation, saying, Speak unto the children of Israel, and thou shalt say unto them, If any of you offer a sacrifice unto the Lord, ye shall offer your sacrifice of cattle, as of beeves and of the sheep. If his sacrifice be a burnt offering of the heard, he shall offer a male without blemish, presenting him of his own voluntary will at the door of the Tabernacle of the Congregation before the Lord. And he shall put his hand upon the head of the burnt offering, and it shall be accepted to the Lord, to be his atonement. And he shall kill the bullock before the Lord, and the Priests Aaron's own shall offer the blood, and shall sprinkle it round about upon the altar, that is by the door of the Tabernacle of the Congregation. Then shall he fillet the burnt offering, and cut it in pieces. So the own of Aaron the Priest shall put fire upon the altar, and lay the wood in order upon the fire. Then the Priests Aaron's own shall lay the parts in order, the head & the kall upon the wood that is in the fire which is upon the altar. But the inwards thereof and the legs

thereof he shall wash in water, and the Priest shall burn all on the altar: for it is a burnt offering, an oblation made by fire, for a sweet savour unto the Lord. And if his sacrifice for the burnt offering be of the flocks (as of the sheep, or of the goats) he shall offer a male without blemish, and he shall kill it on the North side of the altar before the Lord, and the Priests Aaron's own shall sprinkle the blood thereof round about upon the altar. And he shall cut it in pieces, separating his head and his kall, and the Priest shall lay them in order upon the wood that lieth in the fire which is on the altar: But he shall wash the inwards, and the legs with water, and the Priest shall offer the whole & burn it upon the altar: for it is a burnt offering, an oblation made by fire for a sweet savour unto the Lord. And if his sacrifice be a burnt offering to the Lord of ye fouls, then he shall offer his sacrifice of the turtle doves, or of the young pigeons. And the Priest shall bring it unto the altar, and wring the neck of it asunder, & burn it on the altar: and the blood thereof shall be shed upon the side of the altar. And he shall pluck out his maw with his feathers, and cast them beside the altar on the East part in the place of the ashes. And he shall cleave it with his wings, but not divide it asunder: and the Priest shall burn it upon the altar upon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweet savour unto the Lord.

And when any will offer a meat offering unto the Lord, his offering shall be of fine flour, and he shall pour oil upon it, and put incense thereon, and shall bring it unto Aaron's own the Priests, and he shall take thence his handful of the flour, and of the oil with all the incense, and the Priest shall burn it for a memorial upon the altar: for it is an offering made by fire for a sweet savour unto the Lord. But the remnant of the meat offering shall be Aaron's and his own: for it is most holy of the Lord's offerings made by fire. If thou bring also a meat offering baken in the oven, it shall be an unleavened cake of fine flour mingled with oil, or an unleavened wafer anointed with oil. But if thy meat offering be an oblation of the frying pan, it shall be of fine flour unleavened, mingled with oil. And thou shalt part it in pieces, and pour oil thereon: for it is a meat offering. And if thy meat offering be an oblation made in the cauldron, it shall be made of fine flour with oil. After, thou shalt bring the meat offering (that is made of these things) unto the Lord, and shalt present it unto the Priest, and he shall bring it to the altar, and the Priest shall take from the meat offering a memorial of it, and shall burn it upon the altar: for it is an oblation made by fire for a sweet savour unto the Lord. But that which is left of the meat offering, shall be Aaron's and his own: for it is most holy of the offerings of the Lord made by fire. All the meat offerings which ye shall offer unto the Lord, shall be made without leaven: for ye shall neither burn leaven nor honey in any offering of the Lord made by fire. In the oblation of the first fruits ye shall offer them unto the Lord, but they shall not be burnt upon the altar for a sweet savour. (All the meat offerings also shalt thou season with salt, neither shalt thou suffer the salt of the covenant of thy God to be

lacking from thy meat offering, but upon all thine oblations thou shalt offer salt.) If then thou offer a meat offering of thy first fruits unto the Lord, thou shalt offer for thy meat offering of thy first fruits ears of corn dried by the fire, and wheat beaten out of the green ears. After, thou shalt put oil upon it, and lay incense thereon: for it is a meat offering. And the Priest shall burn the memorial of it, even of that that is beaten, and of the oil of it, with all the incense thereof: for it is an offering unto the Lord made by fire.

Also if his oblation be a peace offering, if he will offer of the drove (whether it be male or female) he shall offer such as is without blemish, before the Lord, and shall put his hand upon the head of his offering, and kill it at the door of the Tabernacle of the Congregation: and Aaron's own the Priests shall sprinkle the blood upon the altar round about. So he shall offer part of the peace offerings as a sacrifice made by fire unto the Lord, even the fat that covereth the inwards, and all the fat that is upon the inwards. He shall also take away the two kidneys, & the fat that is on them, and upon the flanks, and the kall on the liver with the kidneys. And Aaron's own shall burn it on the altar, with the burnt offering, which is upon the wood, that is on the fire: this is a sacrifice made by fire for a sweet savour unto the Lord. Also if his oblation be a peace offering unto the Lord out of ye flock, whether it be male or female, he shall offer it without blemish. If he offer a lamb for his oblation, then he shall bring it before the Lord, and lay his hand upon the head of his offering, & shall kill it before the Tabernacle of the Congregation, and Aaron's own shall sprinkle the blood thereof round about upon the altar. After, of the peace offerings he shall offer an offering made by fire unto the Lord: he shall take away the fat thereof, & the rump altogether, hard by the back bone, and the fat that covereth the inwards, & all the fat that is upon the inwards. Also he shall take away the two kidneys, with the fat that is upon them, & upon the flanks, and the kall upon the liver with the kidneys. Then the Priest shall burn it upon the altar, as the meat of an offering made by fire unto the Lord. Also if his offering be a goat, then shall he offer it before the Lord, and shall put his hand upon the head of it, and kil it before the Tabernacle of the Congregation, & the own of Aaron shall sprinkle the blood thereof upon the altar round about. Then he shall offer thereof his offering, even an offering made by fire unto the Lord, the fat that covereth the inwards, and all the fat that is upon the inwards. Also he shall take away the two kidneys, and the fat that is upon them, and upon ye flanks, and the kall upon the liver with the kidneys. So the Priest shall burn them upon the altar, as the meat of an offering made by fire for a sweet savour: all the fat is the Lord's. This shall be a perpetual ordinance for your generations, throughout all your dwellings, so that ye shall eat neither fat nor blood.

Moreover the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If any shall sin through ignorance, in any of the commandments of the Lord, (which ought not to be done) but shall do contrary to any of them, if the Priest that is anointed

do sin (according to the sin of the people) then shall he offer, for his sin which he hath sinned, a young bullock without blemish unto the Lord for a sin offering, and he shall bring the bullock unto the door of the Tabernacle of the Congregation before the Lord, and shall put his hand upon the bullocks head, and kill the bullock before the Lord. And the Priest that is anointed shall take of the bullocks blood, and bring it into the Tabernacle of the Congregation. Then the Priest shall dip his finger in the blood, & sprinkle of the blood seven times before the Lord, before the veil of the Sanctuary. The Priest also shall put some of the blood before the Lord, upon the horns of the altar of sweet incense, which is in the Tabernacle of the Congregation, then shall he pour all the rest of the blood of the bullock at the foot of the altar of burnt offering, which is at the door of the Tabernacle of the Congregation. And he shall take away all the fat of the bullock for the sin offering: to wit, the fat that covereth the inwards, and all the fat that is about the inwards. He shall take away also the two kidneys, and the fat that is upon them, and upon the flanks, and the kall upon the liver with the kidneys, as it was taken away from the bullock of the peace offerings, & the Priest shall burn them upon the altar of burnt offering. But the skin of the bullock, and all his flesh, with his head, and his legs, and his inwards, and his dung shall he bear out. So he shall carry the whole bullock out of the host unto a clean place, where the ashes are poured, & shall burn him on ye wood in the fire: where ye ashes are cast out, shall he be burnt. And if the whole Congregation of Israel shall sin through ignorance, and the thing be hid from the eyes of the multitude, and have done against any of the commandments of the Lord which should not be done, and have offended: When the sin which they have committed shall be known, then the Congregation shall offer a young bullock for the sin, & bring him before the Tabernacle of the Congregation, and the Elders of the Congregation shall put their hands upon the head of the bullock before the Lord, and he shall kill the bullock before the Lord. Then the Priest that is anointed, shall bring of the bullocks blood into the Tabernacle of the Congregation, and the Priest shall dip his finger in the blood, and sprinkle it seven times before the Lord, even before the veil. Also he shall put some of ye blood upon the horns of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he pour all the rest, of the blood at ye foot of the altar of burnt offering, which is at the door of the Tabernacle of the Congregation, and he shall take all his fat from him, and burn it upon the altar. And the Priest shall do with this bullock, as he did with the bullock for his sin: so shall he do with this: so the Priest shall make an atonement for them, and it shall be forgiven them. For he shall carry the bullock without the host, and burn him as he burned the first bullock: for it is an offering for the sin of the Congregation. When a ruler shall sin, and do through ignorance against any of the commandments of the Lord his God, which should not be done, and shall offend, if one shew unto him his sin, which he hath committed, the shall he bring for his offering an he goat without blemish, and shall lay his hand upon the head of the he goat,

and kill it in the place where he should kill the burnt offering before the Lord: for it is a sin offering. Then the Priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the burnt offering altar, and shall pour the rest of his blood at the foot of the burnt offering altar, and shall burn all his fat upon the altar, as the fat of the peace offering: so the Priest shall make an atonement for him, concerning his sin, and it shall be forgiven him. Likewise if any of the people of ye land shall sin through ignorance in doing against any of the commandments of the Lord, which should not be done, and shall offend, if one shew him his sin which he hath committed, then he shall bring for his offering, a she goat without blemish for his sin which he hath committed, and he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of burnt offering. Then the Priest shall take of the blood thereof with his finger, and put it upon the horns of the burnt offering altar, & pour all the rest of the blood thereof at the foot of the altar, and shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burn it upon the altar for a sweet savour unto the Lord, and the Priest shall make an atonement for him, and it shall be forgiven him. And if he bring a lamb for his sin offering, he shall bring a female without blemish, and shall lay his hand upon the head of the sin offering, and he shall slay it for a sin offering in the place where he should kill the burnt offering. Then the Priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the burnt offering altar, and shall pour all the rest of the blood thereof at the foot of the altar. And he shall take away all the fat thereof, as the fat of the lamb of the peace offerings is taken away: then the Priest shall burn it upon the altar with the oblations of the Lord made by fire, and the Priest shall make an atonement for him concerning his sin that he hath committed, and it shall be forgiven him.

Also if any have sinned, that is, If he have heard the voice of an oath, and he can be a witness, whether he hath seen or known of it, if he do not utter it, he shall bear his iniquity: Either if one touch any unclean thing, whether it be a carion of an unclean beast, or a carion of unclean cattle, or a carion of unclean creeping things, and is not ware of it, yet he is unclean, and hath offended: Either if he touch any uncleanness of man (whatsoever uncleanness it be, that he is defiled with) and is not ware of it, and after cometh to the knowledge of it, he hath sinned: Either if any swear and pronounce with his lips to do evil, or to do good (whatsoever it be that a man shall pronounce with an oath) and it be hid from him, and after knoweth that he hath offended in one of these points, when he hath sinned in any of these things, then he shall confess that he hath sinned therein. Therefore shall he bring his trespass offering unto the Lord for his sin which he hath committed, even a female from ye flock, be it a lamb or a she goat for a sin offering, and the Priest shall make an atonement for him, concerning his sin. But if he be not able to bring a sheep, he shall bring for his trespass which he hath committed,

two turtle doves, or two young pigeons unto the Lord, one for a sin offering, and the other for a burnt offering. So he shall bring them unto the Priest, who shall offer the sin offering first, and wring the neck of it a sunder, but not pluck it clean off. After he shall sprinkle of the blood of the sin offering upon the side of the altar, and the rest of the blood shall be shed at the foot of the altar: for it is a sin offering. Also he shall offer the second for a burnt offering as the manner is: so shall the Priest make an atonement for him (for his sin which he hath committed) and it shall be forgiven him. But if he be not able to bring two turtle doves, or two young pigeons, then he that hath sinned, shall bring for his offering, the tenth part of an Ephah of fine flour for a sin offering, he shall put none oil thereto, neither put any incense thereon: for it is a sin offering. Then shall he bring it to the Priest, and the Priest shall take his handful of it for the remembrance thereof, and burn it upon the altar with the offerings of the Lord made by fire: for it is a sin offering. So the Priest shall make an atonement for him, as touching his sin that he hath committed in one of these points, and it shall be forgiven him: and the remnant shall be the Priests, as the meat offering. And the Lord spake unto Moses, saying, If any person transgress & sin through ignorance by taking away things consecrated unto the Lord, he shall then bring for his trespass offering unto the Lord a ram without blemish out of the flock, worth two shekels of silver by thy estimation after the shekel of the Sanctuary, for a trespass offering. So he shall restore that wherein he hath offended, in taking away of the holy thing, and shall put the fifth part more thereto, and give it unto the Priest: so the Priest shall make an atonement for him with the ram of ye trespass offering, and it shall be forgiven him. Also if any sin and do against any of the commandments of the Lord, which ought not to be done, and know not and sin and bear his iniquity, then shall he bring a ram without blemish out of the flock, in thy estimation worth two shekels for a trespass offering unto ye Priest: and the Priest shall make an atonement for him concerning his ignorance wherein he erred, and was not ware: so it shall be forgiven him. This is the trespass offering for the trespass committed against the Lord.

And the Lord spake unto Moses, saying, If any sin and commit a trespass against the Lord, and deny unto his neighbour that, which was take him to keep, or that which was put to him of trust, or doth by robbery, or by violence oppress his neighbour, or hath found that which was lost, and denieth it, and sweareth falsely, for any of these things that a man doth, wherein he sinneth: When, I say, he thus sinneth & trespasseth, he shall then restore the robbery that he robbed, or the thing taken by violence which he took by force, or the thing which was delivered him to keep, or the lost thing which he found, or for whatsoever he hath sworn falsely, he shall both restore it in the whole sum, and shall add the fifth part more thereto, and give it unto him to whom pertaineth, the same day that he offereth for trespass. Also he shall bring for his trespass unto the Lord, a ram

without blemish out of the flock in thy estimation worth two shekels for a trespass offering unto the Priest. And the Priest shall make an atonement for him before the Lord, and it shall be forgiven him, whatsoever thing he hath done, and trespassed therein.

Then the Lord spake unto Moses, saying, Command Aaron and his own, saying, This is the law of the burnt offering, (it is the burnt offering because it burneth upon the altar all the night unto the morning, and the fire burneth on the altar) and the Priest shall put on his linen garment, and shall put on his linen breeches upon his flesh, and take away the ashes when the fire hath consumed the burnt offering upon the altar, and he shall put them beside the altar. After, he shall put off his garments, and put on other raiment, and carry the ashes forth without the host unto a clean place. But the fire upon the altar shall burn thereon and never be put out: wherefore the Priest shall burn wood on it every morning, and lay the burnt offering in order upon it, and he shall burn thereon the fat of the peace offerings. The fire shall ever burn upon the altar, and never go out. Also this is the law of the meat offering, which Aaron's own shall offer in the presence of the Lord, before the altar. He shall even take thence his handful of fine flour of the meat offering and of the oil, & all the incense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, as a memorial therefore unto the Lord: But the rest thereof shall Aaron and his own eat: it shall be eaten without leaven in the holy place: in the court of the Tabernacle of the Congregation they shall eat it. It shall not be baken with leaven: I have given it for their portion of mine offerings made by fire: for it is as the sin offering and as the trespass offering. All the males among the children of Aaron shall eat of it: It shall be a statute for ever in your generations concerning the offerings of the Lord, made by fire: whatsoever toucheth them shall be holy. Again the Lord spake unto Moses, saying, This is the offering of Aaron & his own, which they shall offer unto the Lord in the day when he is anointed: the tenth part of an Ephah of fine flour, for a meat offering perpetual: half of it in ye morning, & half thereof at night. In the frying pan it shall be made with oil: thou shalt bring it fried, and shalt offer the baken pieces of the meat offering for a sweet savour unto the Lord. And the Priest that is anointed in his stead, among his own shall offer it: It is the Lord's ordinance for ever, it shall be burnt altogether. For every meat offering of the Priest shall be burnt altogether, it shall not be eaten. Furthermore, the Lord spake unto Moses, saying, Speak unto Aaron, and unto his own, and say, This is the Law of the sin offering, In the place where the burnt offering is killed, shall the sin offering be killed before the Lord, for it is most holy. The Priest that offereth this sin offering, shall eat it: in the holy place shall it be eaten, in the court of ye Tabernacle of the Congregation. Whatsoever shall touch the flesh thereof shall be holy: & when there droppeth of the blood thereof upon a garment, thou shalt wash that whereon it droppeth in the holy place. Also the earthen pot that it is sodden in, shall be broken, but if it be sodden in a brasen pot, it shall both be scoured and washed with

water. All the males among the Priests shall eat thereof, for it is most holy. But no sin offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shall be eaten, but shall be burnt in the fire.

Likewise this is the law of the trespass offering, it is most holy. In the place where they kill the burnt offering, shall they kill the trespass offering, and the blood thereof shall he sprinkle round about upon the altar. All the fat thereof also shall he offer, the rump, and the fat that covereth the inwards. After he shall take away the two kidneys, with the fat that is on them & upon the flanks, and the kall on the liver with the kidneys. Then the Priest shall burn them upon the altar, for an offering made by fire unto the Lord: this is a trespass offering. All the males among the Priests shall eat thereof, it shall be eaten in the holy place, for it is most holy. As the sin offering is, so is the trespass offering, one law serveth for both: that wherewith the Priest shall make atonement, shall be his. Also the Priest that offereth any mans burnt offering, shall have the skin of the burnt offering which he hath offered. And all the meat offering that is baken in the oven, and that is dressed in the pan, and in the frying pan, shall be the Priests that offereth it. And every meat offering mingled with oil, and that is dry, shall pertain unto all the own of Aaron, to all alike. Furthermore, this is the law of the peace offerings, which he shall offer unto the Lord. If he offer it to give thanks, then he shall offer for his thanks offering, unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and fine flour fried with the cakes mingled with oil. He shall offer also his offering with cakes of leavened bread, for his peace offerings, to give thanks. And of all the sacrifice he shall offer one cake for an heave offering unto the Lord, and it shall be the Priests that sprinkleth the blood of the peace offerings. Also the flesh of his peace offerings, for thanksgiving, shall be eaten the same day that it is offered: he shall leave nothing thereof until the morning. But if the sacrifice of his offering be a vow, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shall be eaten. But as much of the offered flesh as remaineth unto the third day, shall be burnt with fire. For if any of the flesh of his peace offerings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned unto him, but shall be an abomination: therefore ye person that eateth of it shall bear his iniquity. The flesh also that toucheth any unclean thing, shall not be eaten, but burnt with fire: but of this flesh all that be clean shall eat thereof. But if any eat of the flesh of the peace offerings that pertaineth to the Lord, having his uncleanness upon him, even the same person shall be cut off from his people. Moreover, when any toucheth any unclean thing, as the uncleanness of man, or of an unclean beast, or of any filthy abomination, and eat of the flesh of the peace offerings, which pertaineth unto the Lord, even that person shall be cut off from his people. Again ye Lord spake unto Moses, saying, Speak unto the children of Israel, & say, Ye shall eat no fat of beeves, nor of sheep, nor of goats: Yet the fat of the

dead beast, and the fat of that, which is torn with beasts, shall be occupied to any use, but ye shall not eat of it. For whosoever eateth the fat of the beast, of the which he shall offer an offering made by fire to the Lord, even the person that eateth, shall be cut off from his people. Neither shall ye eat any blood, either of fowl, or of beast in all your dwellings. Every person that eateth any blood, even the same person shall be cut off from his people. And the Lord talked with Moses, saying, Speak unto the children of Israel, & say, He that offereth his peace offerings unto the Lord, shall bring his gift unto the Lord of his peace offerings: His hands shall bring the offerings of the Lord made by fire: even the fat with the breast shall he bring, that the breast may be shaken to and fro before the Lord. Then the Priest shall burn the fat upon the Altar, and the breast shall be Aaron's and his own. And the right shoulder shall ye give unto the Priest for an heave offering, of your peace offerings. The same that offereth the blood of ye peace offerings, and the fat, among the own of Aaron, shall have the right shoulder for his part. For the breast shaken to and fro, and the shoulder lifted up, have I taken of the children of Israel, even of their peace offerings, and have given them unto Aaron the Priest and unto his own by a statute for ever from among the children of Israel. This is the anointing of Aaron, & the anointing of his own, concerning the offerings of the Lord made by fire, in the day when he presented them to serve in the Priests office unto the Lord. The which portions the Lord commanded to give them in the day that he anointed them from among the children of Israel, by a statute for ever in their generations. This is also the law of the burnt offering of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the peace offerings, which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts unto the Lord in the wilderness of Sinai.

Afterward the Lord spake unto Moses, saying, Take Aaron and his own with him, and the garments and the anointing oil, and a bullock for the sin offering, & two rams, and a basket of unleavened bread, and assemble all the company at the door of the Tabernacle of the Congregation. So Moses did as the Lord had commanded him, & the company was assembled at the door of the Tabernacle of the Congregation. Then Moses said unto the company, This is the thing which the Lord hath commanded to do. And Moses brought Aaron and his own, and washed them with water, And put upon him the coat, and girded him with a girdle, & clothed him with the robe, and put the Ephod on him, which he girded with the broidered guard of the Ephod, and bound it unto him therewith. After he put the breast plate thereon, and put in the breast plate the Urim and the Thummim. Also he put the miter upon his head, and put upon the miter on the fore front the golden plate, and the holy crown, as the Lord had commanded Moses. (Now Moses had taken the anointing oil, and anointed the Tabernacle, and all that was therein, and sanctified them, and sprinkled thereof upon the altar seven times, and anointed the altar

and all his instruments, and the laver, and his foot, to sanctify them.) And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. After, Moses brought Aaron's own, and put coats upon them, and girded them with girdles, and put bonnets upon their heads, as the Lord had commanded Moses. Then he brought the bullock for the sin offering, and Aaron and his own put their hands upon the head of the bullock for the sin offering. And Moses slew him, and took the blood, which he put upon the horns of the Altar round about with his finger, and purified the altar, & poured the rest of the blood at the foot of ye altar: so he sanctified it, to make reconciliation upon it. Then he took all the fat that was upon the inwards, and the kall of the liver and the two kidneys, with their fat, which Moses burned upon the Altar. But the bullock and his hide, and his flesh, and his dung, he burnt with fire without the host as the Lord had commanded Moses. Also he brought the ram for the burnt offering, and Aaron and his own put their hands upon the head of the ram. So Moses killed it, and sprinkled the blood upon the Altar round about, and Moses cut the ram in pieces, & burnt the head with the pieces, and the fat, and washed the inwards and the legs in water: so Moses burnt the ram every whit upon ye Altar: for it was a burnt offering for a sweet savour, which was made by fire unto the Lord, as the Lord had commanded Moses. After, he brought the other ram, the ram of consecrations, and Aaron and his own layed their hands upon the head of the ram, which Moses slew, and took of the blood of it, and put it upon the lap of Aaron's right ear, & upon the thumb of his right hand, and upon the great toe of his right foot. Then Moses brought Aaron's own, and put of the blood on the lap of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet, and Moses sprinkled the rest of the blood upon the Altar round about. And he took the fat & the rump and all the fat that was upon the inwards, and the kall of the liver, and the two kidneys with their fat, & the right shoulder. Also he took of ye basket of ye unleavened bread that was before the Lord, one unleavened cake and a cake of oiled bread, & one wafer, and put them on the fat, & upon the right shoulder. So he put all in Aaron's hands, and in his own hands, and shook it to and fro before the Lord. After, Moses took the out of their hands, & burnt them upon the altar for a burnt offering: for these were consecrations for a sweet savour which were made by fire unto the Lord. Likewise Moses took the breast of the ram of consecrations, & shook it to and fro before the Lord: for it was Moses portion, as the Lord had commanded Moses. Also Moses took of the anointing oil, and of the blood which was upon the Altar, and sprinkled it upon Aaron, upon his garments, and upon his own, and on his own garments with him: so he sanctified Aaron, his garments, & his own, and his own garments with him. Afterward Moses said unto Aaron and his own, Seethe the flesh at the door of the Tabernacle of the Congregation, & there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his own shall eat it, but that which remaineth of the flesh and of the bread, shall ye burn with fire. And ye shall not depart

from the door of the Tabernacle of the Congregation seven days, until the days of your consecrations be at an end: for seven days, said the Lord, shall he consecrate you, as he hath done this day: so the Lord hath commanded to do, to make an atonement for you. Therefore shall ye abide at the door of the Tabernacle of the Congregation day and night, seven days, and shall keep the watch of the Lord, that ye die not: for so I am commanded. So Aaron and his own did all things which the Lord had commanded by the hand of Moses.

And in the eight day Moses called Aaron and his own, and the Elders of Israel: Then he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, both without blemish, and bring them before the Lord. And unto the children of Israel thou shalt speak, saying, Take ye an he goat for a sin offering, and a calf, and a lamb, both of a year old, without blemish for a burnt offering: Also a bullock, and a ram for peace offerings, to offer before the Lord, and a meat offering mingled with oil: for to day the Lord will appear unto you. Then they brought that which Moses commanded before the Tabernacle of the Congregation, and all the assembly drew near and stood before the Lord. (For Moses had said, This is the thing, which the Lord commanded that ye should do, and the glory of the Lord shall appear unto you.) Then Moses said unto Aaron, Draw near to the Altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded. Aaron therefore went unto the Altar, and killed the calf of the sin offering, which was for himself. And the own of Aaron brought ye blood unto him, and he dipped his finger in the blood, and put it upon the horns of the Altar, and poured the rest of the blood at the foot of the Altar. But the fat and the kidneys and the kall of the liver of the sin offering, he burnt upon the Altar, as the Lord had commanded Moses. The flesh also and the hide he burnt with fire without the host. After, he slew the burnt offering, and Aaron’s own brought unto him the blood, which he sprinkled round about upon the Altar. Also they brought the burnt offering unto him with the pieces thereof, and the head, and he burnt them upon the Altar. Likewise he did wash the inwards and the legs, and burnt them upon the burnt offering on the Altar. Then he offered the peoples offering, and took a goat, which was the sin offering for the people, and slew it: and offered it for sin, as the first: So he offered the burnt offering, and prepared it, according to the manner. He presented also the meat offering, & filled his hand thereof, and beside the burnt sacrifice of the morning he burnt this upon the Altar. He slew also the bullock, and the ram for the peace offerings, that was for the people, and Aaron’s own brought unto him the blood, which he sprinkled upon the Altar round about, with the fat of the bullock, and of the ram, the rump, and that which covereth the inwards and the kidneys, and the kall of the liver. So they layed the fat upon the breasts, and he burnt the fat upon the Altar. But the breasts and the right shoulder

Aaron shook to and fro before the Lord, as the Lord had commanded Moses. So Aaron lift up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and the peace offerings. After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and blessed the people, and the glory of the Lord appeared to all the people. And there came a fire out from the Lord and consumed upon the Altar the burnt offering and the fat: which when all the people saw, they gave thanks, and fell on their faces.

But Nadab and Abihu, the own of Aaron, took either of them his censor, and put fire therein, and put incense thereupon, and offered strange fire before the Lord, which he had not commanded them. Therefore a fire went out from the Lord, & deuoured them: so they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in the that come near me, & before all the people I will be glorified: but Aaron held his peace. And Moses called Mishael and Elzaphan the own of Uzziel, the uncle of Aaron, & said unto them, Come near, carry your brethren from before the Sanctuary out of the host. Then they went, and carried them in their coats out of the host, as Moses had commanded. After, Moses said unto Aaron and unto Eleazar & Ithamar his own, Uncover not your heads, neither rent your clothes, lest ye die, and lest wrath come upon all ye people: but let your brethren, all the house of Israel bewail the burning which the Lord hath kindled. And go not ye out from the door of the Tabernacle of the Congregation, lest ye die: for the anointing oil of the Lord is upon you: and they did according to Moses commandment. And the Lord spake unto Aaron, saying, Thou shalt not drink wine nor strong drink, thou, nor thy own with thee, when ye come into the Tabernacle of the Congregation, lest ye die: this is an ordinance for ever throughout your generations, that ye may put difference between the holy and the unholy, and between the clean and the unclean, and that ye may teach the children of Israel all the statutes which the Lord hath commanded them by the hand of Moses. Then Moses said unto Aaron and unto Eleazar and to Ithamar his own that were left, Take the meat offering that remaineth of the offerings of the Lord, made by fire, and eat it without leaven beside ye altar: for it is most holy: And ye shall eat it in the holy place, because it is thy duty and thy own duty of the offerings of the Lord made by fire: for so I am commanded. Also the shaken breast and the heave shoulder shall ye eat in a clean place: thou, and thy own, and thy daughters with thee: for they are given as thy duty & thy own duty, of the peace offerings of the children of Israel. The heave shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro before the Lord, and it shall be thine and thy own with thee by a law for ever, as the Lord hath commanded. And Moses sought the goat that was offered for sin, and lo, it was burnt: therefore he was angry with Eleazar and Ithamar the own of Aaron, which were left alive, saying, Wherefore have ye not eaten the sin offering in the holy place,

seeing it is most Holy? & God hath given it you, to bear the iniquity of the Congregation, to make an atonement for them before the Lord. Behold, the blood of it was not brought within the holy place: ye should have eaten it in the holy place, as I commanded. And Aaron said unto Moses, Behold, this day have they offered their sin offering, and their burnt offering before the Lord, and such things as thou knowest are come unto me: If I had eaten the sin offering to day, should it have been accepted in the sight of the Lord? So when Moses heard it, he was content.

After, the Lord spake unto Moses and to Aaron, saying unto them, Speak unto the children of Israel, and say, These are the beasts which ye shall eat, among all the beasts that are on the earth. Whatsoever parteth the hoof, and is cloven footed, and cheweth the cud, among the beasts, that shall ye eat. But of them that chew the cud, or divide the hoof only, of them ye shall not eat: as the camel, because he cheweth the cud, & divideth not ye hoof, he shall be unclean unto you. Likewise the conie, because he cheweth the cud and divideth not the hoof, he shall be unclean to you. Also the hare, because he cheweth the cud, and divideth not the hoof, he shall be unclean to you. And the swine, because he parteth ye hoof and is cloven footed, but cheweth not the cud, he shall be unclean to you. Of their flesh shall ye not eat, and their carkeise shall ye not touch: for they shall be unclean to you. These shall ye eat, of all that are in the waters: whatsoever hath fins & scales in ye waters, in the seas, or in the rivers, them shall ye eat. But all that have not fins nor scales in the seas, or in the rivers, of all that moveth in the waters, and of all living things that are in the waters, they shall be an abomination unto you. They, I say, shall be an abomination to you: ye shall not eat of their flesh, but shall abhor their carkeise. Whatsoever hath not fins nor scales in the waters, that shall be abomination unto you. These shall ye have also in abomination among the fouls, they shall not be eaten: for they are an abomination, the eagle, and the goshawk, and the osprey: Also the vulture, & the kite after his kind, and all ravens after their kind: The ostrich also, and the night crow, and the seameaw, and the hawk after his kind: The little owl also, and the connorant, and the great owl. Also the redshank and the pelican, and the swan: The stork also, the heron after his kind, and the lapwing, and the back: Also every fowl that creepeth & goeth upon all four, such shall be an abomination unto you. Yet these shall ye eat: of every fowl that creepeth, and goeth upon all four which have their feet and legs all of one to leap withal upon the earth, of them ye shall eat these, the grasshopper after his kind, & the solean after his kind, the hargol after his kind, & the hagab after his kind. But all other fouls that creep & have four feet, they shall be abomination unto you. For by such ye shall be polluted: whosoever toucheth their carkeise, shall be unclean unto the evening. Whosoever also beareth of their carkeise, shall wash his clothes, and be unclean until even. Every beast that hath claws divided, and is not cloven footed, nor cheweth the cud, such shall be unclean unto you: every one that toucheth them, shall be

unclean. And whatsoever goeth upon his paws among all manner beasts that goeth on all four, such shall be unclean unto you: who so doth touch their carkeise shall be unclean until the even. And he that beareth their carkeise, shall wash his clothes, and be unclean until the even: for such shall be unclean unto you. Also these shall be unclean to you among the things that creep and moue upon the earth, the weasel, and the mouse, and the frog, after his kind: Also the rat, and the lizard, and the chameleon, and the stellio, and the moll. These shall be unclean to you among all that creep: whosoever doth touch them when they be dead, shall be unclean until the even. Also whatsoever any of the dead carkeises of them doth fall upon, shall be unclean, whether it be vessel of wood, or raiment, or skin, or sack: whatsoever vessel it be that is occupied, it shall be put in the water as unclean until the even, and so be purified. But every earthen vessel, whereinto any of them falleth, whatsoever is within it shall be unclean, and ye shall break it. Al meat also that shall be eaten, if any such water come upon it, shall be unclean: & all drink that shall be drunk in all such vessels shall be unclean. And every thing that their carkeise fall upon, shall be unclean: the fornais or the pot shall be broken: for they are unclean, & shall be unclean unto you. Yet the fountains and wells where there is plenty of water shall be clean: but that which toucheth their carkeises shall be unclean. And if there fall of their dead carkeise vpo any seed, which useth to be sow, it shall be clean. But if any water be poured upon ye seed, and there fall of their dead carkeise thereon, it shall be unclean unto you. If also any beast, whereof ye may eat, die, he that toucheth the carkeise thereof shall be unclean until the even. And he that eateth of the carkeise of it, shall wash his clothes and be unclean until the even: he also that beareth the carkeise of it, shall wash his clothes, and be unclean until the even. Every creeping thing therefore that creepeth upon the earth shall be an abomination, and not be eaten. Whatsoever goeth upon the breast, and whatsoever goeth upon all four, or that hath many feet among all creeping things that creep upon the earth, ye shall not eat of them, for they shall be abomination. Ye shall not pollute yourselves with any thing that creepeth, neither make yourselves unclean with them, neither defile yourselves thereby: ye shall not, I say, be defiled by them, for I am the Lord your God: be sanctified therefore, and be holy, for I am holy, and defile not yourselves with any creeping thing, that creepeth upon the earth. For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy. This is the law of beasts, and of fouls, and of every living thing that moveth in the waters, and of every thing that creepeth upon the earth: That there may be a difference between the unclean and clean, and between the beast that may be eaten, and the beast that ought not to be eaten.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say, When a woman hath brought forth seed, & borne a manchild, she shall be unclean seven days, like as she is unclean when she is put apart for her disease. (And in the eight day,

the foreskin of the child's flesh shall be circumcised.) And she shall continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the Sanctuary, until the time of her purifying be out. But if she bear a maid child, then she shall be unclean two weeks, as when she hath her disease: and she shall continue in the blood of her purifying three score and six days. Now when the days of her purifying are out, (whether it be for a son or for a daughter) she shall bring to the Priest a lamb of one year old for a burnt offering, and a young pigeon or a turtle dove for a sin offering, unto the door of the Tabernacle of the Congregation, who shall offer it before the Lord, & make an atonement for her: so she shall be purged of the issue of her blood this is the law for her that hath borne a male or female. But if she be not able to bring a lamb, she shall bring two turtles, or two young pigeons: the one for a burnt offering, and the other for a sin offering: and the Priest shall make an atonement for her: so she shall be clean.

Moreover the Lord spake unto Moses, and to Aaron, saying, The man that shall have in the skin of his flesh a swelling or a scab, or a white spot, so that in the skin of his flesh it be like the plague of leprosy, then he shall be brought unto Aaron the Priest, or unto one of his own the Priests, and the Priest shall look on the sore in the skin of his flesh: if the hear in the sore be turned into white, and the sore seem to be lower then the skin of his flesh, it is a plague of leprosy. Therefore the Priest shall look on him, and pronounce him unclean: But if the white spot be in the skin of his flesh, and seem not to be lower then the skin, nor the hear thereof be turned unto white, then the Priest shall shut up him that hath the plague, seven days. After, the Priest shall look upon him the seventh day: and if the plague seem to him to abide still, and the plague grow not in the skin, the Priest shall shut him up yet seven days more. Then the Priest shall look on him again the seventh day, and if the plague be dark, and the sore grow not in the skin, then the Priest shall pronounce him clean, for it is a scab: therefore he shall wash his clothes and be clean. But if the scab grow more in the skin, after that he is seen of ye Priest for to be purged, he shall be seen of the Priest yet again. Then the Priest shall consider, and if the scab grow in the skin, then the Priest shall pronounce him unclean: for it is leprosy. When the plague of leprosy is in a man, he shall be brought unto the Priest, and the Priest shall see him: and if the swelling be white in ye skin, & have made ye hear white, and there be raw flesh in the swelling, it is an old leprosy in the skin of his flesh: and the Priest shall pronounce him unclean, and shall not shut him up, for he is unclean. Also if the leprosy break out in the skin, and the leprosy cover all the skin of the plague, from his head even to his feet, wheresoever the Priest looketh, then the Priest shall consider: and if the leprosy cover all his flesh, he shall pronounce the plague to be clean, because it is all turned into witness: so he shall be clean. But if there be raw flesh on him when he is seen, he shall be unclean. For the Priest shall see the raw flesh, and declare him to be

unclean: for the raw flesh is unclean, therefore it is the leprosy. Or if the raw flesh change and be turned into white, then he shall come to the Priest, and the Priest shall behold him and if the sore be changed into white, then the Priest shall pronounce the plague clean, for it is clean. The flesh also in whose skin there is a bile and is healed, and in ye place of the bile there be a white swelling, or a white spot somewhat reddish, it shall be seen of the Priest. And when the Priest seeth it, if it appear lower then the skin, and the hear thereof be changed into white, ye Priest then shall pronounce him unclean: for it is a plague of leprosy, broken out in the bile. But if the Priest look on it, & there be no white hears therein, and if it be not lower then the skin, but be darker, then the Priest shall shut him up seven days. And if it spread abroad in the flesh, ye Priest shall pronounce him unclean, for it is a sore. But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be clean. If there be any flesh, in whose skin there is an hot burning, & the quick flesh of ye burning have a white spot, somewhat reddish or pale, then the Priest shall look upon it: and if the hear in that spot be changed into white, and it appear lower then the skin, it is a leprosy broken out in the burning therefore the Priest shall pronounce him unclean: for it is the plague of leprosy. But if the Priest look on it, and there be no white hear in the spot, and be no lower then the other skin, but be darker, then the Priest shall shut him up seven days. After, the Priest shall look on him the seventh day: if it be grown abroad in the skin, then the Priest shall pronounce him unclean: for it is the plague of leprosy. And if the spot abide in his place, not growing in the skin, but is dark, it is a rising of the burning: the Priest shall therefore declare him clean, for it is the drying up of the burning. If also a man or woman hath a sore on the head or in the beard, then the Priest shall see his sore: and if it appear lower then the skin, and there be in it a small yellow hear, then the Priest shall pronounce him unclean: for it is a black spot, and leprosy of the head or of the beard. And if the Priest look on the sore of the black spot, and if it seem not lower then the skin, nor have any black hear in it, then the Priest shall shut up him, that hath the sore of the black spot, seven days. After, in the seventh day the Priest shall look on the sore: and if the black spot grow not, and there be in it no yellow hear, and the black spot seem not lower then the skin, then he shall be shaven, but the place of the black spot shall he not shave: but the Priest shall shut up him, that hath the black spot, seven days more. And the seventh day the Priest shall look on the black spot: and if the black spot grow not in the skin, nor seem lower then the other skin, then the Priest shall cleanse him, and he shall wash his clothes, and be clean. But if the black spot grow abroad in the flesh after his cleansing, then the Priest shall look on it: & if the black spot grow in the skin, the Priest shall not seek for the yellow hear: for he is unclean. But if ye black spot seem to him to abide, and that black hear grow therein, the black spot is healed, he is clean, and the Priest shall declare him to be clean. Furthermore if there be many white spots in the skin of the flesh of man or woman, then the Priest shall consider: and if the

spots in the skin of their flesh be somewhat dark and white withal, it is but a white spot broken out in the skin: therefore he is clean. And the man whose hear is fallen off his head, and is bald, is clean. And if his head lose the hear on the forepart, and be bald before, he is clean. But if there be in the bald head, or in the bald forehead a white reddish sore, it is a leprosy springing in his bald head, or in his bald forehead. Therefore the Priest shall look upon it, & if the rising of the sore be white reddish in his bald head, or in his bald forehead, appearing like leprosy in the skin of the flesh, he is a leper and unclean: therefore the Priest shall pronounce him altogether unclean: for the sore is in his head. The leper also in whom the plague is, shall have his clothes rent, and his head bare, & shall put a covering upon his lips, and shall cry, I am unclean, I am unclean. As long as the disease shall be upon him, he shall be polluted, for he is unclean: he shall dwell alone, without the camp shall his habitation be. Also the garment that the plague of leprosy is in, whether it be a woolen garment or a linen garment, whether it be in the warp or in ye woof of linen or of woolen, either in a skin, or in any thing made of skin, and if the sore be green or somewhat reddish in the garment or in ye skin, or in the warp, or in the woof, or in any thing that is made of skin, it is a plague of leprosy and shall be shewed unto the Priest. Then the Priest shall see the plague, and shut up it that hath the plague, seven days, and shall look on the plague the seventh day: if the plague grow in the garment or in the warp, or in the woof, or in the skin, or in any thing that is made of skin, that plague is a fretting leprosy and unclean. And he shall burn the garment, or the warp, or the woof, whether it be woolen or linen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosy, therefore it shall be burnt in the fire. If the Priest yet see that the plague grow not in the garment, or in the woof, or in whatsoever thing of skin it be, then the Priest shall command them to wash the thing wherein the plague is, and he shall shut it up seven days more. Again ye Priest shall look on the plague, after it is washed: and if the plague have not changed his colour, though the plague have spread no further, it is unclean: thou shalt burn it in the fire, for it is a fret inward, whether the spot be in the bare place of the whole, or in part thereof. And if the Priest see that the plague be darker, after that it is washed, he shall cut it out of the garment, or out of the skin, or out of the warp, or out of the woof. And if it appear still in ye garment or in the warp, or in the woof, or in any thing made of skin, it is a spreading leprosy: thou shalt burn the thing wherein the plague is, in the fire. If thou hast washed ye garment or ye warp, or ye woof, or whatsoever thing of skin it be, if the plague be departed therefrom, then shall it be washed the second time, and be clean. This is the law of the plague of leprosy in a garment of woolen or linen, or in the warp, or in the woof, or in any thing of skin, to make it clean or unclean.

And the Lord spake unto Moses, saying, This is the law of the leper in the day of his cleansing: that is, he shall be brought unto the Priest, and the Priest shall go out of the

camp, & the Priest shall consider him: and if the plague of leprosy be healed in the leper, then shall the Priest command to take for him that is cleansed, two sparrows alive and clean, and cedar wood and a scarlet lace, and hyssop. And the Priest shall command to kill one of the birds over pure water in an earthen vessel. After, he shall take the live sparrow with the cedar wood, and the scarlet lace, and the hyssop, and shall dip them and the living sparrow in the blood of the sparrow slain, over the pure water, and he shall sprinkle upon him, that must be cleansed of his leprosy, seven times, and cleanse him, and shall let go the live sparrow into the broad field. Then he that shall be cleansed, shall wash his clothes, and shave off all his hear, and wash himself in water, so he shall be clean: after that shall he come into the host, but shall tarry without his tent seven days. So in the seventh day he shall shave off all his hear, both his head, and his beard, and his eyebrows: even all his hear shall he shave, and shall wash his clothes and shall wash his flesh in water: so he shall be clean. Then in the eight day he shall take two he lambs without blemish, and an ewe lamb of a year old without blemish, and three tenth deals of fine flower for a meat offering, mingled with oil, and a pint of oil. And the Priest that maketh him clean shall bring the man which is to be made clean, and those things, before the Lord, at the door of the Tabernacle of the Congregation. Then the Priest shall take one lamb, and offer him for a trespass offering, and the pint of oil, and shake the to and fro before the Lord. And he shall kill the lamb in the place where the sin offering and the burnt offering are slain, even in the holy place: for as the sin offering is the Priests, so is the trespass offering: for it is most holy. So the Priest shall take of the blood of the trespass offering, and put it upon the lap of the right ear of him that shall be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. The Priest shall also take of ye pint of oil, and pour it into the palm of his left hand, and the Priest shall dip his right finger in the oil that is in his left hand, & sprinkle of the oil with his finger seven times before the Lord. And of the rest of the oil that is in his hand, shall the Priest put upon the lap of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, where the blood of the trespass offering was put. But the remnant of the oil that is in the Priests hand, he shall pour upon the head of him that is to be cleansed: so the Priest shall make an atonement for him before the Lord. And the Priest shall offer the sin offering and make an atonement for him that is to be cleansed of his uncleanness: then after shall he kill the burnt offering. So the Priest shall offer ye burnt offering and the meat offering upon ye altar and the Priest shall make an atonement for him: so he shall be clean. But if he be poor, and not able, then he shall bring one lamb for a trespass offering to be shaken, for his reconciliation, and a tenth deal of fine flower mingled with oil, for a meat offering, with a pint of oil. Also two turtle doves, or two young pigeons, as he is able, whereof the one shall be a sin offering, and the other a burnt offering, and he shall bring them the eight day for his cleansing unto the Priest at the door of the Tabernacle of the

Congregation before ye Lord. The the Priest shall take the lamb of the trespass offering, & the pint of oil, & the Priest shall shake them to and fro before the Lord. And he shall kil the lamb of the trespass offering, and the Priest shall take of the blood of the trespass offering, and put it upon the lap of his right ear that is to be cleansed, & upon ye thumb of his right hand, and upon the great toe of his right foot. Also the Priest shall pour of the oil into the palm of his own left hand. So ye Priest shall with his right finger sprinkle of the oil that is in his left hand, seven times before the Lord. Then the Priest shall put of the oil that is in his hand, upon the lap of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: upon the place of the blood of the trespass offering. But ye rest of the oil that is in the Priests hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord. Also he shall present one of the turtle doves, or of the young pigeons, as he is able: Such, I say, as he is able, the one for a sin offering, and the other for a burnt offering with the meat offering: so the Priest shall make an atonement for him that is to be cleansed before the Lord. This is the law of him which hath the plague of leprosy, who is not able in his cleansing to offer the whole. The Lord also spake unto Moses and to Aaron, saying, When ye be come unto the land of Canaan which I give you in possession, if I send the plague of leprosy in an house of the land of your possession, then he that oweth the house, shall come and tell the Priest, saying, Me think there is like a plague of leprosy in the house. Then the Priest shall command them to empty the house before the Priest go into it to see the plague, that all that is in the house be not made unclean, and then shall the Priest go in to see the house, and he shall mark the plague: and if the plague be in the walls of the house, & that there be deep spots, greenish or reddish, which seem to be lower then the wall, then the Priest shall go out of the house to the door of the house, and shall cause to shut up the house seven days. So the Priest shall come again ye seventh day: and if he see that the plague be increased in the walls of the house, then the Priest shall command them to take away the stones wherein the plague is, and they shall cast them into a fowl place without the city. Also he shall cause to scrape the house within round about, and pour the dust, that they have pared off, without the city in an unclean place. And they shall take other stones, and put them in the places of those stones, and shall take other mortar, to plaster the house with. But if the plague come again and break out in the house, after that he hath taken away ye stones, and after that he hath scraped and plastered the house, then the Priest shall come and see: and if the plague grow in the house, it is a fretting leprosy in the house: it is therefore unclean. And he shall break down the house, with the stones of it, and the timber thereof, and all the mortar of the house, and he shall carry them out of the city unto an unclean place. Moreover he that goeth into the house all the while that it is shut up, he shall be unclean until the even. He also that sleepeth in the house shall wash his clothes: he likewise that eateth in the house, shall wash his clothes. But if the Priest shall

come and see, that the plague hath spread no further in the house, after the house be plastered, the Priest shall pronounce that house clean, for the plague is healed. Then shall he take to purify the house, two sparrows, and cedar wood, and scarlet lace, and hyssop. And he shall kill one sparrow over pure water in an earthen vessel, and shall take the cedar wood, and the hyssop, and the scarlet lace with the live sparrow, and dip them in the blood of the slain sparrow, and in the pure water, and sprinkle the house seven times: So shall he cleanse the house with ye blood of the sparrow, & with the pure water, and with the live sparrow, and with the cedar wood, and with the hyssop, and with the scarlet lace. Afterward he shall let go the live sparrow out of the town into the broad fields: so shall he make atonement for the house, and it shall be clean. This is the law for every plague of leprosy and black spot, and of the leprosy of the garment, and of the house, and of the swelling, and of the scab, and of the white spot. This is the law of the leprosy to teach when a thing is unclean, & when it is clean.

Moreover the Lord spake unto Moses, and to Aaron, saying, Speak unto the children of Israel, and say unto them, Whosoever hath an issue from his flesh, is unclean, because of his issue. And this shall be his uncleanness in his issue: when his flesh avoideth his issue, or if his flesh be stopped from his issue, this is his uncleanness. Every bed whereon he lieth that hath the issue, shall be unclean, and every thing whereon he sitteth, shall be unclean. Whosoever also toucheth his bed, shall wash his clothes, and wash himself in water, and shall be unclean until the even. And he that sitteth on any thing, whereon he sate that hath the issue, shall wash his clothes, and wash himself in water, and shall be unclean until the even. Also he that toucheth the flesh of him that hath the issue, shall wash his clothes, & wash himself in water, & shall be unclean until the even. If he also, that hath the issue, spit upon him that is clean, he shall wash his clothes, and wash himself in water, and shall be unclean until the even. And what saddle soever he rideth upon, that hath the issue, shall be unclean, and whosoever toucheth any thing that was under him, shall be unclean unto the even: and he that beareth those things, shall wash his clothes, and wash himself in water, and shall be unclean until the even. Likewise whomsoever he toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes and wash himself in water, and shall be unclean until the even. And the vessel of earth that he toucheth, which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water. But if he that hath an issue, be cleansed of his issue, then shall he count him seven days for his cleansing, and wash his clothes, and wash his flesh in pure water: so shall he be clean. Then the eight day he shall take unto him two Turtle doves or two young pigeons, and come before the Lord at the door of the Tabernacle of the Congregation, and shall give them unto the Priest. And the Priest shall make of the one of them a sin offering, & of the other a burnt offering: so the Priest shall make an atonement for him before the Lord, for his issue. Also if any mans issue of seed

depart from him, he shall wash all his flesh in water, and be unclean until the even. And every garment, & every skin whereupon shall be issue of seed, shall be even washed with water, and be unclean unto the even. If he that hath an issue of seed, do lie with a woman, they shall both wash themselves with water, and be unclean until the even. Also when a woman shall have an issue, and her issue in her flesh shall be blood, she shall be put apart seven days: and whosoever toucheth her, shall be unclean unto the even. And whatsoever she lieth upon in her separation, shall be unclean, and every thing that she sitteth upon, shall be unclean. Whosoever also toucheth her bed, shall wash his clothes, and wash himself with water, & shall be unclean unto the even. And whosoever toucheth any thing that she sate upon, shall wash his clothes, and wash himself in water, & shall be unclean unto the even: So that whether he touch her bed, or any thing whereon she hath sit, he shall be unclean unto the even. And if a man lie with her, and the flowers of her separation touch him, he shall be unclean seven days, and all the whole bed whereon he lieth, shall be unclean. Also when a woman's issue of blood runneth long time besides the time of her flowers, or when she hath an issue, longer then her flowers, all the days of the issue of her uncleanness she shall be unclean, as in the time of her flowers. Every bed whereon she lieth (as long as her issue lasteth) shall be to her as her bed of her separation: & whatsoever she sitteth upon, shall be unclean, as her uncleanness when she is put apart. And whosoever toucheth these things, shall be unclean, & shall wash his clothes, & wash himself in water, & shall be unclean unto the even. But if she be cleansed of her issue, then she shall count her seven days, and after, she shall be clean. And in the eight day she shall take unto her two Turtles or two young pigeons, and bring them unto the Priest at the door of the Tabernacle of the Congregation. And the Priest shall make of ye one a sin offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her uncleanness. Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, if they defile my Tabernacle that is among them. This is the law of him that hath an issue, and of him from whom goeth an issue of seed whereby he is defiled: Also of her that is sicke of her flowers, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is unclean.

Furthermore the Lord spake unto Moses, after the death of the two own of Aaron, when they came to offer before the Lord, and died: And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the Holy place within the veil, before the Mercy seat, which is upon the Ark, that he die not: for I will appear in the cloud upon the Mercy seat. After this sort shall Aaron come into the Holy place: even with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and shall have linen breeches upon his flesh, & shall be girded with

a linen girdle, and shall cover his head with a linen miter: these are the holy garments: therefore shall he wash his flesh in water, when he doth put them on. And he shall take of the Congregation of the children of Israel, two he goats for a sin offering, and a ram for a burnt offering. Then Aaron shall offer the bullock for his sin offering, and make an atonement for himself, and for his house. And he shall take the two he goats, and present them before the Lord at the door of the Tabernacle of the Congregation. Then Aaron shall cast lots over the two he goats: one lot for the Lord, and the other for the Scapegoat. And Aaron shall offer the goat, upon which the Lords lot shall fall, & make him a sin offering. But the goat, on which the lot shall fall to be the Scapegoat, shall be presented alive before the Lord, to make reconciliation by him, & to let him go (as a Scapegoat) into the wilderness. Thus Aaron shall offer the bullock for his sin offering, and make a reconciliation for himself, and for his house, and shall kill the bullock for his sin offering. And he shall take a censer full of burning coals from off the altar before the Lord, and his handful of sweet incense beaten small, & bring it within the veil, and shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the Mercy seat that is upon the Testimony: so he shall not die. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the Mercy seat Eastward: and before the Mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat that is the peoples sin offering, and bring his blood within the veil, and do with that blood, as he did with the blood of the bullock, and sprinkle it upon the Mercy seat, and before the Mercy seat. So he shall purge the Holy place from the uncleanness of the children of Israel, & from their trespasses of all their sins: so shall he do also for the Tabernacle of the Congregation placed with them, in the midst of their uncleanness. And there shall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, until he come out, and have made an atonement for himself, and for his household, and for all the Congregation of Israel. After, he shall go out unto the altar that is before the Lord & make a reconciliation upon it, and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the Altar round about: So shall he sprinkle of the blood upon it with his finger seven times, & cleanse it, & hallow it from the uncleanness of the children of Israel. When he hath made an end of purging the Holy place, and the Tabernacle of the Congregation, and the altar, then he shall bring the live goat: And Aaron shall put both his hands upon the head of the live goat, & confess over him all the iniquities of the children of Israel, & all their trespasses, in all their sins, putting them upon the head of the goat, & shall send him away (by the hand of a man appointed) into the wilderness. So the goat shall bear upon him all their iniquities into the land that is not inhabited, & he shall let the goat go into the wilderness. After, Aaron shall come into the Tabernacle of the Congregation, and put off the linen clothes, which he put on when he went into the Holy place, and leave them there. He shall wash also his flesh with water in the Holy place, and put on

his own raiment, and come out, and make his burnt offering, & the burnt offering of the people, and make an atonement for himself, and for the people. Also the fat of the sin offering shall he burn upon the altar. And he that carried forth the goat, called the Scapegoat, shall wash his clothes, & wash his flesh in water, and after that shall come into the host. Also the bullock for the sin offering, & the goat for the sin offering (whose blood was brought to make a reconciliation in the Holy place) shall one carry out without the host to be burnt in the fire, with their skins, and with their flesh, and with their dung. And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the host. So this shall be an ordinance for ever unto you: the tenth day of the seventh month, ye shall humble your souls, & do no work at all, whether it be one of the same country or a stranger that sojourneth among you. For that day shall ye Priest make an atonement for you to cleanse you: ye shall be clean from all your sins before the Lord. This shall be a Sabbath of rest unto you, and ye shall humble your souls, by an ordinance for ever. And the Priest whom he shall anoint, & whom he shall consecrate (to minister in his fathers stead) shall make the atonement, & shall put on the linen clothes and Holy vestments, and shall purge the Holy Sanctuary & the Tabernacle of the Congregation, and shall cleanse the altar, and make an atonement for the Priests and for all the people of the Congregation. And this shall be an everlasting ordinance unto you, to make an atonement for the children of Israel for all their sins once a year: and as the Lord commanded Moses, he did.

And the Lord spake unto Moses, saying, Speak unto Aaron, and to his own, and to all the children of Israel, & say unto them, This is the thing which the Lord hath commanded, saying, whosoever he be of the house of Israel that killeth a bullock, or lamb, or goat in the host, or that killeth it out of the host, and bringeth it not unto the door of the Tabernacle of the Congregation to offer an offering unto the Lord before the Tabernacle of the Lord, blood shall be imputed unto that man: he hath shed blood, wherefore that man shall be cut off from among his people. Therefore the children of Israel shall bring their offerings, which they would offer abroad in the field, & present the unto ye Lord at the door of the Tabernacle of ye Congregation by ye Priest, and offer them for peace offerings unto the Lord. Then the Priest shall sprinkle the blood upon the Altar of the Lord before the door of the Tabernacle of the Congregation, and burn the fat for a sweet savour unto the Lord. And they shall no more offer their offerings unto devils, after whom they have gone a whoring: this shall be an ordinance for ever unto them in their generations. Also thou shalt say unto them, whosoever he be of the house of Israel, or of the strangers which sojourn among them, that offereth a burnt offering or sacrifice, and bringeth it not unto ye door of the Tabernacle of the Congregation to offer it unto the Lord, even that man shall be cut off from his people. Likewise whosoever he be of the house of Israel, or of the strangers that sojourn among them, that eateth any

blood, I will even set my face against that person that eateth blood, & will cut him off from among his people. For the life of the flesh is in the blood, and I have given it unto you to offer upon the altar, to make an atonement for your souls: for this blood shall make an atonement for the soul. Therefore I said unto ye children of Israel, None of you shall eat blood: neither the stranger that sojourneth among you, shall eat blood. Moreover whosoever he be of the children of Israel, or of the strangers that sojourn among the, which by hunting taketh any beast or fowl that may be eaten, he shall pour out the blood thereof, and cover it with dust: For ye life of all flesh is his blood, it is joined with his life: therefore I said unto the children of Israel, Ye shall eat the blood of no flesh: for the life of all flesh is the blood thereof: whosoever eateth it, shall be cut off. And every person that eateth it which dieth alone, or that which is torn with beasts, whether it be one of the same country or a stranger, he shall both wash his clothes, and wash himself in water, and be unclean unto the even: after he shall be clean. But if he wash them not, nor wash his flesh, then he shall bear his iniquity.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the Lord your God. After ye doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the manner of the land of Canaan, whither I will bring you, shall ye not do, neither walk in their ordinances, but do after my judgements, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall keep therefore my statutes, & my judgements, which if a man do, he shall then live in them: I am the Lord. None shall come near to any of ye kinred of his flesh to uncover her shame: I am the Lord. Thou shalt not uncover the shame of thy father, nor the shame of thy mother: for she is thy mother, thou shalt not discover her shame. The shame of thy fathers wife shalt thou not discover: for it is thy fathers shame. Thou shalt not discover the shame of thy sister the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne without: thou shalt not discover their shame. The shame of thy own daughter, or of thy daughters daughter, thou shalt not, I say, uncover their shame: for it is thy shame. The shame of thy fathers wives daughter, begotten of thy father (for she is thy sister) thou shalt not, I say, discover her shame. Thou shalt not uncover the shame of thy fathers sister: for she is thy fathers kinswoman. Thou shalt not discover the shame of thy mothers sister: for she is thy mothers kinswoman. Thou shalt not uncover the shame of thy fathers brother: that is, thou shalt not go in to his wife, for she is thine aunt. Thou shalt not discover the shame of thy daughter in law: for she is thy own wife: therefore shalt thou not uncover her shame. Thou shalt not discover the shame of thy brothers wife. for it is thy brothers shame. Thou shalt not discover the shame of the wife and of her daughter, neither shalt thou take her own daughter, nor her daughters daughter, to uncover her shame: for they are thy kinsfolks, and it were wickedness. Also thou shalt not take a wife with her sister, during her life, to vex her, in uncovering her shame upon

her. Thou shalt not also go unto a woman to uncover her shame, as long as she is put apart for her disease. Moreover, thou shalt not give thyself to thy neighbours wife by carnal copulation, to be defiled with her. Also thou shalt not give thy children to offer them unto Molech, neither shalt thou defile the name of thy God: for I am the Lord. Thou shalt not lie with ye male as one lieth with a woman: for it is abomination. Thou shalt not also lie with any beast to be defiled therewith, neither shall any woman stand before a beast, to lie down thereto: for it is abomination. Ye shall not defile yourselves in any of these things: for in all these the nations are defiled, which I will cast out before you: And the land is defiled: therefore I will visit the wickedness thereof upon it, and the land shall vomit out her inhabitants. Ye shall keep therefore mine ordinances, and my judgements, and commit none of these abominations, as well he that is of the same country, as the stranger that sojourneth among you. (For all these abominations have the men of the land done, which were before you, and the land is defiled: And shall not the land spew you out if ye defile it, as it spewed out the people that were before you?) For whosoever shall commit any of these abominations, the persons that do so, shall be cut off from among their people. Therefore shall ye keep mine ordinances that ye do not any of the abominable customs, which have been done before you, and that ye defile not yourselves therein: for I am the Lord your God.

And the Lord spake unto Moses, saying, Speak unto all the Congregation of the children of Israel, and say unto them, Ye shall be holy, for I the Lord your God am holy. Ye shall fear every man his mother and his father, and shall keep my Sabbaths: for I am the Lord your God. Ye shall not turn unto idols, nor make you molten gods: I am the Lord your God. And when ye shall offer a peace offering unto the Lord, ye shall offer it freely. It shall be eaten the day ye offer it, or on the morrow: and that which remaineth until the third day, shall be burnt in the fire. For if it be eaten the third day, it shall be unclean, it shall not be accepted. Therefore he that eateth it, shall bear his iniquity, because he hath defiled the hallowed thing of the Lord, and that person shall be cut off from his people. When ye reap the harvest of your land, ye shall not reap every corner of your field, neither shalt thou gather the gleanings of thy harvest. Thou shalt not gather the grapes of thy vineyard clean, neither gather every grape of thy vineyard, but thou shalt leave them for the poor and for the stranger: I am the Lord your God. Ye shall not steal, neither deal falsely, neither lie one to another. Also ye shall not swear by my name falsely, neither shalt thou defile the name of thy God: I am the Lord. Thou shalt not do thy neighbour wrong, neither rob him. The workman’s hire shall not abide with thee until the morning. Thou shalt not curse the deaf, neither put a stumbling flock before the blind, but shalt fear thy God: I am the Lord. Ye shall not do unjustly in judgement. Thou shalt not favour the person of the poor, nor honour the person of the mighty, but thou shalt judge thy neighbour justly. Thou shalt not walk about with tales among thy people. Thou shalt not

stand against the blood of thy neighbour: I am the Lord. Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sin. Thou shalt not avenge, nor be mindful of wrong against ye children of thy people, but shalt love thy neighbour as thyself: I am the Lord. Ye shall keep mine ordinances. Thou shalt not let thy cattle gender with others of divers kinds. Thou shalt not sow thy field with mingled seed, neither shall a garment of divers things, as of linen and woolen come upon thee. Whosoever also lieth and meddleth with a woman that is a bond maid, affianced to a husband, and not redeemed, nor freedom given her, she shall be scourged, but they shall not die, because she is not made free. And he shall bring for his trespass offering unto the Lord, at the door of the Tabernacle of the Congregation, a ram for a trespass offering. Then the Priest shall make an atonement for him with the ram of the trespass offering before the Lord, concerning his sin which he hath done, and pardon shall be given him for his sin which he hath committed. Also when ye shall come into the land, & have planted every tree for meat, ye shall count the fruit thereof as uncircumcised: three year shall it be uncircumcised unto you, it shall not be eaten: But in the fourth year all the fruit thereof shall be holy to the praise of the Lord. And in the fifth year shall ye eat of the fruit of it that it may yield to you the increase thereof: I am the Lord your God. Ye shall not eat the flesh with the blood, ye shall not use witchcraft, nor observe times. Ye shall not cut round the corners of your heads, neither shalt thou mar the tufts of thy beard. Ye shall not cut your flesh for the dead, nor make any print of a mark upon you: I am the Lord, thou shalt not make thy daughter common, to cause her to be a whore, lest the land also fall to whoredom, and the land be full of wickedness. Ye shall keep my Sabbaths and reverence my Sanctuary: I am the Lord. Ye shall not regard them that work with spirits, neither soothsayers: ye shall not seek to them to be defiled by them: I am the Lord your God. Thou shalt rise up before the horehead, and honour the person of the old man, and dread thy God: I am the Lord. And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you, shall be as one of yourselves, and thou shalt love him as thyself: for ye were strangers in the lad of Egypt: I am the Lord your God. Ye shall not do unjustly in judgement, in line, in weight, or in measure. You shall have just balances, true weights, a true Ephah, and a true Hin. I am the Lord your God, which have brought you out of the land of Egypt. Therefore shall ye observe all mine ordinances, and all my judgements, and do them: I am the Lord.

And the Lord spake unto Moses, saying, Thou shalt say also to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that dwell in Israel, that giveth his children unto Molech, he shall die the death, ye people of ye land shall stone him to death. And I will set my face against that man and cut him off from among his people, because he hath given his children unto Molech, for to defile my Sanctuary, and

to pollute mine holy Name. And if the people of the land hide their eyes, and wink at that man when he giveth his children unto Molech, and kill him not, then will I set my face against that man, and against his family, and will cut him off, and all that go a whoring after him to commit whoredom with Molech, from among their people. If any turn after such as work with spirits, and after soothsayers, to go a whoring after them, then will I set my face against that person, and will cut him off from among his people. Sanctify yourselves therefore, and be holy, for I am the Lord your God. Keep ye therefore mine ordinances, and do them. I am the Lord which doth sanctify you. If there be any that curseth his father or his mother, he shall die the death: seeing he hath cursed his father and his mother, his blood shall be upon him. And the man that committeth adultery with another mans wife, because he hath committed adultery with his neighbours wife, the adulterer and the adulteress shall die the death. And the man that lieth with his fathers wife, because he hath uncovered his fathers shame, they shall both die: their blood shall be upon them. Also the man that lieth with his daughter in law, they both shall die the death, they have wrought abomination, their blood shall be upon them. The ma also that lieth with the male, as one lieth with a woman, they have both committed abomination: they shall die the death, their blood shall be upon them. Likewise he that taketh a wife and her mother, committeth wickedness: they shall burn him and them with fire, that there be no wickedness among you. Also the man that lieth with a beast, shall die the death, and ye shall slay the beast. And if a woman come to any beast, and lie therewith, then thou shalt kill the woman and the beast: they shall die the death, their blood shall be upon them. Also the man that taketh his sister, his fathers daughter, or his mothers daughter, & seeth her shame and she seeth his shame, it is villainy: therefore they shall be cut off in the sight of their people, because he hath uncovered his sisters shame, he shall bear his iniquity. The man also that lieth with a woman having her disease, and uncovereth her shame, and openeth her fountain, and she open the fountain of her blood, they shall be even both cut off from among their people. Moreover thou shalt not uncover the shame of thy mothers sister, nor of thy fathers sister: because he hath uncovered his kin, they shall bear their iniquity. Likewise the man that lieth with his fathers brothers wife, and uncovereth his uncles shame: they shall bear their iniquity, and shall die childless. So the man that taketh his brothers wife, committeth filthiness, because he hath uncovered his brothers shame: they shall be childless. Ye shall keep therefore all mine ordinances and all my judgements, and do them, that the land, whither I bring you to dwell therein, spew you not out. Wherefore ye shall not walk in the manners of this nation which I cast out before you: for they have committed all these things, therefore I abhorred them. But I have said unto you, ye shall inherit their land, & I will give it unto you to possess it, even a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people. Therefore shall ye put difference between clean beasts and unclean, & between unclean

fouls and clean: neither shall ye defile yourselves with beasts and fouls, nor with any creeping thing, that ye ground bringeth forth, which I have separated from you as unclean. Therefore shall ye be holy unto me: for I the Lord am holy, and I have separated you from other people, that ye should be mine. And if a man or woman have a spirit of divination, or soothsaying in them, they shall die the death: they shall stone them to death, their blood shall be upon them.

And the Lord said unto Moses, Speak unto the Priests the own of Aaron, and say unto them, Let none be defiled by the dead among his people, but by his kinsman that is near unto him: to wit, by his mother, or by his father, or by his son, or by his daughter, or by his brother, Or by his sister a maid, that is near unto him, which hath not had a husband: for her he may lament. He shall not lament for the Prince among his people, to pollute himself. They shall not make bald parts upon their head, nor shave off the locks of their beard, nor make any cuttings in their flesh. They shall be holy unto their God, and not pollute the name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they do offer: therefore they shall be holy. They shall not take to wife an whore, or one polluted, neither shall they marry a woman divorced from her husband: for such one is holy unto his God. Thou shalt sanctify him therefore, for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, am holy. If a Priests daughter fall to play the whore, she polluteth her father: therefore shall she be burnt with fire. Also ye hie Priest among his brethren, (upon whose head the anointing oil was poured, and hath consecrated his hand to put on the garments) shall not uncover his head, nor rent his clothes, neither shall he go to any dead body, nor make himself unclean by his father or by his mother, neither shall he go out of the Sanctuary, nor pollute the holy place of his God: for the crown of the anointing oil of his God is upon him: I am the Lord. Also he shall take a maid unto his wife: But a widow, or a divorced woman, or a polluted, or an harlot, these shall he not marry, but shall take a maid of his own people to wife: Neither shall he defile his seed among his people: for I am the Lord which sanctify him. And the Lord spake unto Moses, saying, Speak unto Aaron, and say, Whosoever of thy seed in their generations hath any blemishes, shall not prease to offer the bread of his God: For whosoever hath any blemish, shall not come near: as a man blind or lame, or that hath a flat nose, or that hath any misshapen member, or a man that hath a broken foot, or a broken hand, or is crook backed, or bleary eyed, or hath a blemish in his eye, or be skirvy, or scabbed, or have his stones broken. None of the seed of Aaron the Priest that hath a blemish, shall come near to offer the sacrifices of the Lord made by fire, having a blemish: he shall not prease to offer the bread of his God. The bread of his God, even of the most holy, and of the holy shall he eat: But he shall not go in unto the veil, nor come near the altar, because he hath a

blemish, lest he pollute my Sanctuaries: for I am the Lord that sanctify them. Thus spake Moses unto Aaron, and to his own, and to all the children of Israel.

And the Lord spake unto Moses, saying, Speak unto Aaron, and to his own, that they be separated from the holy things of the children of Israel, and that they pollute not mine holy name in those things, which they hallow unto me: I am the Lord. Say unto them, Whosoever he be of all your seed among your generations after you, that toucheth the holy things which the children of Israel hallow unto the Lord, having his uncleanness upon him, even that person shall be cut off from my sight: I am the Lord. Whosoever also of the seed of Aaron is a leper, or hath a running issue, he shall not eat of the holy things until he be clean: and who so toucheth any that is unclean, by reason of the dead, or a man whose issue of seed runneth from him, or the man that toucheth any creeping thing, whereby he may be made unclean, or a man, by whom he may take uncleanness, whatsoever uncleanness he hath, the person that hath touched such, shall therefore be unclean until the even, and shall not eat of ye holy things, except he have washed his flesh with water. But when the Sun is down, he shall be clean, & shall afterward eat of the holy things: for it is his food. Of a beast that dieth, or is rent with beasts, whereby he may be defiled, he shall not eat: I am the Lord. Let them keep therefore mine ordinance, lest they bear their sin for it, and die for it, if they defile it: I the Lord sanctify them. There shall no stranger also eat of the holy thing, neither the guest of the Priest, neither shall an hired servant eat of the holy thing: But if the Priest by any with money, he shall eat of it, also he that is borne in his house: they shall eat of his meat. If the Priest's daughter also be married unto a stranger, she may not eat of the holy offerings. Notwithstanding if the Priests daughter be a widow or divorced, and have no child, but is returned unto her fathers house she shall eat of her fathers bread, as she did in her youth but there shall no stranger eat thereof. If a man eat of the holy thing unwittingly, he shall put the fifth part thereunto, and give it unto the Priest with the hallowed thing. So they shall not defile the holy things of the children of Israel, which they offer unto the Lord, neither cause the people to bear the iniquity of their trespass, while they eat their holy thing: for I the Lord do hallow them. And the Lord spake unto Moses, saying, Speak unto Aaron, and to his own, and to all the children of Israel, and say unto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vows, and for all their free offerings, which they use to offer unto the Lord for a burnt offering, ye shall offer of your free mind a male without blemish of the beeves, of the sheep, or of the goats. Ye shall not offer any thing that hath a blemish: for that shall not be acceptable for you. And whosoever bringeth a peace offering unto ye Lord to accomplish his vow, or for a free offering, of the beeves, or of the sheep, his free offering shall be perfect, no blemish shall be in it. Blind, or broken, or maimed, or having a wenne, or skirvy, or scabbed: these shall ye not offer unto the Lord nor make an

offering by fire of these upon the altar of the Lord. Yet a bullock, or a sheep that hath any member superfluous, or lacking, such mayest thou present for a free offering, but for a vow it shall not be accepted. Ye shall not offer unto ye Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make an offering thereof in your land, neither of ye hand of a stranger shall ye offer ye bread of your God of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you. And the Lord spake unto Moses, saying, When a bullock, or a sheep, or a goat shall be brought forth, it shall be even seven days under his dam: and from the eight day forth, it shall be accepted for a sacrifice made by fire unto the Lord. As for the cow or the ewe, ye shall not kill her, and her young both in one day. So when ye will offer a thank offering unto the Lord, ye shall offer willingly. The same day it shall be eaten, ye shall leave none of it until the morrow: I am the Lord. Therefore shall ye keep my commandments and do them: for I am the Lord. Neither shall ye pollute mine holy Name, but I will be hallowed among the children of Israel. I the Lord sanctify you, which have brought you out of the land of Egypt, to be your God: I am the Lord.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, & say unto them, The feasts of ye Lord which ye shall call ye holy assemblies, even these are my feasts. Six days shall work be done, but in the seventh day shall be the Sabbath of rest, an holy convocation: ye shall do no work therein, it is the Sabbath of the Lord, in all your dwellings. These are the feasts of the Lord, and holy convocations, which ye shall proclaim in their seasons. In the first month, and in the fourteenth day of the month at evening shall be ye Passover of the Lord. And on the fifteenth day of this month shall be the feast of unleavened bread unto the Lord: seven days ye shall eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. Also ye shall offer sacrifice made by fire unto the Lord seven days, and in the seventh day shall be an holy convocation: ye shall do no servile work therein. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into ye land which I give unto you, and reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the Priest, and he shall shake the sheaf before the Lord, that it may be acceptable for you: the morrow after the Sabbath, the Priest shall shake it. And that day when ye shake the sheaf, shall ye prepare a lamb without blemish of a year old, for a burnt offering unto the Lord: And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, for a sacrifice made by fire unto ye Lord of sweet savour; the drink offering thereof the fourth part of an Hin of wine. And ye shall eat neither bread nor parched corn, nor green ears until the self same day that ye have brought an offering unto your God: this shall be a law for ever in your generations and in all your dwellings. Ye shall count also to you from the morrow after the Sabbath, even from the day that ye shall bring the sheaf of the shake

offering, seven Sabbaths, they shall be complete. Unto ye morrow after the seventh Sabbath shall ye number fifty days: then ye shall bring a new meat offering unto the Lord. Ye shall bring out of your habitations bread for the shake offering: they shall be two loaves of two tenth deals of fine flour, which shall be baken with leaven for first fruits unto the Lord. Also ye shall offer with the bread seven lambs without blemish of one year old, and a young bullock and two rams: they shall be for a burnt offering unto the Lord, with their meat offerings and their drink offerings, for a sacrifice made by fire of a sweet savour unto the Lord. Then ye shall prepare an he goat for a sin offering, and two lambs of one year old for peace offerings. And the Priest shall shake them to and fro with the bread of the first fruits before the Lord, and with the two lambs: they shall be holy to the Lord, for the Priest. So ye shall proclaim the same day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be an ordinance for ever in all your dwellings, throughout your generations. And when you reap the harvest of your land, thou shalt not rid clean the corners of thy field when thou reapest, neither shalt thou make any after-gathering of thy harvest, but shalt leave them unto the poor and to the stranger: I am the Lord your God. And the Lord spake unto Moses, saying, Speak unto the children of Israel, & say, In the seventh month, and in the first day of the month shall ye have a Sabbath, for the remembrance of blowing the trumpets, an holy convocation. Ye shall do no servile work therein, but offer sacrifice made by fire unto the Lord. And the Lord spake unto Moses, saying, The tenth also of this seventh month shall be a day of reconciliation: it shall be an holy convocation unto you, and ye shall humble your souls, and offer sacrifice made by fire unto the Lord. And ye shall do no work that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God. For every person that humbleth not himself that same day, shall even be cut off from his people. And every person that shall do any work that same day, the same person also will I destroy from among his people. Ye shall do no manner work therefore: this shall be a law for ever in your generations, throughout all your dwellings. This shall be unto you a Sabbath of rest, & ye shall humble your souls: in the ninth day of the month at even, from even to even shall ye celebrate your Sabbath. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say, In the fifteenth day of this seventh month shall be for seven days the feast of Tabernacles unto the Lord. In the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer sacrifice made by fire unto the Lord, and in the eight day shall be an holy convocation unto you, and ye shall offer sacrifices made by fire unto the Lord: it is the solemn assembly, ye shall do no servile work therein. These are the feasts of the Lord (which ye shall call holy convocations) to offer sacrifice made by fire unto the Lord, as burnt offering, and meat offering, sacrifice, and drink offerings, every one upon his day, beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your free offerings, which ye shall give unto the

Lord. But in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep an holy feast unto the Lord seven days: in the first day shall be a Sabbath: likewise in the eight day shall be a Sabbath. And ye shall take you in the first day the fruit of goodly trees, branches of palm trees, & the boughs of thick trees, and willows of the brook, and shall rejoice before the Lord your God seven days. So ye shall keep this feast unto the Lord seven days in the year, by a perpetual ordinance through your generations: in the seventh month shall you keep it. Ye shall dwell in booths seven days: all that are Israelites borne, shall dwell in booths, that your posterity may know that I have made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God. So Moses declared unto the children of Israel the feasts of the Lord.

And the Lord spake unto Moses, saying, Command the children of Israel that they bring unto thee pure oil olive beaten, for the light, to cause ye lamps to burn continually. Without the veil of the Testimony, in the Tabernacle of the Congregation, shall Aaron dress them, both even and morning before the Lord always: this shall be a law for ever through your generations. He shall dress the lamps upon the pure Candlestick before the Lord perpetually. Also thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six in a row upon the pure table before the Lord. Thou shalt also put pure incense upon the rows, that in stead of the bread it may be for a remembrance, and an offering made by fire to the Lord. Every Sabbath he shall put them in rows before the Lord evermore, receiving them of the children of Israel for an everlasting covenant. And the bread shall be Aaron's & his own, and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual ordinance. And there went out among the children of Israel the son of an Israelitish woman, whose father was an Egyptian: and this son of the Israelitish woman, and a man of Israel strove together in the host. So the Israelitish woman's son blasphemed the name of the Lord, and cursed, and they brought him unto Moses (his mothers name also was Shelomith, the daughter of Dibri, of the tribe of Dan) and they put him inward, till he told them the mind of the Lord. Then the Lord spake unto Moses, saying, Bring the blasphemer without the host, and let all that heard him, put their hands upon his head, and let all the Congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God, shall bear his sin. And he that blasphemeth the name of the Lord, shall be put to death: all the Congregation shall stone him to death: as well the stranger, as he that is borne in the land: when he blasphemeth the name of the Lord, let him beslaine. he also that killeth any man, he shall be put to death. And he that killeth a beast, he shall restore it, beast for beast. Also if a man cause any blemish in his neighbour: as he hath done, so shall it be done to him. Breach for breach, eye for eye, tooth for tooth: such a blemish as he hath

made in any, such shall be repaid to him. And he that killeth a beast shall restore it: but he that killeth a man shall be slain. Ye shall have one law: it shall be as well for the stranger as for one borne in the country: for I am the Lord your God. Then Moses told the children of Israel, and they brought the blasphemer out of the host, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

And the Lord spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye shall come into the land which I give you, the land shall keep Sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt cut thy vineyard, and gather the fruit thereof. But the seventh year shall be a Sabbath of rest unto the land: it shall be the Lord's Sabbath: thou shalt neither sow thy field, nor cut thy vineyard. That which groweth of it own accord of thy harvest, thou shalt not reap, neither gather the grapes that thou hast left unlaboured: for it shall be a year of rest unto the land. And the rest of the land shall be meat for you, even for thee, and for thy servant, and for thy maid, and for thy hired servant, and for the stranger that sojourneth with thee: And for thy cattle, and for the beasts that are in thy land shall all the increase thereof be meat. Also thou shalt number seven Sabbaths of years unto thee, even seven times seven year: and the space of the seven Sabbaths of years will be unto thee nine and forty year. Then thou shalt cause to blow the trumpet of the Jubilee in the tenth day of the seventh month: even in the day of the reconciliation shall ye make the trumpet blow, throughout all your land. And ye shall hallow that year, even the fiftieth year, and proclaim liberty in the land to all the inhabitants thereof: it shall be the Jubilee unto you, and ye shall return every man unto his possession, and every man shall return unto his family. This fiftieth year shall be a year of Jubilee unto you: ye shall not sow, neither reap that which groweth of it self, neither gather the grapes thereof, that are left unlaboured. For it is the Jubilee, it shall be holy unto you: ye shall eat of the increase thereof out of the field. In the year of this Jubilee, ye shall return every man unto his possession. And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand, ye shall not oppress one another: But according to the number of years after the Jubilee thou shalt by of thy neighbour: also according to the number of the years of the revenues, he shall sell unto thee. According to the multitude of years, thou shalt increase the price thereof, and according to the fewness of years, thou shalt abate the price of it: for the number of fruits doth he sell unto thee. Oppress not ye therefore any man his neighbour, but thou shalt fear thy God: for I am the Lord your God. Wherefore ye shall obey mine ordinances, and keep my laws, and do them, and ye shall dwell in the land in safety. And the land shall give her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year, for we shall not sow, nor gather in our increase? I will send my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eight year, & eat of the old fruit

until the ninth year: until the fruit thereof come, ye shall eat the old. Also the land shall not be sold to be cut off from the family: for the land is mine, and ye be but strangers and sojourners with me. Therefore in all the land of your possession ye shall grant a redemption for the land. If thy brother be impoverished, and sell his possession, then his redeemer shall come, even his near kinsman, and by out that which his brother sold. And if he have no redeemer, but hath gotten and found to by it out, then shall he count the years of his sale, & restore the overplus to the man, to whom he sold it: so shall he return to his possession. But if he can not get sufficient to restore to him, then that which is sold, shall remain in the hand of him that hath bought it, until the year of the Jubilee: and in the Jubilee it shall come out, and he shall return unto his possession. Likewise if a man sell a dwelling house in a walled city, he may by it out again within a whole year after it is sold: within a year may he by it out. But if it be not bought out within ye space of a full year, then the house that is in the walled city, shall be stablished, as cut off from the family, to him that bought it, throughout his generations: it shall not go out in the Jubilee. But the houses of villages, which have no walls round about them, shall be esteemed as the field of the country: they may be bought out again, and shall go out in the Jubilee. Notwithstanding, the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at all seasons. And if a man purchase of the Levites, the house that was sold, and the city of their possession shall go out in the Jubilee: for the houses of the cities of the Levites are their possession among the children of Israel. But the field of the suburbs of their cities, shall not be sold: for it is their perpetual possession. Moreover, if thy brother be impoverished, and fallen in decay with thee, thou shalt relieve him, and as a stranger and sojourner, so shall he live with thee. Thou shalt take no usury of him, nor vantage, but thou shalt fear thy God, that thy brother may live with thee. Thou shalt not give him thy money to usury, nor lend him thy vitals for increase. I am the Lord your God, which have brought you out of the land of Egypt, to give you the land of Canaan, and to be your God. If thy brother also that dwelleth by thee, be impoverished, and be sold unto thee, thou shalt not compel him to serve as a bond servant, but as an hired servant, and as a sojourner he shall be with thee: he shall serve thee unto the year of the Jubilee. Then shall he depart from thee, both he, and his children with him, and shall return unto his family, and unto the possession of his fathers shall he return: For they are my servants, whom I brought out of the land of Egypt: they shall not be sold as bondmen are sold. Thou shalt not rule over him cruelly, but shalt fear thy God. Thy bond servant also, & thy bond maid, which thou shalt have, shall be of the heathen that are round about you: of them shall ye by servants and maids. And moreover of the children of the strangers, that are sojourners among you, of them shall ye by, and of their families that are with you, which they begat in your land: these shall be your possession. So ye shall take them as inheritance for your children after you, to possess them by inheritance, ye shall use their labours for ever: but over your

brethren the children of Israel ye shall not rule one over another with cruelty. If a sojourner or a stranger dwelling by thee get riches, & thy brother by him be impoverished, and sell himself unto the stranger or sojourner dwelling by thee, or to the stock of the strangers family, after that he is sold, he may be bought out: one of his brethren may by him out, or his uncle, or his uncles son may by him out, or any of the kindred of his flesh among his family, may redeem him: either if he can get so much, he may by himself out. Then he shall reckon with his buyer from the year that he was sold to him, unto the year of Jubilee: and the money of his sale shall be according to the number of years: according to the time of an hired servant shall he be with him. If there be many years behind, according to them he shall give again for his deliverance, of the money that he was bought for. If there remain but few years unto the year of Jubilee, then he shall count with him, and according to his years give again for his redemption. He shall be with him year by year as an hired servant: he shall not rule cruelly over him in thy sight. And if he be not redeemed thus, he shall go out in the year of Jubilee, he, and his children with him. For unto me the children of Israel are servants: they are my servants, who I have brought out of the land of Egypt: I am ye Lord your God.

Ye shall make you none idols nor graven image, neither rear you up any pillar, neither shall ye set any image of stone in your land to bow down to it: for I am the Lord your God. Ye shall keep my Sabbaths, and reverence my Sanctuary: I am the Lord. If ye walk in mine ordinances, and keep my commandments, and do them, I will then send you rain in due season, and the land shall yield her increase, and the trees of the field shall give her fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto sowing time, and you shall eat your bread in plenteousness, and dwell in your land safely. And I will send peace in the land, and ye shall sleep and none shall make you afraid: also I will rid evil beasts out of the land, and the sword shall not go through your land. Also ye shall chase your enemies, and they shall fall before you upon the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you upon the sword. For I will have respect unto you, and make you increase, and multiply you, and establish my covenant with you. Ye shall eat also old store, and carry out old because of the new. And I will set my Tabernacle among you, and my soul shall not loath you. Also I will walk among you, and I will be your God, and ye shall be my people. I am the Lord your God which have brought you out of the land of Egypt, that ye should not be their bondmen, & I have broken ye bonds of your yoke, & made you go upright. But if ye will not obey me, nor do all these commandments, and if ye shall despise mine ordinances, either if your soul abhor my laws, so that ye will not do all my commandments, but break my covenant, then will I also do this unto you, I will appoint over you fearfulness, a consumption, and the burning ague to consume the eyes, and make the heart heavy, and you shall sow your

seed in vain: for your enemies shall eat it: And I will set my face against you, and ye shall fall before your enemies, & they that hate you, shall reign over you, and ye shall flee when none pursueth you. And if ye will not for these things obey me, then will I punish you seven times more, according to your sins, and I will break the pride of your power, and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: neither shall your land give her increase, neither shall the trees of the land give their fruit. And if ye walk stubbornly against me, and will not obey me, I will then bring seven times mo plagues upon you, according to your sins. I will also send wilde beasts upon you, which shall spoil you, and destroy your cattle, & make you fewe in number: so your high ways shall be desolate. Yet if by these ye will not be reformed by me, but walk stubbornly against me, then will I also walk stubbornly against you, and I will smite you yet seven times for your sins: And I will send a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered in your cities, I will send the pestilence among you, and ye shall be delivered into the hand of the enemy. When I shall break the staff of your bread, then ten women shall bake your bread in one oven, & they shall deliver your bread again by weight, and ye shall eat, but not be satisfied. Yet if ye will not for this obey me, but walk against me stubbornly, then will I walk stubbornly in mine anger against you, and I will also chastice you seven times more according to your sins. And ye shall eat ye flesh of your own, & the flesh of your daughters shall ye devour. I will also destroy your high places, & cut away your images, and cast your carkeises upon the bodies of your idols, and my soul shall abhor you. And I will make your cities desolate, and bring your Sanctuary unto nought, and will not smell the savour of your sweet odours. I will also bring the land unto a wilderness, and your enemies, which dwell therein, shall be astonished thereat. Also I will scatter you among the heathen, and will draw out a sworde after you, & your land shall be waste, & your cities shall be desolate. Then shall the land inioy her Sabbaths, as long as it lieth void, and ye shall be in your enemies land: then shall the land rest, and enjoy her Sabbaths. All the days that it lieth void, it shall rest, because it did not rest in your Sabbaths, when ye dwelt upon it. And upon them that are left of you, I will send even a faintness into their hearts in ye land of their enemies, & the sound of a leaf shaken shall chase them, and they shall flee as fleeing from a sword, and they shall fall, no man pursuing them. They shall fall also one upon another, as before a sword, though none pursue them, and ye shall not be able to stand before your enemies: And ye shall perish among the heathen, & the land of your enemies shall eat you up. And they that are left of you, shall pine away for their iniquity, in your enemies lands, and for the iniquities of their fathers shall they pine away with them also. Then they shall confess their iniquity, & the wickedness of their fathers for their trespass, which they have trespassed against me, and also because they have walked stubbornly against me. Therefore I will walk stubbornly against them, and bring them into the land of their enemies: so then their

uncircumcised hearts shall be humbled, and then they shalt willingly bear the punishment of their iniquity. Then I will remember my covenant with Jaakob, and my covenant also with Izhak, and also my covenant with Abraham will I remember, and will remember the land. The land also in the mean season shall be left of them, & shall enjoy her Sabbaths while she lieth waste without them, but they shall willingly suffer the punishment of their iniquity, because they despised my laws, and because their soul abhorred mine ordinances. Yet notwithstanding this, when they shall be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, nor to break my covenant with them: for I am the Lord their God: But I will remember for them the covenant of old when I brought them out of ye land of Egypt in the sight of the heathen that I might be their God: I am the Lord. These are the ordinances, and the judgements, and the laws, which the Lord made between him, and the children of Israel in mount Sinai, by the hand of Moses.

Moreover the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, If any man shall make a vow of a person unto the Lord, by thy estimation, then thy estimation shall be thus: a male from twenty year old unto sixty year old shall be by thy estimation even fifty shekels of silver, after the shekel of the Sanctuary. But if it be a female, then thy valuation shall be thirty shekels. And from five year old to twenty year old thy valuation shall be for the male twenty shekels, and for the female ten shekels. But from a month old unto five year old, thy price of the male shall be five shekels of silver, and thy price of the female, three shekels of silver. And from sixty year old and above, if he be a male, then thy price shall be fifteen shekels, and for the female ten shekels. But if he be poorer then thou hast esteemed him, then shall he present himself before the Priest, & the Priest shall value him, according to the ability of him that vowed, so shall the Priest value him. And if it be a beast, whereof men bring an offering unto the Lord, all that one giveth of such unto the Lord, shall be holy. He shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shall be holy. And if it be any unclean beast, of which men do not offer a sacrifice unto the Lord, he shall then present the beast before the Priest. And the Priest shall value it, whether it be good or bad: and as thou valuest it, which art the Priest, so shall it be. But if he will by it again, then he shall give the fifth part of it more, above thy valuation. Also when a man shall dedicate his house to be holy unto the Lord, then the Priest shall value it, whether it be good or bad, and as ye Priest shall prise it, so shall the value be. But if he that sanctified it, will redeem his house, then he shall give thereto the fifth part of money more then thy estimation, & it shall be his. If also a man dedicate to the Lord any ground of his inheritance, then shalt thou esteem it according to the seed thereof: an Homer of barley seed shall be at fifty shekels of silver. If he dedicate his field immediately from the year

of Jubilee, it shall be worth as thou dost esteem it. But if he dedicate his field after the Jubilee, then the Priest shall recken him the money according to ye years that remain unto the year of Jubilee, and it shall be abated by thy estimation. And if he that dedicateth it, will redeem the field, then he shall put the fifth part of the price, that thou esteemedst it at, thereunto, and it shall remain his. And if he will not redeem the field, but the Priest sell the field to another man, it shall be redeemed no more. But the field shall be holy to the Lord, when it goeth out in the Jubilee, as a field separate from common uses: the possession thereof shall be the Priests. If a man also dedicate unto ye Lord a field which he hath bought, which is not of the ground of his inheritance, then the Priest shall set the price to him, as thou esteemest it, unto the year of Jubilee, & he shall give thy price the same day, as a thing holy unto the Lord. But in the year of Jubilee, the field shall return unto him, of whom it was bought: to him, I say, whose inheritance the land was. And all thy valuation shall be according to the shekel of the Sanctuary: a shekel containeth twenty gerahs. Notwithstanding the first borne of the beasts, because it is the Lord's first borne, none shall dedicate such, be it bullock, or sheep; for it is the Lords. But if it be an unclean beast, then he shall redeem it by thy valuation, and give the fifth part more thereto: & if it be not redeemed, then it shall be sold, according to thy estimation. Notwithstanding, nothing separate from the common use that a man doth separate unto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be sold nor redeemed: for every thing separate from the common use is most holy unto the Lord. Nothing separate from the common use, which shall be separate from man, shall be redeemed, but die the death. Also all the tithe of the land both of the seed of the ground, and of the fruit of the trees is the Lords: it is holy to the Lord. But if a man will redeem any of his tithe, he shall add the fifth part thereto. And every tithe of bullock, and of sheep, and of all that goeth under the rod, the tenth shall be holy unto the Lord. He shall not look if it be good or bad, neither shall he change it: else if he change it, both it, and that it was changed withal, shall be holy, and it shall not be redeemed. These are the commandments which the Lord commanded by Moses unto the children of Israel in mount Sinai.

THE FOURTH BOOK OF MOSES, called NUMBERS

The Lord spake again unto Moses in the wilderness of Sinai, in the Tabernacle of the Congregation, in the first day of the second month, in the second year after they were come out of the land of Egypt, saying, Take ye the sum of all the Congregation of the children of Israel, after their families, and households of their fathers with the number of their names: to wit, all the males, man by man: From twenty year old and above, all that go forth to the war in Israel, thou and Aaron shall number them, throughout their armies. And with you shall be men of every tribe, such as are the heads of the house of their fathers. And these are the names of the men that shall stand with you, of the tribe of Reuben, Elizur, the son of Shedeur: Of Simeon, Shelumiel the son of Zurishaddai: Of Judah, Nahshon the son of Amminadab: Of Issachar, Nethaneel, the son of Zuar: Of Zebulun, Eliab, the son of Helon: Of the children of Joseph: of Ephraim, Elishama the son of Ammihud: of Manasseh, Gamliel, the son of Pedahzur: Of Benjamin, Abida the son of Gideoni: Of Dan, Ahiezer, the son of Ammishaddai: Of Asher, Pagiel, the son of Ocran: Of Gad, Eliasaph, the son of Deuel: Of Naphtali, Ahira the son of Enan. These were famous in the Congregation, princes of the tribes of their fathers, and heads over thousands in Israel. The Moses and Aaron took these men which are expressed by their names. And they called all the Congregation together, in the first day of the second month, who declared their kindreds by their families, and by the houses of their fathers, according to the number of their names, from twenty year old and above, man by man. As the Lord had commanded Moses, so he numbered them in the wilderness of Sinai. So were the sons of Reuben Israels eldest son by their generations, by their families, and by the houses of their fathers, according to the number of their names, man by man every male from twenty year old and above, as many as went forth to war: The number of them, I say, of the tribe of Reuben, was six and forty thousand, and five hundred. Of the sons of Simeon by their generations, by their families, and by the houses of their fathers, the sum thereof by the number of their names, man by man, every male from twenty year old and above, all that went forth to war: The sum of them, I say, of the tribe of Simeon was nine and fifty thousand, and three hundred. Of the sons of Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty year old and above, all that went forth to war: The number of them, I say, of the tribe of Gad was five and forty thousand, and six hundred and fifty. Of the sons of Judah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty year old and above, all that went forth to war: The number of them, I say, of the tribe of Judah was three score and fourteen thousand, and six hundred. Of the sons of Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty year old and above, all that went forth to war: The

number of them also of the tribe of Issachar was four and fifty thousand and four hundred. Of the sons of Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty year old and above, all that went forth to war: The number of them also of the tribe of Zebulun was seven and fifty thousand and four hundred. Of the sons of Joseph, namely of the sons of Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty year old and above, all that went forth to war: The number of them also of the tribe of Ephraim was forty thousand & five hundred. Of the sons of Manasseh by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty year old and above, all that went forth to war: The number of the also of ye tribe of Manasseh was two & thirty thousand & two hundred. Of the sons of Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty year old and above, all that went forth to war: The number of them also of the tribe of Benjamin was five and thirty thousand and four hundred. Of the sons of Dan by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty year old and above, all that went forth to war: The number of the also of ye tribe of Dan was three score & two thousand & seven hundred. Of the sons of Asher by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty year old and above, all that went forth to war: The number of them also of ye tribe of Asher was one & forty thousand & five hundred. Of the children of Naphtali, by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty year old and above, all that went to the war: The number of them also of the tribe of Naphtali, was three and fifty thousand, & four hundred. These are the sums which Moses, and Aaron numbered, and the Princes of Israel, the twelve men, which were every one for the house of their fathers. So this was all the sum of the sons of Israel, by the houses of their fathers, from twenty year old and above, all that went to the war in Israel, and all they were in number six hundred and three thousand, five hundred and fifty. But the Levites, after the tribes of their fathers were not numbered among them. For the Lord had spoken unto Moses, and said, Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel: But thou shalt appoint the Levites over the Tabernacle of the Testimony, & over all the instruments thereof, and over all things that belong to it: they shall bear the Tabernacle, and all the instruments thereof, & shall minister in it, and shall dwell round about the Tabernacle. And when the Tabernacle goeth forth, the Levites shall take it down: and when the Tabernacle is to be pitched, ye Levites shall set it up: for the stranger that cometh near, shall be slain. Also the children of Israel shall pitch their tents, every man in his camp, and every man under his standard throughout their armies. But

the Levites shall pitch round about the Tabernacle of the Testimony, least vengeance come upon the Congregation of the children of Israel, and the Levites shall take the charge of the Tabernacle of the Testimony. So the children of Israel did according to all that ye Lord had commanded Moses: so did they.

And the Lord spake unto Moses, and to Aaron, saying, Every man of the children of Israel shall camp by his standard, and under the ensign of their fathers house: far off about the Tabernacle of the Congregation shall they pitch. On the East side toward the rising of the sunne, shall they of the standard of the host of Judah pitch according to their armies: and Nahshon the son of Amminadab shall be captain of the sons of Judah. And his host and the number of the were seventy and four thousand and six hundred. Next unto him shall they of the tribe of Issachar pitch, and Nethaneel the son of Zuar shall be the captain of the sons of Issachar: And his host, & the number thereof were four and fifty thousand, and four hundred. Then the tribe of Zebulun, and Eliab the son of Helon, captain over the sons of Zebulun: And his host, and the number thereof seven and fifty thousand and four hundred: The whole number of the host of Judah are an hundred fourscore and six thousand, and four hundred according to their armies: they shall first set forth. On the South side shall be ye standard of the host of Reuben according to their armies, & the captain over the sons of Reuben shall be Elizur the son of Shedeur. And his host, and the number thereof six and forty thousand and five hundred. And by him shall the tribe of Simeon pitch, and the captain over the sons of Simeon shall be Shelumiel the son of Zurishaddai: And his host, and the number of them, nine and fifty thousand and three hundred. And the tribe of Gad, and the captain over the sons of Gad shall be Eliasaph the son of Deuel: And his host and the number of the were five and forty thousand, six hundred and fifty. All the number of the camp of Reuben were an hundred and one and fifty thousand, and four hundred and fifty according to their armies, and they shall set forth in the second place. Then the Tabernacle of the Congregation shall go with the host of the Levites, in the midst of the camp as they have pitched, so shall they go forward, every man in his order according to their standards. The standard of the camp of Ephraim shall be toward the west according to their armies: and ye captain over the sons of Ephraim shall be Elishama the son of Ammihud: And his host and the number of the were forty thousand and five hundred. And by him shall be the tribe of Manasseh, and the captain over the sons of Manasseh shall be Gamliel the son of Pedahzur: And his host and the number of them were two and thirty thousand and two hundred. And the tribe of Benjamin, and ye captain over the sons of Benjamin shall be Abidan the son of Gideoni: And his host, and the number of the were five and thirty thousand and four hundred. All the number of the camp of Ephraim were an hundred and eight thousand and one hundred according to their armies, and they shall go in the third place. The standard of the host of Dan shall be toward the

North according to their armies: and the captain over the children of Dan shall be Ahiezer the son of Ammishaddai: And his host & the number of them were two and threescore thousand and seven hundred. And by him shall the tribe of Asher pitch, and the captain over the sons of Asher shall be Pagiel the son of Ocran. And his host and the number of them were one and forty thousand and five hundred. Then the tribe of Naphtali, and the captain over the children of Naphtali shall be Ahira the son of Enan: And his host and the number of them were three and fifty thousand and four hundred. All the number of the host of Dan was an hundred and seven and fifty thousand and six hundred: they shall go hinmost with their standards. These are the sums of the children of Israel by ye houses of their fathers, all the number of ye host, according to their armies, six hundred and three thousand, five hundred and fifty. But the Levites were not numbered among the children of Israel, as the Lord had commanded Moses. And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their standards, and so they journeyed every one with his families, according to the houses of their fathers.

These also were the generations of Aaron & Moses, in the day that the Lord spake with Moses in mount Sinai. So these are the names of the sons of Aaron, Nadab the first borne, and Abihu, Eleazar, and Ithamar. These are the names of the sons of Aaron the anointed Priests, whom Moses did consecrate to minister in the Priests office. And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar served in ye Priest's office in the sight of Aaron their father. Then the Lord spake unto Moses, saying, Bring the tribe of Levi, and set the before Aaron the Priest that they may serve him, and take the charge with him, even the charge of the whole Congregation before the Tabernacle of the Congregation to do the service of the Tabernacle. They shall also keep all the instruments of the Tabernacle of the Congregation, and have the charge of the children of Israel to do the service of the Tabernacle. And thou shalt give the Levites unto Aaron and to his sons: for they are given him freely from among the children of Israel. And thou shalt appoint Aaron & his sons to execute their Priest's office: and the stranger that cometh near, shall be slain. Also the Lord spake unto Moses, saying, Behold, I have even taken the Levites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, and the Levites shall be mine, because all the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, I sanctified unto me all the first borne in Israel, both man and beast: mine they shall be: I am the Lord. Moreover, the Lord spake unto Moses in the wilderness of Sinai, saying, Number the children of Levi after the houses of their fathers, in their families: every male from a month old and above shalt thou number. Then Moses numbered them according to the word of the Lord, as he was commanded.

And these are the sons of Levi by their names, Gershon, and Kohath, and Merari. Also these are the names of the sons of Gershon by their families: Libni and Shimei. The sons also of Kohath by their families: Amram, and Izehar, Hebron, and Uzziel. And the sons of Merari by their families: Mahli and Mushi. These are the families of Levi, according to the houses of their fathers. Of Gershon came the family of the Libnites, and the family of the Shimeites: these are the families of the Gershonites. The sum whereof (after the number of all the males from a month old and above) was counted seven thousand and five hundred. The families of the Gershonites shall pitch behind the Tabernacle westward. The captain and ancient of the house of the Gershonites shall be Eliasaph the son of Lael. And the charge of the sons of Gershon in the Tabernacle of the Congregation shall be the Tabernacle, and the pavilion, the covering thereof, and the veil of the door of the Tabernacle of the Congregation, and the hanging of the court, & the veil of the door of the court, which is near the Tabernacle, and near ye Altar round about, and the cords of it for all the service thereof. And of Kohath came the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites. The number of all the males from a month old and above was eight thousand and six hundred, having the charge of the Sanctuary. The families of the sons of Kohath shall pitch on the Southside of the Tabernacle. The captain and ancient of the house, & families of the Kohathites shall be Elizaphan the son of Uzziel: And their charge shall be the Ark, and the Table, & the Candlestick, & the altars, and the instruments of the Sanctuary that they minister with, and the veil, and all that serveth thereto. And Eleazar the son of Aaron the Priest shall be chief captain of the Levites, having the oversight of them that have the charge of the Sanctuary. Of Merari came the family of the Mahlites, and the family of the Mushites: these are the families of Merari. And the sum of them, according to the number of all the males, from a month old and above was six thousand and two hundred. The captain and the ancient of the house of the families of Merari shall be Zuriel the son of Abihail: they shall pitch on the Northside of the Tabernacle. And in ye charge and custody of the sons of Merari shall be the boards of the Tabernacle, and the bars thereof, and his pillars, and his sockets, and all the instruments thereof, and all that serveth thereto, with the pillars of the court round about, with their sockets, and their pins & their cords. Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward shall Moses and Aaron and his sons pitch, having the charge of the Sanctuary, and the charge of the children of Israel: but the stranger that cometh near, shall be slain. The whole sum of ye Levites, which Moses and Aaron numbered at the commandment of the Lord throughout their families, even all the males from a month old & above, was two and twenty thousand. And the Lord said unto Moses, Number all the first borne that are Males among the children of Israel, from a month old and above, and take the number of their names. And thou shalt take ye

Levites to me for all the first borne of the children of Israel (I am the Lord) and the cattle of the Levites for all the first borne of the cattle of the children of Israel. And Moses numbered, as the Lord commanded him, all the first borne of the children of Israel. And all the first borne males rehearsed by name (from a month old and above) according to their number were two & twenty thousand, two hundred seventy and three. And the Lord spake unto Moses, saying, Take the Levites for all the first borne of the children of Israel, and the cattle of the Levites for their cattle, and the Levites shall be mine, (I am the Lord) and for the redeeming of the two hundred seventy and three, (which are more then the Levites) of the first borne of the children of of Israel, thou shalt also take five shekels for every person: after the weight of the Sanctuary shalt thou take it: ye shekel containeth twenty gerahs. And thou shalt give the money, wherewith the odd number of them is redeemed, unto Aaron and to his sons. Thus Moses took the redemption of the that were redeemed, being mo then the Levites: Of the first borne of the children of Israel took he the money: even a thousand three hundred three score and five shekels after the shekel of the Sanctuary. And Moses gave the money of them that were redeemed, unto Aaron and to his sons according to the word of the Lord, as the Lord had commanded Moses.

And the Lord spake unto Moses, and to Aaron, saying, Take the sum of the sons of Kohath from among the sons of Levi, after their families, and houses of their fathers, from thirty year old and above, even until fifty year old, all that enter into the assembly to do the work in the Tabernacle of the Congregation. This shall be the office of the sons of Kohath in the Tabernacle of the Congregation about the Holiest of all. When the host removeth, then Aaron and his sons shall come and take down the covering veil, and shall cover the Ark of the Testimony therewith. And they shall put thereon a covering of badgers skins, and shall spread upon it a cloth altogether of blue silk, and put to the bars thereof: And upon ye table of shew bread they shall spread a cloth of blue silk, and put thereon the dishes, and the incense cups, and goblets, and coverings to cover it with, and the bread shall be thereon continually: And they shall spread upon them a covering of scarlet, and cover the same with a covering of badgers skins, and put to the bars thereof. Then they shall take a cloth of blue silk, and cover the candlestick of light with his lamps and his snuffers, and his snuff dishes, and all the oil vessels thereof, which they occupy about it. So they shall put it, and all the instruments thereof in a covering of badgers skins, and put it upon the bars. Also upon the golden altar they shall spread a cloth of blue silk, and cover it with a covering of badgers skins, & put to the bars thereof. And they shall take all the instruments of the ministry wherewith they minister in the Sanctuary, and put them in a cloth of blue silk, & cover the with a covering of badgers skins, and put them on the bars. Also they shall take away the ashes from the altar, and spread a purple cloth upon it, and shall put upon it all the instruments thereof,

which they occupy about it: the censers, the flesh hooks and the besomes, & the basins, even all the instruments of the altar and they shall spread upon it a covering of badgers skins, and put to the bars of it. And when Aaron and his sons have made an end of covering the Sanctuary, and all the instruments of the Sanctuary, at the removing of the host, afterward the sons of Kohath shall come to bear it, but they shall not touch any holy thing, lest they die. This is the charge of the sons of Kohath in the Tabernacle of the Congregation. And to the office of Eleazar the son of Aaron the Priest pertaineth the oil for the light, and the sweet incense and the daily meat offering, and the anointing oil, with the oversight of all the Tabernacle, and of all that therein is, both in the Sanctuary and in all the instruments thereof.

And the Lord spake unto Moses and to Aaron, saying, Ye shall not cut off the tribe of the families of the Kohathites from among the Levites: But thus do unto them, that they may live and not die, when they come near to the most holy things: let Aaron and his sons come and appoint them, every one to his office, and to his charge. But let them not go in, to see when the Sanctuary is folden up, lest they die. And the Lord spake unto Moses, saying, Take also ye sum of the sons of Gershon, every one by the houses of their fathers throughout their families: From thirty year old and above, until fifty year old shalt thou number them, all that enter into the assembly for to do service in the Tabernacle of the Congregation. This shall be the service of the families of the Gershonites, to serve and to bear. They shall bear the curtains of the Tabernacle, and the Tabernacle of the Congregation, his covering, and the covering of badgers skins, that is on hie upon it, and the veil of the door of the Tabernacle of the Congregation: The curtains also of the court, & the veil of the entering in of the gate of the court, which is near the Tabernacle & near the altar round about, with their cords, and all the instruments for their service, and all that is made for them: so shall they serve. At the commandment of Aaron and his sons shall all the service of the sons of ye Gershonites be done, in all their charges and in all their service, and ye shall appoint them to keep all their charges. This is the service of the families of the sons of the Gershonites in the Tabernacle of the Congregation, and their watch shall be under the hand of Ithamar the son of Aaron the Priest. Thou shalt number the sons of Merari by their families, and by the houses of their fathers: From thirty year old and above, even unto fifty year old shalt thou number the, all that enter into the assembly, to do the service of the Tabernacle of the Congregation. And this is their office and charge according to all their service in the Tabernacle of the Congregation: the boards of the Tabernacle with the bars thereof, and his pillars, and his sockets, and the pillars round about the court, with their sockets and their pins, & their cords, with all their instruments, even for all their service: and by name ye shall reckon the instruments of their office and charge. This is the service of the families of the sons of Merari, according to all their service in the Tabernacle of the Congregation under the

hand of Ithamar the son of Aaron the Priest. Then Moses and Aaron and the princes of the Congregation numbered the sons of the Kohathites, by their families and by the houses of their fathers, from thirty year old and above, even unto fifty year old, all that enter into the assembly for the service of the Tabernacle of ye Congregation. So the numbers of the throughout their families were two thousand, seven hundred and fifty. These are the numbers of the families of the Kohathites, all that serve in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandment of the Lord by the hand of Moses. Also the numbers of the sons of Gershon throughout their families & houses of their fathers, from thirty year old and upward, even unto fifty year old: all that enter into the assembly for the service of the Tabernacle of the Congregation. So the numbers of them by their families, and by the houses of their fathers were two thousand six hundred and thirty. These are the numbers of the families of the sons of Gershon: of all that did service in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the commandment of the Lord. The numbers also of the families of the sons of Merari by their families, and by the houses of their fathers, from thirty year old and upward, even unto fifty year old: all that enter into the assembly for the service of the Tabernacle of the Congregation. So the numbers of them by their families were three thousand, and two hundred. These are the sums of ye families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of the Lord, by the hand of Moses. So all the numbers of the Levites, which Moses, and Aaron, and the princes of Israel numbered by their families and by the houses of their fathers, from thirty year old and upward, even to fifty year old, every one that came to do his duty, office, service and charge in the Tabernacle of the Congregation. So the numbers of them were eight thousand, five hundred and four score. According to the commandment of the Lord by the hand of Moses did Aaron number them, every one according to his service, and according to his charge. Thus were they of that tribe numbered, as the Lord commanded Moses.

And the Lord spake unto Moses, saying, Command the children of Israel that they put out of the host every leper, and every one that hath an issue, and whosoever is defiled by the dead. Both male and female shall ye put out: out of the host shall ye put them, that they defile not their tents among whom I dwell. And the children of Israel did so, and put them out of the host, even as the Lord had commanded Moses, so did the children of Israel. And the Lord spake unto Moses, saying, Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, and transgress against the Lord, when that person shall trespass, then they shall confess their sin which they have done, and shall restore the domage thereof with his principal, and put the fifth part of it more thereto, and shall give it unto him, against whom he hath trespassed. But if the man have no kinsman, to whom he should restore the domage, the domage shall be restored to the

Lord for the Priests use besides the ram of the atonement, whereby he shall make atonement for him. And every offering of all the holy things of the children of Israel, which they bring unto the Priest, shall be his. And every mans hallowed things shall be his: that is, whatsoever any man giveth the Priest, it shall be his.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, If any mans wife turn to evil, and commit a trespass against him, so that an other man lie with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet she be defiled, and there be no witness against her, neither she taken with the manner, if he be moved with a jealous mind, so that he is jealous over his wife, which is defiled, or if he have a jealous mind, so that he is jealous over his wife, which is not defiled, then shall the man bring his wife to the Priest, and bring her offering with her, the tenth part of an Ephah of barley meal, but he shall not pour oil upon it, nor put incense thereon: for it is an offering of jealousy, an offering for a remembrance, calling the sin to mind: And the Priest shall bring her, and set her before the Lord. Then the Priest shall take the holy water in an earthen vessel, and of the dust that is in the floor of the Tabernacle, even the Priest shall take it and put it into the water. After, the Priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of the memorial in her hands: it is the jealousy offering, and the Priest shall have bitter and cursed water in his hand, and the Priest shall charge her by an oath, and say unto the woman, If no man have lien with thee, neither thou hast turned to uncleanness from thine husband, be free from this bitter and cursed water. But if thou hast turned from thine husband, and so art defiled, and some man hath lyen with thee beside thine husband, (Then the Priest shall charge the woman with an oath of cursing, and the Priest shall say unto the woman) the Lord make thee to be accursed, and detestable for the oath among thy people, and the Lord cause thy thigh to rot, and thy belly to swell: And that this cursed water may go into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answer, Amen, Amen. After, the Priest shall write these curses in a book, and shall blot them out with the bitter water, and shall cause the woman to drink ye bitter and cursed water, and the cursed water, turned into bitterness, shall enter into her. Then the Priest shall take the jealousy offering out of the woman's hand, and shall shake the offering before the Lord, and offer it upon ye altar. And the Priest shall take an handful of the offering for a memorial thereof, and burn it upon the altar, and afterward make the woman drink the water. When ye have made her drink the water, (if she be defiled and have trespassed against her husband) then shall the cursed water, turned into bitterness, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people. But if the woman be not defiled, but be clean, she shall be free & shall conceive & bear. This is the law of jealousy, when a wife turneth from her husband and is defiled, or when a man is moved

with a jealous mind being jealous over his wife then shall he bring the woman before the Lord, and the Priest shall do to her according to all this law, and the man shall be free from sin, but this woman shall bear her iniquity.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, & say unto them, When a man or a woman doth separate themselves to vow a vow of a Nazarite to separate himself unto the Lord, he shall abstain from wine & strong drink, and shall drink no sour wine nor sour drink, nor shall drink any liquor of grapes, neither shall eat fresh grapes nor dried. As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither the kernels, nor the husk. While he is separate by his vow, the razor shall not come upon his head, until the days be out, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hear of his head grow. During the time that he separateth himself unto the Lord, he shall come at no dead body: He shall not make himself unclean at the death of his father, or mother, brother, or sister: for the consecration of his God is upon his head. All the days of his separation he shall be holy to the Lord. And if any die suddenly by him, or he beware, then the head of his consecration shall be defiled, and he shall shave his head in the day of his cleansing: in the seventh day he shall shave it. And in the eight day he shall bring two turtles, or two young pigeons to the Priest, at the door of the Tabernacle of the Congregation. Then the Priest shall prepare the one for a sin offering, and the other for a burnt offering, and shall make an atonement for him, because he sinned by the dead: so shall he hallow his head the same day, and he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of a year old for a trespass offering, and the first days shall be void: for his consecration was defiled. This then is the law of the Nazarite: When the time of his consecration is out, he shall come to the door of the Tabernacle of the Congregation, and he shall bring his offering unto the Lord, an he lamb of a year old without blemish for a burnt offering, and a she lamb of a year old without blemish for a sin offering, and a ram without blemish for peace offerings, and a basket of unleavened bread, of cakes of fine flour, mingled with oil, and wafers of unleavened bread anointed with oil, with their meat offering, and their drink offerings: The which the Priest shall bring before the Lord, and make his sin offering and his burnt offering. He shall prepare also the ram for a peace offering unto the Lord, with the basket of unleavened bread, and the Priest shall make his meat offering, and his drink offering. And the Nazarite shall shave the head of his consecration at the door of the Tabernacle of the Congregation, & shall take the hear of the head of his consecration, and put it in the fire, which is under the peace offering. Then the Priest shall take ye sodden shoulder of the ram, and an unleavened cake out of the basket, and a wafer unleavened, and put them upon the hands of the Nazarite, after he hath shaven his consecration. And the Priest shall shake them to & from before the Lord: this is an holy thing for the Priest besides the shaken breast, and

besides the heavy shoulder: so afterward the Nazarite may drink wine. This is the Law of the Nazarite, which he hath vowed, and of his offering unto the Lord for his consecration, besides that that he is able to bring: according to the vow which he vowed, so shall he do after the law of his consecration. And the Lord spake unto Moses, saying, Speak unto Aaron and to his sons, saying, Thus shall ye bless the children of Israel, and say unto them, the Lord bless thee, and keep thee, the Lord make his face shine upon thee, and be merciful unto thee, the Lord lift up his countenance upon thee, and give thee peace. So they shall put my Name upon the children of Israel, and I will bless them.

Now when Moses had finished the setting up of the Tabernacle, and anointed it & sanctified it, and all the instruments thereof, and the altar with all the instruments thereof, and had anointed them and sanctified them, then the princes of Israel, heads over the houses of their fathers (they were the princes of the tribes, who were over them that were numbered) offered, and brought their offering before the Lord, six covered chariots, and twelve oxen: one chariot for two princes, and for every one an oxe, and they offered them before the Tabernacle. And the Lord spake unto Moses, saying, Take these of them, that they may be to do the service of the Tabernacle of the Congregation, and thou shalt give them unto the Levites, to every man according unto his office. So Moses took the chariots and the oxen, and gave them unto the Levites: Two chariots and four oxen he gave to the sons of Gershon, according unto their office. And four chariots and eight oxen he gave to the sons of Merari according unto their office, under the hand of Ithamar the son of Aaron the Priest. But to the sons of Kohath he gave none, because the charge of the Sanctuary belonged to them, which they did bear upon their shoulders. The princes also offered in the dedication for the altar in the day that it was anointed: then the princes offered their offering before the altar. And the Lord said unto Moses, One prince one day, and an other prince an other day shall offer their offering, for the dedication of the altar. So then on the first day did Nahshon the son of Amminadab of ye tribe of Judah offer his offering. And his offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oil, for a meat offering, an incense cup of gold of tenne shekels, full of incense, a young bullock, a ram, a lamb of a year old for a burnt offering, an he goat for a sin offering, and for peace offerings, two bullocks, five rams, five he goats, and five lambs of a year old: this was the offering of Nahshon the son of Amminadab. The second day Nethaneel, the son of Zuar, prince of the tribe of Issachar did offer: Who offered for his offering a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oil, for a meat offering, an incense cup of gold of ten shekels, full of incense, a young bullock, a ram, a lamb of a year old for a burnt offering, an he goat for a sin offering, and for peace offerings, two bullocks, five rams, five he goats,

five lambs of a year old: this was the offering of Nethaneel the son of Zuar. The third day Eliab the son of Helon prince of the children of Zebulun offered. His offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oil, for a meat offering, a golden incense cup of ten shekels, full of incense, a young bullock, a ram, a lamb of a year old for a burnt offering, an he goat for a sin offering, and for peace offerings, two bullocks, five rams, five he goats, five lambs of a year old: this was the offering of Eliab the son of Helon. The fourth day Elizur ye son of Shedeur prince of the children of Reuben offered. His offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oil, for a meat offering, a golden incense cup of ten shekels, full of incense, a young bullock, a ram, a lamb of a year old for a burnt offering, an he goat for a sin offering, and for a peace offering, two bullocks, five rams, five he goats, and five lambs of a year old: this was the offering of Elizur the son of Shedeur. The fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon offered. His offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oil, for a meat offering, a golden incense cup of ten shekels, full of incense, a young bullock, a ram, a lamb of a year old for a burnt offering, an he goat for a sin offering, and for a peace offering, two bullocks, five rams, five he goats, five lambs of a year old: this was the offering of Shelumiel the son of Zurishaddai. The sixth day Eliasaph the son of Deuel prince of the children of Gad offered. His offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oil, for a meat offering, a golden incense cup of ten shekels, full of incense, a young bullock, a ram, a lamb of a year old, for a burnt offering, an he goat for a sin offering, and for a peace offering, two bullocks, five rams, five he goats, five lambs of a year old: this was the offering of Eliasaph the son of Deuel. The seventh day Elishama the son of Ammiud prince of the children of Ephraim offered. His offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oil, for a meat offering, a golden incense cup of ten shekels, full of incense, a young bullock, a ram, a lamb of a year old for a burnt offering, an he goat for a sin offering, and for a peace offering, two bullocks, five rams, five he goats, five lambs of a year old: this was the offering of Elishama the son of Ammiud. The eight day offered Gamliel the son of Pedazur, prince of the children of Manasseh. His offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oil, for a meat offering, a golden incense cup of ten shekels, full of incense, a young bullock, a ram, a lamb of a year old for a burnt offering, an he goat for a sin offering, and for a

peace offering, two bullocks, five rams, five he goats, five lambs of a year old: this was the offering of Gamliel the son of Pedazur. The ninth day Abidan the son of Gideoni prince of the children of Benjamin offered. His offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oil, for a meat offering, a golden incense cup of ten shekels, full of incense, a young bullock, a ram, a lamb of a year old for a burnt offering, an he goat for a sin offering, and for a peace offering, two bullocks, five rams, five he goats, five lambs of a year old: this was the offering of Abidan the son of Gideoni. The tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan offered. His offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oil, for a meat offering, a golden incense cup of ten shekels full of incense, a young bullock, a ram, a lamb of a year old for a burnt offering, an he goat for a sin offering, and for a peace offering, two bullocks, five rams, five he goats, five lambs of a year old: this was the offering of Ahiezer the son of Ammishaddai. The eleventh day Pagiel the son of Ocran, prince of the children of Asher offered. His offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oil, for a meat offering, a golden incense cup of ten shekels, full of incense, a young bullock, a ram, a lamb of a year old for a burnt offering, an he goat for a sin offering, and for a peace offering, two bullocks, five rams, five he goats, five lambs of a year old: this was the offering of Pagiel the son of Ocran. The twelfth day Ahira the son of Enan, prince of the children of Naphtali offered, his offering was a silver charger of an hundred and thirty shekels weight, a silver bowl of seventy shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oil, for a meat offering, a golden incense cup of ten shekels, full of incense, a young bullock, a ram, a lamb of a year old for a burnt offering, an he goat for a sin offering, and for peace offerings, two bullocks, five rams, five he goats, five lambs of a year old: this was the offering of Ahira the son of Enan. This was the dedication of the Altar by the princes of Israel, when it was anointed: twelve chargers of silver, twelve silver boules, twelve incense cups of gold, every charger, containing an hundred and thirty shekels of silver, and every bowl seventy: all the silver vessel contained two thousand and four hundred shekels, after the shekel of the Sanctuary. Twelve incense cups of gold full of incense, containing ten shekels every cup, after the shekel of the Sanctuary: all the gold of the incense cups was an hundred and twenty shekels. All the bullocks for the burnt offering were twelve bullocks, the rams twelve, the lambs of a year old twelve, with their meat offerings, and twelve he goats for a sin offering. And all the bullocks for the peace offerings were four and twenty bullocks, the rams sixty, the he goats sixty, the lambs of a year old sixty: this was the dedication of the Altar, after that it was anointed. And when Moses went into the Tabernacle of the

Congregation, to speak with God, he heard the voice of one speaking unto him from the Mercy-seat, that was upon the Ark of the Testimony between the two Cherubims, and he spake to him.

And the Lord spake unto Moses, saying, Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light toward the forefront of the Candlestick. And Aaron did so, lighting the lamps thereof toward ye forefront of the Candlestick, as the Lord had commanded Moses. And this was the work of the Candlestick, even of gold beaten out with the hammer, both the shaft, and the flowers thereof was beaten out with the hammer: according to the pattern, which the Lord had shewed Moses, so made he the Candlestick.

And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel, and purify them. And thus shalt thou do unto them, when thou purifiest them, Sprinkle water of purification upon them, & let them shave all their flesh, and wash their clothes: so they shall be clean. Then they shall take a young bullock with his meat offering of fine flour, mingled with oil, and another young bullock shalt thou take for a sin offering. Then thou shalt bring the Levites before the Tabernacle of the Congregation, & assemble all the Congregation of the children of Israel. Thou shalt bring the Levites also before the Lord, and the children of Israel shall put their hands upon the Levites. And Aaron shall offer the Levites before the Lord, as a shake offering of ye children of Israel, that they may execute the service of the Lord. And the Levites shall put their hands upon the heads of the bullocks, and make thou the one a sin offering, and the other a burnt offering unto the Lord, that thou mayest make an atonement for the Levites. And thou shalt set the Levites before Aaron and before his sons, & offer the as a shake offering to the Lord. Thus thou shalt separate the Levites from among the children of Israel, and the Levites shall be mine. And afterward shall the Levites go in, to serve in the Tabernacle of the Congregation, and thou shalt purify them and offer them, as a shake offering. For they are freely given unto me from among the children of Israel, for such as open any womb: for all the first borne of the children of Israel have I taken them unto me. For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote every first borne in the land of Egypt, I sanctified them for myself. And I have taken the Levites for all the first borne of the children of Israel, and have given the Levites as a gift unto Aaron, and to his sons from among the children of Israel, to do the service of the children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come near unto the Sanctuary. Then Moses and Aaron and all the Congregation of the children of Israel did with the Levites, according unto all that the Lord had commanded Moses concerning the Levites: so did the children of Israel unto them. So the Levites were

purified, and washed their clothes, and Aaron offered them as a shake offering before the Lord, and Aaron made an atonement for them, to purify them. And after that, went the Levites in to do their service in the Tabernacle of the Congregation, before Aaron and before his sons: as the Lord had commanded Moses concerning the Levites, so they did unto them. And the Lord spake unto Moses, saying, This also belongeth to the Levites: from five and twenty year old and upward, they shall go in, to execute their office in the service of the Tabernacle of the Congregation. And after the age of fifty year, they shall cease from executing the office, and shall serve no more: But they shall minister with their brethren in the Tabernacle of the Congregation, to keep things committed to their charge, but they shall do no service: thus shalt thou do unto the Levites touching their charges.

And the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year, after they were come out of the land of Egypt, saying, The children of Israel shall also celebrate the Passover at ye time appointed thereunto. In the fourteenth day of this month at even, ye shall keep it in his due season: according to all the ordinances of it, and according to all the ceremonies thereof shall ye keep it. Then Moses spake unto the children of Israel, to celebrate the Passover. And they kept the Passover in the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the Lord had commanded Moses, so did ye children of Israel. And certain men were defiled by a dead man, that they might not keep the Passover the same day: and they came before Moses & before Aaron the same day. And those men said unto him, We are defiled by a dead man: wherefore are we kept back that we may not offer an offering unto the Lord in the time thereunto appointed among the children of Israel? Then Moses said unto them, Stand still, and I will hear what the Lord will command concerning you.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say, If any among you, or of your posterity shall be unclean by ye reason of a corps, or be in a log journey, he shall keep the Passover unto ye Lord. In the fourteenth day of the second month at even they shall keep it: with unleavened bread and sour herbs shall they eat it. They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinance of the Passover shall they keep it. But the man that is clean and is not in a journey, and is negligent to keep the Passover, the same person shall be cut off from his people: because he brought not the offering of the Lord in his due season, that man shall bear his sin. And if a stranger dwell among you, and will keep the Passover unto the Lord, as the ordinance of the Passover, & as the manner thereof is, so shall he do: ye shall have one law both for the stranger, and for him that was borne in the same land. And when the Tabernacle was reared up, a cloud covered the Tabernacle, namely the Tabernacle of the Testimony: and at even there was upon the Tabernacle, as the

appearance of fire until the morning. So it was always: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the Tabernacle, then afterward the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the Tabernacle, they lay still. And when the cloud tarried still upon the Tabernacle a long time, the children of Israel kept the watch of the Lord, and journeyed not. So when the cloud abode a few days upon the Tabernacle, they abode in their tents according to the commandment of ye Lord: for they journeyed at the commandment of the Lord. And though the cloud abode upon the Tabernacle from even unto the morning, yet if the cloud was taken up in the morning, then they journeyed: whether by day or by night the cloud was taken up, then they journeyed. Or if the cloud tarried two days or a month, or a year upon the Tabernacle, abiding thereon, the children of Israel abode still, and journeyed not: but when it was taken up, they journeyed. At the commandment of the Lord they pitched, and at the commandment of the Lord they journeyed, keeping the watch of the Lord at the commandment of the Lord by the hand of Moses.

And the Lord spake unto Moses, saying, Make thee two trumpets of silver: of an whole piece shalt thou make the, that thou mayest use them for the assembling of the Congregation, and for the departure of the camp. And when they shall blow with them, all the Congregation shall assemble to thee before the door of the Tabernacle of the Congregation. But if they blow with one, then the princes, or heads over the thousands of Israel shall come unto thee. But if ye blow an alarm, then the camp of the that pitch on the East part, shall go forward. If ye blow an alarm the second time, then the host of them that lie on the Southside shall march: for they shall blow an alarm when they remove. But in assembling the Congregation, ye shall blow without an alarm. And the sons of Aaron the Priest shall blow the trumpets, and ye shall have them as a law forever in your generations. And when ye go to war in your land against the enemy that vexeth you, ye shall blow an alarm with the trumpets, and ye shall be remembered before the Lord your God, and shall be saved from your enemies. Also in the day of your gladness, and in your feast days, & in the beginning of your months, ye shall also blow the trumpets over your burnt sacrifices, and over your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God. And in the second year, in the second month, and in the twentieth day of the month the cloud was taken up from the Tabernacle of the Testimony. And ye children of Israel departed on their journeys out of the desert of Sinai, & the cloud rested in the wilderness of Paran. So they first took their journey at the commandment of the Lord, by ye hand of Moses. In the first place went the standard of the host of the children of Judah, according to their armies: and

Nahshon the son of Amminabad was over his band. And over the band of the tribe of the children of Issachar was Nethaneel ye son of Zuar. And over the band of the tribe of the children of Zebulun was Eliab the son of Helon. When the Tabernacle was taken down, then the sons of Gershon, and the sons of Merari went forward bearing the Tabernacle. After, departed the standard of the host of Reuben, according to their armies, and over his band was Elizur the son of Shedeur. And over the band of the tribe of ye children of Simeon was Shelumiel the son of Shurishaddai. And over the band of the tribe of ye children of Gad was Eliasaph the son of Deuel. The Kohathites also went forward and bare the Sanctuary, and the former did set up the Tabernacle against they came. Then the standard of the host of the children of Ephraim went forward according to their armies, and over his band was Elishama the son of Ammiud. And over the band of the tribe of ye sons of Manasseh was Gamliel the son of Pedazur. And over the band of ye tribe of the sons of Benjamin was Abidan the son of Gideoni. Last, the standard of the host of the children of Dan marched, gathering all ye hosts according to their armies: and over his band was Ahiezer the son of Ammishaddai. And over the band of the tribe of the children of Asher was Pagiel the son of Ocran. And over the band of the tribe of the children of Naphtali was Ahira ye son of Enan. These were the removings of the children of Israel according to their armies, when they marched. After, Moses said unto Hobab ye son of Reuel the Midianite, ye father in law of Moses, We go into the place, of which ye Lord said, I will give it you: Come thou with us, & we will do thee good: for ye Lord hath promised good unto Israel. And he answered him, I will not go: but I will depart to mine own country, and to my kindred. Then he said, I pray thee, leave us not: for thou knowest our camping places in the wilderness: therefore thou mayest be our guide. And if thou go with us, what goodness the Lord shall shew unto us, the same will we shew unto thee. So they departed from the mount of the Lord, three days journey: and the Ark of the covenant of the Lord went before them in the three days journey, to search out a resting place for them. And the cloud of the Lord was upon the by day, when they went out of the camp. And when the Ark went forward, Moses said, Rise up, Lord, & let thine enemies be scattered, & let them that hate thee, flee before thee. And when it rested, he said, Return, O Lord, to the many thousands of Israel.

When the people became murmurers, it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and consumed the utmost part of the host. Then the people cried unto Moses: and when Moses prayed unto the Lord, the fire was quenched. And he called the name of that place Taberah, because the fire of the Lord burnt among them. And a number of people that was among them, fell a lusting, and turned away, and the children of Israel also wept, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt for nought, the cucumbers, & the pepons, and the leeks, and the onions, and the

garlic. But now our soul is dried away, we can see nothing but this Man. (The Man also was as coriander seed, and his colour like the colour of bdelium. The people went about and gathered it, and ground it in mills, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like unto the taste of fresh oil. And when the dew fell down upon the host in the night, the Man fell with it.) Then Moses heard the people weep throughout their families, every man in the door of his tent, and the wrath of the Lord was grievously kindled: also Moses was grieved. And Moses said unto the Lord, Wherefore hast thou vexed thy servant? And why have I not found favour in thy sight, seeing thou hast put the charge of all this people upon me? Have I conceived all this people? Or have I begot them, that thou shouldest say unto me, Cary them in thy bosom (as a nurse beareth the sucking child) unto the land, for the which thou swarest unto their fathers? Where should I have flesh to give unto all this people? For they weep unto me, saying, Give us flesh that we may eat. I am not able to bear all this people alone, for it is too heavy for me. Therefore if thou deal thus with me, I pray thee, if I have found favour in thy sight, kill me, that I behold not my misery. Then the Lord said unto Moses, Gather unto me seventy men of ye Elders of Israel, whom thou knowest, that they are the Elders of the people, and govenours over them, & bring them unto the Tabernacle of the Congregation, and let them stand there with thee, and I will come down, and talk with thee there, and take of the Spirit, which is upon thee, and put upon them, and they shall bear the burthen of the people with thee: so thou shalt not bear it alone. Furthermore thou shalt say unto the people, Be sanctified against to morrow, and ye shall eat flesh: for you have wept in the ears of the Lord, saying, Who shall give us flesh to eat? For we were better in Egypt: therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day nor two days, nor five days, neither ten days, nor twenty days, but a whole month, until it come out at your nostrils, and be loathsome unto you, because ye have contemned the Lord, which is among you, and have wept before him, saying, Why came we hither out of Egypt? And Moses said, Six hundred thousand footmen are there of the people, among whom I am: and thou sayest, I will give them flesh, that they may eat a month long. Shall the sheep and the beeves be slain for them, to find them? Either shall all the fish of the sea be gathered together for them to suffice them? And the Lord said unto Moses, Is the Lord’s hand shortened? Thou shalt see now whether my word shall come to passe unto thee, or no. So Moses went out, and told the people the words of the Lord, and gathered seventy men of the Elders of the people, and set them round about the Tabernacle. Then the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and put it upon the seventy Ancient men: & when the Spirit rested upon them, then they prophesied, and did not cease. But there remained two of the men in the host: the name of the one was Eldad, and the name of the other Medad, and the Spirit rested upon them, (for they were of them that were written, and went not out unto the Tabernacle) and they prophesied in the

host. Then there ran a young man, and told Moses, and said, Eldad and Medad do prophecy in the host. And Joshua the son of Nun the servant of Moses one of his young men answered & said, My lord Moses, forbid them. But Moses said unto him, Enviest thou for my sake? yea, would God that all the Lord's people were Prophets, and that the Lord would put his Spirit upon them. And Moses returned into the host, he and the Elders of Israel. Then there went forth a wind from the Lord, and brought quails from the Sea, and let them fall upon the camp, a days journey on this side, and a days journey on the other side, round about the host, and they were about two cubits above the earth. Then the people arose, all that day, and all the night, and all the next day, and gathered the quails: he that gathered the least, gathered ten Homers full, and they spread them abroad for their use round about the host. While the flesh was yet between their teeth, before it was chewed, even the wrath of the Lord was kindled against the people, and the Lord smote the people with an exceeding great plague. So the name of the place was called, Kibroth-hattaauah: for there they buried the people that fell a lusting. From Kibroth-hattaauah ye people took their journey to Hazeroth, & abode at Hazeroth.

Afterward Miriam and Aaron spake against Moses, because of the woman of Ethiopia whom he had married (for he had married a woman of Ethiopia) and they said, What? hath the Lord spoken but only by Moses? hath he not spoken also by us? and the Lord heard this. (But Moses was a very meek man, above all the men that were upon the earth) And by and by the Lord said unto Moses, and unto Aaron, and unto Miriam, come out ye three unto the Tabernacle of the Congregation: and they three came forth.

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Then the Lord came down in the pillar of the cloud, and stood in the door of the Tabernacle, and called Aaron and Miriam, & they both came forth. And he said, Hear now my words, If there be a Prophet of the Lord among you, I will be known to him by a vision, and will speak unto him by dream. My servant Moses is not so, who is faithful in all mine house. Unto him will I speak mouth to mouth, and by vision, and not in dark words, but he shall see the similitude of the Lord. Wherefore then were ye not afraid to speak against my servant, even against Moses? Thus the Lord was very angry with them, and departed. Also the cloud departed from the Tabernacle: and behold, Miriam was leprous like snow: and Aaron looked upon Miriam, and behold, she was leprous.

Then Aaron said unto Moses, Alas, my Lord, I beseech thee, lay not the sin upon us, which we have foolishly committed and wherein we have sinned. Let her not, I pray thee, be as one dead, of whom the flesh is half consumed, when he cometh out of his mothers womb. Then Moses cried unto the Lord, saying, O God, I beseech thee, heal her now. And the Lord said unto Moses, If her father had spit in her face, should she not have been ashamed seven days? let her be shut out of the host seven days, and after she

shall be received. So Miriam was shut out of the host seven days, and the people removed not, till Miriam was brought in again. Then afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

And the Lord spake unto Moses, saying, Send thou men out to search the land of Canaan which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, such as are all rulers among them. Then Moses sent them out of the wilderness of Paran at the commandment of the Lord: all those men were heads of the children of Israel. Also their names are these: of the tribe of Reuben, Shammua the son of Zaccur: Of the tribe of Simeon, Shaphat the son of Hori: Of the tribe of Judah, Caleb the son of Jephunneh: Of the tribe of Issachar, Igal the son of Joseph: Of the tribe of Ephraim, Oshea the son of Nun: Of the tribe of Benjamin, Palti the son of Raphu: Of the tribe of Zebulun, Gaddiel the son of Sodi: Of the tribe of Joseph, to wit, of the tribe of Manasseh, Gaddi the son of Susi: Of the tribe of Dan, Ammiel the son of Gemalli: Of the tribe of Asher, Sethur the son of Michael: Of the tribe of Naphtali, Nahbi the son of Uophsi: Of the tribe of Gad, Geuel the son of Machi. These are the names of the men, which Moses sent to spy out the land: and Moses called ye name of Oshea the son of Nun, Jehoshua. So Moses sent them to spy out the land of Canaan, & said unto them, Go up this way toward the South, and go up into the mountains, and consider the land what it is, and the people that dwell therein, whether they be strong or weak, either few or many, also what the land is that they dwell in, whether it be good or bad: and what cities they be, that they dwell in, whether they dwell in tents, or in walled towns: And what the land is: whether it be fat or lean, whether there be trees therein, or not. And be of good courage, and bring of the fruit of the land (for then was the time of the first ripe grapes) so they went up, and searched out the land, from the wilderness of Zin unto Rehob, to go to Hamath, and they ascended toward the South, and came unto Hebron, where were Ahiman, Sheshai and Talmai, the sons of Anak; Hebron was built seven year before Zoan in Egypt. Then they came to the river of Eshcol, and cut down thence a branch with one cluster of grapes, and they bare it upon a barre between two, and brought of the pomegranates and of the figs. That place was called the river Eshcol, because of the cluster of grapes, which the children of Israel cut down thence. Then after forty days, they turned again from searching of the land. And they went and came to Moses and to Aaron and unto all the Congregation of the children of Israel, in the wilderness of Paran, to Kadesh, and brought to the, and to all the Congregation tidings, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou hast sent us, and surely it floweth with milk and honey: and here is of the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled and exceeding great: and moreover, we saw the sons of Anak there. The Amalekites dwell in the South country, and the Hittites, and the Jebusites, & the Amorites dwell in the

mountains, & the Canaanites dwell by the sea, & by the coast of Jordan. Then Caleb stilled the people before Moses, & said, Let us go up at once, and possess it: for undoubtedly we shall overcome it. But the men, that went up with him, said, we be not able to go up against the people: for they are stronger then we. So they brought up an evil report of the land which they had searched for the children of Israel, saying, The land which we have gone through to search it out, is a land that eateth up the inhabitants thereof: for all the people that we saw in it, are men of great stature. For there we saw giants, the sons of Anak, which come of the giants, so that we seemed in our sight like grasshoppers: and so we were in their sight.

Then all ye Congregation lifted up their voice, & cried: and the people wept that night, and all the children of Israel murmured against Moses and Aaron: and the whole assembly said unto them, Would God we had died in the land of Egypt, or in this wilderness: would God we were dead. Wherefore now hath the Lord brought us into this land to fall upon the sword? Our wives, and our children shall be a pray: were it not better for us to return into Egypt? And they said one to another, Let us make a Captaine and return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the Congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh two of them that searched the land, rent their clothes, and spake unto all the assembly of the children of Israel, saying, The land which we walked through to search it, is a very good land. If the Lord love us, he will bring us into this land, and give it us, which is a land that floweth with milk and honey. But rebel not ye against the Lord, neither fear ye the people of the land: for they are but bread for us: their shield is departed from the, and the Lord is with us, fear them not. And all the multitude said, Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israel. And the Lord said unto Moses, How long will this people provoke me, and how long will it be, yer they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence and destroy them, and will make thee a greater nation and mightier then they. But Moses said unto the Lord, When the Egyptians shall hear it, (for thou broughtest this people by thy power from among them) then they shall say to the inhabitants of this land, (for they have heard that thou, Lord, art among this people, and that thou, Lord, art seen face to face, and that thy cloud standeth over them, and that thou goest before them by day time in a pillar of a cloud, and in a pillar of fire by night) that thou wilt kill this people as one man: so the heathen which have heard the fame of thee, shall thus say, Because the Lord was not able to bring this people into the land, which he swear unto them, therefore hath he slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is slow to anger, and of great mercy, and forgiving iniquity, and sin, but not making the wicked innocent, and visiting

the wickedness of the fathers upon the children, in the third and fourth generation: Be merciful, I beseech thee, unto the iniquity of this people, according to thy great mercy, and as thou hast forgiven this people from Egypt, even until now. And the Lord said, I have forgiven it, according to thy request. Notwithstanding, as I live, all the earth shall be filled with the glory of the Lord. For all those men which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, and have tempted me this ten times, and have not obeyed my voice, certainly they shall not see the land, whereof I swear unto their fathers: neither shall any that provoke me, see it. But my servant Caleb, because he had another spirit, and hath followed me still, even him will I bring into the land, whither he went, and his seed shall inherit it. Now the Amalekites and the Canaanites remain in the valley: wherefore turn back to morrow, and get you into the wilderness, by the way of the red Sea. After, the Lord spake unto Moses and to Aaron, saying, How long shall I suffer this wicked multitude to murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Tell them, As I live (saith the Lord) I will surely do unto you, even as ye have spoken in mine ears. Your carkeises shall fall in this wilderness, and all you that were counted through all your numbers, from twenty year old and above, which have murmured against me, ye shall not doubtless come into the land, for the which I lifted up mine hand, to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your children, (which ye said should be a pray) them will I bring in, and they shall know the land which ye have refused: But even your carkeises shall fall in this wilderness, and your children shall wander in the wilderness, forty years, and shall bear your whoredomes, until your carkeises be wasted in the wilderness. After the number of the days, in the which ye searched out the land, even forty days, every day for a year, shall ye bear your iniquity, for forty years, & ye shall feel my breach of promise. I the Lord have said, Certainly I will do so to all this wicked company, that are gathered together against me: for in this wilderness they shall be consumed, and there they shall die. And the men which Moses had sent to search the land (which, when they came again, made all the people to murmur against him, and brought up a slander upon the land) even those men that did bring up that vile slander upon the land, shall die by a plague before the Lord. But Joshua the son of Nun, and Caleb the son of Jephunneh, of those men that went to search the land, shall live. Then Moses told these sayings unto all the children of Israel, and the people sorrowed greatly. And they rose up early in the morning, and gate them up into the top of the mountain, saying, Lo, we be ready, to go up to the place which the Lord hath promised: for we have sinned. But Moses said, Wherefore transgress ye thus the commandment of the Lord? it will not so come well to passe. Go not up (for the Lord is not among you) lest ye be overthrow before your enemies. For the Amalekites & the Canaanites are there before you, and ye shall fall by the sword: for in as much as ye are turned away from the Lord, the Lord also will not be

with you. Yet they presumed obstinately to go up to the top of the mountain: but the Ark of the covenant of the Lord, and Moses departed not out of the camp. Then the Amalekites and the Canaanites, which dwelt in that mountain, came down & smote them, & consumed them unto Hormah.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, and will make an offering by fire unto the Lord, a burnt offering or a sacrifice to fulfill a vow, or a free offering, or in your feasts, to make a sweet savour unto the Lord of the heard, or of the flock. Then let him that offereth his offering unto the Lord, bring a meat offering of a tenth deal of fine flour, mingled with the fourth part of an Hin of oil. Also thou shalt prepare ye fourth part of an Hin of wine to be poured on a lamb, appointed for the burnt offering or any offering. And for a ram, thou shalt for a meat offering, prepare two tenth deals of fine flour, mingled with the third part of an Hin of oil. And for a drink offering, thou shalt offer the third part of an Hin of wine, for a sweet savour unto the Lord. And when thou preparest a bullock for a burnt offering, or for a sacrifice to fulfill a vow or a peace offering to the Lord, then let him offer with ye bullock a meat offering of three tenth deals of fine flour, mingled with half an Hin of oil. And thou shalt bring for a drink offering half an Hin of wine, for an offering made by fire of a sweet savour unto the Lord. Thus shall it be done for a bullock, or for a ram, or for a lamb, or for a kid. According to the number that ye prepare to offer, so shall ye do to every one according to their number. All that are borne of the country, shall do these things thus, to offer an offering made by fire of sweet savour unto the Lord. And if a stranger sojourne with you, or whosoever be among you in your generations, and will make an offering by fire of a sweet savour unto the Lord, as ye do, so he shall do. One ordinance shall be both for you of the Congregation, & also for the stranger that dwelleth with you, even an ordinance forever in your generations: as you are, so shall the stranger be before the Lord. One Law and one manner shall serve both for you and for the stranger that sojourneth with you. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land, to the which I bring you, and when ye shall eat of the bread of the land, ye shall offer an heavy offering unto ye Lord. Ye shall offer up a cake of the first of your dough for an heavy offering: as the heavy offering of the barn, so ye shall lift it up. Of the first of your dough ye shall give unto the Lord an heavy offering in your generations. And if ye have erred, and not observed all these commandments, which the Lord hath spoken unto Moses, even all that the Lord hath commanded you by the hand of Moses, from the first day that the Lord commanded Moses, and hence forward among your generations: And if so be that ought be committed ignorantly of the Congregation, then all ye Congregation shall give a bullock for a burnt offering, for a sweet savour unto the Lord, with the meat offering and drink

offering thereto, according to the manner, and an he goat for a sin offering. And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiven them: for it is ignorance: and they shall bring their offering for an offering made by fire unto the Lord, and their sin offering before the Lord for their ignorance. Then it shall be forgiven all the Congregation of the children of Israel, & the stranger that dwelleth among them: for all the people were in ignorance. But if any one person sin through ignorance, then he shall bring a she goat of a year old for a sin offering. And the Priest shall make an atonement for the ignorant person, when he sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiven him. He that is borne among the children of Israel, and the stranger that dwelleth among them, shall have both one law, who so doth sin by ignorance. But the person that doth ought presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall be cut off from among his people, because he hath despised the word of the Lord, and hath broken his commandment: that person shall be utterly cut off: his iniquity shall be upon him. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks, brought him unto Moses and to Aaron, and unto all the Congregation, and they put him ward: for it was not declared what should be done unto him. Then the Lord said unto Moses, This man shall die the death: & let all the multitude stone him with stones without the host. And all the Congregation brought him without the host, and stoned him with stones, and he died, as the Lord had commanded Moses. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes upon the borders of their garments throughout their generations, and put upon the fringes of the borders a ryband of blue silk. And ye shall have the fringes, that when ye look upon them, ye may remember all the commandments of the Lord, & do them: & that ye seek not after your own heart, nor after your own eyes, after the which ye go a whoring; That ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

Now Korah the son of Izhar, the son of Kohath, the son of Levi went apart with Dathan, and Abiram the sons of Eliab, & On the son of Peleth, the sons of Reuben: And they rose up against Moses, with certain of the children of Israel, two hundred and fifty captains of the assembly, famous in the Congregation, and men of renoume, who gathered themselves together against Moses, and against Aaron, and said unto them, Ye take too much upon you, seeing all the Congregation is holy, every one of them, and the Lord is among them: wherefore then lift ye yourselves above the Congregation of the Lord? But when Moses heard it, he fell upon his face, and spake to Korah and unto all his

company, saying, To morrow the Lord will shew who is his, and who is holy, and who ought to approach near unto him: and whom he hath chosen, he will cause to come near to him. This do therefore, Take you censers, both Korah, and all his company, and put fire therein, and put incense in the before the Lord to morrow: and the man whom the Lord doth choose, the same shall be holy: ye take too much upon you, ye sons of Levi. Again Moses said unto Korah, Hear, I pray you, ye sons of Levi. Seemeth it a small thing unto you that the God of Israel hath separated you from the multitude of Israel, to take you near to himself, to do the service of the Tabernacle of the Lord, & to stand before the Congregation and to minister unto them? He hath also taken thee to him, and all thy brethren the sons of Levi with thee, and seek ye the office of the Priest also? For which cause, thou, and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him? And Moses sent to call Dathan, & Abiram the sons of Eliab: who answered, We will not come up. Is it a small thing that thou hast brought us out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thy self lord and ruler over us also? Also thou hast not brought us unto a land that floweth with milk and honey, neither given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up. Then Moses waxed very angry, and said unto the Lord, Look not unto their offering: I have not taken so much as an ass from them, neither have I hurt any of them. And Moses said unto Korah, Be thou and all thy company before the Lord: both thou, they, and Aaron to morrow: And take every man his censor, and put incense in them, and bring ye every man his censor before the Lord, two hundred and fifty censors: thou also and Aaron, every one his censor. So they took every man his censor, and put fire in them, and laid incense thereon, and stood in the door of the Tabernacle of the Congregation with Moses and Aaron. And Korah gathered all the multitude against them unto the door of the Tabernacle of the Congregation: then the glory of the Lord appeared unto all the Congregation.

And the Lord spake unto Moses and to Aaron, saying, Separate yourselves from among this Congregation, that I may consume them at once. And they fell upon their faces and said, O God the God of the spirits, of all flesh, hath not one man only sinned, and wilt thou be wroth with all the Congregation?

And the Lord spake unto Moses, saying, Speak unto the Congregation & say, Get you away from about the Tabernacle of Korah, Dathan and Abiram. Then Moses rose up, and went unto Dathan and Abiram, and the Elders of Israel followed him. And he spake unto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touche nothing of theirs, lest ye perish in all their sins. So they gate them away from the Tabernacle of Korah, Dathan and Abiram on every side: and Dathan, and Abiram came out & stood in the door of their tents with their wives, and their sons, and their little

children. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works: for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up with all that they have, and they go down quick into ye pit, then ye shall understand that these men have provoked the Lord. And as soon as he had made an end of speaking all these words, even the ground clave asunder that was under them, and the earth opened her mouth, and swallowed them up, with their families, and all the men that were with Korah, and all their goods. So they and all that they had, went down alive into the pit, and the earth covered them: so they perished from among the Congregation. And all Israel that were about them, fled at the cry of them: for they said, Let us flee, least the earth swallow us up. But there came out a fire from the Lord, and consumed the two hundred and fifty men that offered the incense. And the Lord spake unto Moses, saying, Speak unto Eleazar, the son of Aaron the Priest, that he take up the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed, the censers, I say, of these sinners, that destroyed themselves: and let them make of them broad plates for a covering of the Altar: for they offered them before the Lord, therefore they shall be holy, and they shall be a sign unto the children of Israel. Then Eleazar the Priest took the brasen censers, which they, that were burnt, had offered, and made broad plates of them for a covering of the Altar. It is a remembrance unto the children of Israel, that no stranger which is not of the seed of Aaron, come near to offer incense before the Lord, that he be not like Korah & his company, as the Lord said to him by the hand of Moses. But on the morrow all the multitude of the children of Israel murmured against Moses & against Aaron, saying, Ye have killed the people of the Lord. And when the Congregation was gathered against Moses and against Aaron, then they turned their faces toward the Tabernacle of the Congregation: and behold, the cloud covered it, and the glory of the Lord appeared. Then Moses and Aaron were come before the Tabernacle of the Congregation.

And the Lord spake unto Moses, saying, Get you up from among this Congregation: for I will consume them quickly: then they fell upon their faces. And Moses said unto Aaron, Take the censer and put fire therein of the Altar, and put therein incense, and go quickly unto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun. Then Aaron took as Moses commanded him, and ran into the midst of the Congregation, and behold, the plague was begun among the people, and he put in incense, and made an atonement for the people. And when he stood between the dead, and them that were alive, the plague was stayed. So they died of this plague fourteen thousand and seven hundred, beside them that died in the conspiracy of

Korah. And Aaron went again unto Moses before the door of the Tabernacle of the Congregation, and the plague was stayed.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, even twelve rods: and thou shalt write every mans name upon his rod. And write Aaron's name upon the rod of Levi: for every rod shall be for the head of the house of their fathers. And thou shalt put them in the Tabernacle of the Congregation, before the Ark of the Testimony, where I will declare myself to you. And the mans rod, whom I choose, shall blossom: and I will make cease from me the grudging's of the children of Israel, which grudge against you. Then Moses spake unto the children of Israel, and all their princes gave him a rod, one rod for every Prince, according to the houses of their fathers, even twelve rods, and the rod of Aaron was among their rods. And Moses laid the rods before the Lord in the Tabernacle of the Testimony. And when Moses on the morrow went into the Tabernacle of the Testimony, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, & brought forth blossoms, and bare ripe almonds. Then Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked upon them, & took every man his rod. After, the Lord said unto Moses, Bring Aaron's rod again before the Testimony to be kept for a token to the rebellious children, and thou shalt cause their murmurings to cease from me, that they die not. So Moses did as the Lord had commanded him: so did he. And the children of Israel spake unto Moses, saying, Behold, we are dead, we perish, we are all lost: Whosoever cometh near, or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

And the Lord said unto Aaron, Thou, and thy sons and thy fathers house with thee, shall bear the iniquity of the Sanctuary: both thou and thy sons with thee shall bear the iniquity of your Priest's office. And bring also with thee thy brethren of the tribe of Levi of ye family of thy father, which shall be joined with thee, and minister unto thee: but thou, and thy sons with thee shall minister before the Tabernacle of the Testimony: And they shall keep thy charge, even the charge of all the Tabernacle: but they shall not come near the instruments of the Sanctuary, nor to the altar, lest they die, both they and you: And they shall be joined with thee, & keep the charge of the Tabernacle of the Congregation for all the service of the Tabernacle: and no stranger shall come near unto you: Therefore shall ye keep the charge of the Sanctuary, and the charge of the altar: so there shall fall no more wrath upon the children of Israel. For lo, I have taken your brethren the Levites from among the children of Israel, which as a gift of yours, are given unto the Lord, to do the service of the Tabernacle of the Congregation. But thou, and thy sons with thee shall keep your Priest's office for all things of the altar, and within the veil: therefore shall ye serve: for I have made your Priest's office an office of

service: therefore the stranger that cometh near, shall be slain. Again the Lord spake unto Aaron, Behold, I have given thee the keeping of mine offerings, of all the hallowed things of the children of Israel: unto thee I have given them for the anoyntings sake, and to thy sons, for a perpetual ordinance. This shall be thine of the most holy things, reserued from the fire: all their offering of all their meat offering, and of all their sin offering, and of all their trespass offering, which they bring unto me, that shall be most holy unto thee, and to thy sons. In the most holy place shalt thou eat it: every male shall eat of it: it is holy unto thee. This also shall be thine: the heavy offering of their gift, with all the shake offerings of the children of Israel: I have given them unto thee and to thy sons and to thy daughters with thee, to be a duty forever all the clean in thine house shall eat of it. All the fat of the oil, and all the fat of the wine, and of the wheat, which they shall offer unto the Lord for their first fruits, I have given them unto thee. And the first ripe of all that is in their land, which they shall bring unto Lord, shall be thine: all the clean in thine house shall eat of it. Every thing separate from the common use in Israel, shall be thine. All that first openeth the matrice of any flesh, which they shall offer unto the Lord, of man or beast, shall be thine: but the first borne of man shalt thou redeem, and the first borne of the unclean beast shalt thou redeem. And those that are to be redeemed, shalt thou redeem from the age of a month, according to thy estimation, for the money of five shekels, after the shekel of the Sanctuary, which is twenty gerahs. But the first borne of a cow, or the first borne of a sheep, or the first borne of a goat shalt thou not redeem: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burn their fat: it is a sacrifice made by fire for a sweet savour unto the Lord. And the flesh of them shall be thine, as the shake breast, and as the right shoulder shall be thine. All the heavy offerings of the holy things which the children of Israel shall offer unto the Lord, have I given thee, and thy sons, and thy daughters with thee, to be a duty forever: it is a perpetual covenant of salt before the Lord, to thee, and to thy seed with thee. And the Lord said unto Aaron, Thou shalt have none inheritance in their land, neither shalt thou have any part among them: I am thy part & thine inheritance among the children of Israel. For behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve in the Tabernacle of the Congregation. Neither shall the children of Israel any more come near the Tabernacle of the Congregation, lest they sustain sin, and die. But the Levites shall do the service in the Tabernacle of the Congregation, and they shall bear their sin: it is a law forever in your generations, that among the children of Israel they possess none inheritance. For the tithes of the children of Israel, which they shall offer as an offering unto the Lord, I have given the Levites for an inheritance: therefore I have said unto them, Among the children of Israel ye shall possess none inheritance. And the Lord spake unto Moses, saying, Speak also unto the Levites and say unto them, When ye shall take of the children of Israel the tithes, which I have given you of them for your inheritance, then

shall ye take an heavy offering of that same for the Lord, even the tenth part of the tithe. And your heavy offering shall be reckoned unto you, as the corn of the barn, or as the abundance of the wine press. So ye shall also offer an heavy offering unto the Lord of all your tithes, which ye shall receive of the children of Israel, and ye shall give thereof the Lords heavy offering to Aaron the Priest. Ye shall offer of all your gifts all the Lords heavy offerings: of all the fat of the same shall ye offer the holy things thereof. Therefore thou shalt say unto them, When ye have offered the fat thereof, then it shall be counted unto the Levites, as the increase of the corn floor, or as the increase of the wine press. And ye shall eat it in all places, ye, & your households: for it is your wages for your service in the Tabernacle of the Congregation. And ye shall bear no sin by the reason of it, when ye have offered the fat of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

And the Lord spake to Moses, and to Aaron, saying, This is the ordinance of the law, which the Lord hath commanded, saying, Speak unto the children of Israel that they bring thee a red cow without blemish, wherein is no spot, upon the which never came yoke. And ye shall give her unto Eleazar ye Priest, that he may bring her without the host, and cause her to be slain before his face. Then shall Eleazar the Priest take of her blood with his finger, and sprinkle it before the Tabernacle of the Congregation seven times, and cause the cow to be burnt in his sight: with her skin, and her flesh, and her blood, & her dung shall he burn her. Then shall the Priest take cedar wood, and hyssop & scarlet lace, and cast them in the midst of the fire where the cow burneth. Then shall the Priest wash his clothes, and he shall wash his flesh in water, and then come into the host, and the Priest shall be unclean unto the even. Also he that burneth her, shall wash his clothes in water, and wash his flesh in water, and be unclean until even. And a man, that is clean, shall take up the ashes of the cow, & put them without the host in a clean place: and it shall be kept for the Congregation of the children of Israel for a sprinkling water: it is a sin offering. Therefore he that gathereth the ashes of the cow, shall wash his clothes, and remain unclean until even: and it shall be unto the children of Israel, and unto the stranger that dwelleth among them, a statute forever. He that toucheth the dead body of any man, shall be unclean even seven days. He shall purify himself therewith the third day, and the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth ye corps of any man that is dead, and purgeth not himself, defileth the Tabernacle of the Lord, and that person shall be cut off from Israel, because the sprinkling water was not sprinkled upon him: he shall be unclean, and his uncleanness shall remain still upon him. This is the law, When a man dieth in a tent, all that come into the tent, and all that is in the tent, shall be unclean seven days, and all the vessels that be open, which have no covering fastened upon them, shall be unclean. Also whosoever toucheth one that is slain with a sword in

the field, or a dead person, or a bone of a dead man, or a grave, shall be unclean seven days. Therefore for an unclean person they shall take of the burnt ashes of the sin offering, and pure water shall be put thereto in a vessel. And a clean person shall take hyssop & dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and on the persons that were therein, and upon him that touched ye bone, or the slain, or the dead, or the grave. And the clean person shall sprinkle upon the unclean the third day, and the seventh day, and he shall purify himself the seventh day, and wash his clothes, and wash himself in water, and shall be clean at even. But the man that is unclean and purifieth not himself, that person shall be cut off from among the Congregation, because he hath defiled the Sanctuary of the Lord: and the sprinkling water hath not been sprinkled upon him: therefore shall he be unclean. And it shall be a perpetual law unto them, that he that sprinkleth the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shall be unclean until even. And whatsoever the unclean person toucheth, shall be unclean: and the person that toucheth him, shall be unclean until the even.

Then the children of Israel came with ye whole Congregation to the desert of Zin in the first month, and the people abode at Cadesh: where Miriam died, and was buried there. But there was no water for the Congregation, and they assembled them selves against Moses and against Aaron. And the people chode with Moses, & spake, saying, Would God we had perished, when our brethren died before the Lord. Why have ye thus brought the Congregation of the Lord unto his wilderness, that both we, and our cattle should die there? Wherefore now have ye made us to come up from Egypt, to bring us into this miserable place, which is no place of seed, nor figs, nor vines, nor pomegranates? Neither is there any water to drink. Then Moses and Aaron went from the assembly unto the door of the Tabernacle of the Congregation, and fell upon their faces: and the glory of the Lord appeared unto them. And the Lord spake unto Moses, saying, Take the rod, and gather thou & thy brother Aaron the Congregation together, & speak ye unto the rock before their eyes, and it shall give forth his water, and thou shalt bring them water out of the rock: so thou shalt give the Congregation, and their beasts drink. Then Moses took the rod from before the Lord, as he had commanded him. And Moses and Aaron gathered the Congregation together before the rock, and Moses said unto them, Hear now, ye rebels: shall we bring you water out of this rock? Then Moses lift up his hand, and with his rod he smote the rock twice, and the water came out abundantly: so the Congregation, and their beasts drank. Again the Lord spake unto Moses, and to Aaron, Because ye believed me not, to sanctify me in the presence of the children of Israel, therefore ye shall not bring this Congregation into the land which I have given them. This is the water of Meribah, because the children of Israel strove with the Lord, and he was sanctified in them. Then Moses sent messengers from Kadesh unto the king

of Edom, saying, Thus saith thy brother Israel, Thou knowest all the travail that we have had, how our fathers went down into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled us evil and our fathers. But when we cried unto the Lord, he heard our voice, and sent an Angel, and hath brought us out of Egypt, and behold, we are in the city Kadesh, in thine utmost border. I pray thee that we may passe through thy country: we will not go through the fields nor the vineyards, neither will we drink of the water of the wells: we will go by the kings way, and neither turn unto the right hand nor to the left, until we be past thy borders. And Edom answered him, Thou shalt not passe by me, least I come out against thee with the sword. Then the children of Israel said unto him, We will go up by the hie way: and if I and my cattle drink of thy water, I will then pay for it: I will only (without any harm) go through on my feet. He answered again, Thou shalt not go through. The Edom came out against him with much people, and with a mighty power. Thus Edom denied to give Israel passage through his country: wherefore Israel turned away from him. And when the children of Israel with all the Congregation departed from Kadesh, they came unto the mount Hor. And the Lord spake unto Moses and to Aaron in the mount Hor near the coast of the land of Edom, saying, Aaron shall be gathered unto his people: for he shall not enter into the land, which I have given unto the children of Israel, because ye disobeyed my commandment at the water of Meribah. Take Aaron and Eleazar his son, and bring them up into the mount Hor, and cause Aaron to put off his garments and put them upon Eleazar his son: for Aaron shall be gathered to his fathers, and shall die there. And Moses did as the Lord had commanded: and they went up into the mount Hor, in the sight of all the Congregation. And Moses put off Aaron’s clothes, & put them upon Eleazar his son: so Aaron died there in the top of the mount: and Moses and Eleazar came down from off the mount. When all the Congregation saw that Aaron was dead, all the house of Israel wept for Aaron thirty days.

When King Arad the Canaanite, which dwelt toward the South, heard tel that Israel came by the way of the spies, then fought he against Israel, and took of them prisoners. So Israel vowed a vow unto the Lord, and said, If thou wilt deliver and give this people into mine hand, then I will utterly destroy their cities. And the Lord heard the voice of Israel, and delivered them the Canaanites: and they utterly destroyed them and their cities, and called ye name of the place Hormah. After, they departed from the mount Hor by the way of the red Sea, to compasse the land of Edom: and the people were sore grieved because of the way. And the people spake against God and against Moses, saying, Wherefore have ye brought us out of Egypt, to die in the wilderness? for here is neither bread nor water, & our soul loatheth this light bread. Wherefore the Lord sent fierie serpents among ye people, which stung the people: so that many of the people of Israel died. Therefore the people came to Moses & said, We have sinned: for we have spoken

against the Lord, and against thee: pray to the Lord, that he take away the serpents from us: and Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it up for a sign, that as many as are bitten, may look upon it, and live. So Moses made a serpent of brass, and set it up for a sign: and when a serpent had bitten a man, then he looked to the serpent of brass, and lived. And ye children of Israel departed thence, and pitched in Oboth. And they departed from Oboth, & pitched in lie-abarim, in the wilderness, which is before Moab on the Eastside. They removed thence, and pitched upon the river of Zared. Thence they departed, & pitched on the other side of Arnon, which is in the wilderness, and cometh out of the coasts of the Amorites: (for Arnon is the border of Moab, between the Moabites and the Amorites) wherefore it shall be spoken in the book of the battles of the Lord, what thing he did in the red sea, and in the rivers of Arnon, and at the stream of the rivers that goeth down to the dwelling of Ar, and lieth upon the border of Moab. and from thence they turned to Beer: the same is the well where the Lord said unto Moses, Assemble the people, and I will give them water. Then Israel sang this song, Rise up well, sing ye unto it. The princes digged this well, the captains of the people digged it, even the law giuer, with their staues; from the wilderness they came to Mattanah, and from Mattanah to Nahaliel, and from Nahaliel to Bamoth, and from Bamoth in the valley, that is in the plain of Moab, to the top of Pisgah that looketh toward Jeshimon. Then Israel sent messengers unto Sihon, King of the Amorites, saying, Let me go through thy land: we will not turn aside into the fields, nor into the vineyards, neither drink of the waters of ye wells: we will go by the kings way, until we be past thy country. But Sihon gave Israel no license to passe through his country, but Sihon assembled all his people, and went out against Israel into the wilderness: and he came to Jahoz, and fought against Israel. But Israel smote him with the edge of the sword, and conquered his land, from Arnon unto Jabok, even unto ye children of Ammon: for the border of the children of Ammon was strong. And Israel took all these cities, & dwelt in all the cities of the Amorites in Heshbon and in all the villages thereof. For Heshbon was the city of Sihon the king of the Amorites, which had fought beforetime against the king of the Moabites, & had taken all his land out of his hand, even unto Arnon. Wherefore they that speak in proverbs, say, Come to Heshbon, let the city of Sihon be built and repaired: For a fire is gone out of Heshbon, and a flame from the city of Sihon, and hath consumed Ar of the Moabites, and the lords of Bamoth in Arnon. Woe be to thee, Moab: O people of Chemosh, thou art vndone: he hath suffered his sons to be pursued, and his daughters to be in captivity to Sihon the king of the Amorites. Their empire also is lost from Heshbon unto Dibon, and we have destroyed them unto Nophah, which reacheth unto Medeba. Thus Israel dwelt in the land of the Amorites. And Moses sent to search out Iaazer, and they took the towns belonging thereto, and rooted out the Amorites that were there. And they turned and went up toward Bashan: and Og the King of Bashan came out against them, he, and all his

people, to fight at Edrei. Then the Lord said unto Moses, Feare him not: for I have deliuered him into thine hand and all his people, and his land: and thou shalt do to him as thou diddest unto Sihon the king of the Amorites, which dwelt at Heshbon. They smote him therefore, and his sons, and all his people, until there was none left him: so they conquered his land.

After, the children of Israel departed & pitched in the plain of Moab on the other side of Jordan from Jericho. Now Balak the son of Zippor saw all that Israel had done to the Amorites. And the Moabites were sore afraid of the people, because they were many, and Moab fretted against the children of Israel. Therefore Moab said unto the Elders of Midian, Now shall this multitude lick up all that are round about us, as an oxe licketh up ye grass of the field: and Balak the son of Zippor was King of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor (which is by the river of the land of the children of his folk) to call him, saying, Behold, there is a people come out of Egypt, which cover the face of the earth, and lie over against me. Come now therefore, I pray thee, and curse me this people (for they are stronger then I) so it may be that I shall be able to smite them, and to drive them out of the land: for I know that he, whom thou blessest, is blessed, and he whom thou cursest, shall be cursed. And the Elders of Moab, and the Elders of Midian departed, having the reward of the soothsaying in their hand, and they came unto Balaam, and told him the words of Balak. Who answered them, Tarry here this night, and I will give you an answer, as the Lord shall say unto me. So the princes of Moab abode with Balaam. Then God came unto Balaam, and said, What men are these with thee? And Baalam said unto God, Balak ye son of Zippor, king of Moab hath set unto me, saying, Behold, there is a people come out of Egypt and covereth the face of the earth: come now, curse them for my sake: so it may be that I shall be able to overcome them in battle, and to drive them out. And God said unto Balaam, Go not thou with them, neither curse the people, for they are blessed. And Balaam rose up in the morning, and said unto ye princes of Balak, Return unto your land: for the Lord hath refused to give me leave to go with you. So the princes of Moab rose up, and went unto Balak, & said, Balaam hath refused to come with us. Balak yet sent again more princes, and more honourable then they. Who came to Balaam, and said to him, Thus saith Balak the son of Zippor, Be not thou stayed, I pray thee, from coming unto me. For I will promote thee unto great honour, and will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Balaam answered, and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I can not go beyond the word of the Lord my God, to do less or more. But now, I pray you, tarry here this night, that I may wit, what the Lord will say unto me more. And God came unto Balaam by night, and said unto him, If the men come to call thee, rise up, and go with them: but only what thing I say unto thee, that shalt thou do. So Balaam rose up

early, and saddled his ass, and went with the princes of Moab. And ye wrath of God was kindled, because he went: and the Angel of the Lord stood in the way to be against him, as he rode upon his ass, & his two servants were with him. And when the ass saw the Angel of the Lord stand in the way, and his sword drawn in his hand, the ass turned out of the way and went into the field, but Balaam smote the ass, to turn her into the way. Again the Angel of the Lord stood in a path of the vineyards, having a wall on the one side, and a wall on the other. And when the ass saw the Angel of the Lord, she thrust herself unto the wall, and dasht Balaam's foot against the wall: wherefore he smote her again. Then the Angel of the Lord went further, & stood in a narrow place, where was no way to turn, either to the right hand, or to the left. And when the ass saw the Angel of the Lord, she lay down under Balaam: therefore Balaam was very wroth, and smote the ass with a staff. Then the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me now three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, which thou hast ridden upon since thy first time unto this day? have I used at any time to do thus unto thee? Who said, Nay. And the Lord opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawn in his hand: then he bowed himself, and fell flat on his face. And the Angel of the Lord said unto him, Wherefore hast thou now smitten thine ass three times? behold, I came out to withstand thee, because thy way is not straight before me. But the ass saw me, and turned from me now three times: for else, if she had not turned from me, surely I had even now slain thee, and saved her alive. Then Balaam said unto the Angel of the Lord, I have sinned: for I wist not that thou stoodest in the way against me: now therefore if it displease thee, I will turn home again. But the Angel said unto Balaam, Go with the men: but what I say unto thee, that shalt thou speak. So Balaam went with ye princes of Balak. And when Balak heard that Balaam came, he went out to meet him unto a city of Moab, which is in the border of Arnon, even in the utmost coast. Then Balak said unto Balaam, Did I not send for thee to call thee? Wherefore camest thou not unto me? am I not able in deede to promote thee unto honour? And Balaam made answer unto Balak, Lo, I am come unto thee, and can I now say any thing at all? the word that God putteth in my mouth, that shall I speak. So Balaam went with Balak, & they came unto the city of Huzoth. Then Balak offered bullocks, and sheep, and sent thereof to Balaam, & to the princes that were with him. And on the morrow Balak took Balaam, and brought him up into the hie places of Baal, that thence he might see the utmost part of the people.

And Balaam said unto Balak, Builde me here seven altars, and prepare me here seven bullocks, and seven rams. And Balak did as Balaam said, and Balak and Balaam offered on every altar a bullock and a ram. Then Balaam said unto Balak, Stand by the burnt

offering, and I will go, if so be that the Lord will come and meet me: and whatsoever he sheweth me, I will tell thee: so he went forth alone. And God met Balaam, and Balaam said unto him, I have prepared seven altars, and have offered upon every altar a bullock and a ram. And the Lord put an answer in Balaam's mouth, and said, Go again to Balak, and say on this wise. So when he returned unto him, lo, he stood by his burnt offering, he, and all the princes of Moab. Then he uttered his parable, and said, Balak the king of Moab hath brought me from Aram out of the mountains of the East, saying, Come, curse Jaakob for my sake: come, and detest Israel. How shall I curse, where God hath not cursed? or how shall I detest, where the Lord hath not detested? For from the top of the rocks I did see him, and from the hills I did behold him: lo, the people shall dwell by themselves, and shall not be reckoned among the nations. Who can tell the dust of Jaakob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his. Then Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and behold, thou hast blessed them altogether. And he answered, and said, Must I not take heed to speak that, which the Lord hath put in my mouth? And Balak said unto him, Come, I pray thee, with me unto another place, whence thou mayest see them, & thou shalt see but the utmost part of them, and shalt not see them all: therefore curse them out of that place for my sake. And he brought him into Sede-sophim to the top of Pisgah, and built seven altars, and offered a bullock, and a ram on every altar. After, he said unto Balak, Stand here by thy burnt offering, & I will meet the Lord yonder. And the Lord met Balaam, and put an answer in his mouth, and said, Go again unto Balak, and say thus. And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him: so Balak said unto him, What hath the Lord said? And he uttered his parable, and said, Rise up, Balak, and hear: hearken unto me, thou son of Zippor. God is not as man, that he should lie, neither as the son of man that he should repent: hath he said and shall he not do it? and hath he spoken, and shall he not accomplish it? Behold, I have received commandment to bless: for he hath blessed, and I cannot alter it. He seeth none iniquity in Jaakob, nor seeth no transgression in Israel: the Lord his God is with him, and the joyful shout of a king is among them. God brought them out of Egypt: their strength is as an unicorn. For there is no sorcery in Jaakob, nor soothsaying in Israel: according to this time it shall be said of Jaakob and of Israel, What hath God wrought? Behold, the people shall rise up as a lion, & lift up himself as a young lion: he shall not lie down, till he eat of the pray, and till he drink the blood of the slain. Then Balak said unto Balaam, Neither curse, nor bless them at all. But Balaam answered, & said unto Balak, Told not I thee, saying, All that the Lord speaketh, that must I do? Again Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place, if so be it will please God, that thou mayest thence curse them for my sake. So Balak brought Balaam unto the top of Peor, that looketh toward Jeshmon. Then Balaam said unto Balak, Make me here seven altars, and

prepare me here seven bullocks, and seven rams. And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

When Balaam saw that it pleased the Lord to bless Israel, then he went not, as certain times before, to set divinations, but set his face toward the wilderness. And Balaam lift up his eyes, & looked upon Israel, which dwelt according to their tribes, and the Spirit of God came upon him. And he uttered his parable, and said, Balaam the son of Beor hath said, and the man, whose eyes were shut up, hath said, He hath said, which heard the words of God, and saw the vision of the Almighty, and falling in a trance had his eyes opened: How goodly are thy tents, O Jaakob, & thine habitations, O Israel! As the valleys, are they stretched forth, as guards by the rivers side, as the aloe trees, which the Lord hath planted, as the cedars beside the waters. The water droppeth out of his bucket, & his seed shall be in many waters, and his king shall be higher then Agag, and his kingdom shall be exalted. God brought him out of Egypt: his strength shall be as an unicorn: he shall eat the nations his enemies, and bruise their bones, & shoot them through with his arrows. He coucheth and lieth down as a young lion, and as a lion: who shall stir him up? blessed is he that blesseth thee, and cursed is he that curseth thee. Then Balak was very angry with Balaam, and smote his hands together: so Balak said unto Balaam, I sent for thee to curse mine enemies, and behold, thou hast blessed them now three times. Therefore now flee unto thy place: I thought surely to promote thee unto honour, but lo, the Lord hath kept thee back from honour. Then Balaam answered Balak, Tolde I not also thy messengers, which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I can not passe the commandment of the Lord, to do either good or bad of mine own mind? what the Lord shall command, the same will I speak. And now behold, I go unto my people: come, I will advertise thee what this people shall do to thy folk in the later days. And he uttered his parable, and said, Balaam the son of Beor hath said, and the man whose eyes were shut up, hath said, He hath said that heard the words of God, and hath the knowledge of the most High, and saw the vision of the Almighty, and falling in a trance had his eyes opened: I shall see him, but not now: I shall behold him, but not near: there shall come a star of Jaakob, and a scepter shall rise of Israel, and shall smite the coasts of Moab, and destroy all the sons of Sheth. And Edom shall be possessed, and Seir shall be a possession to their enemies: but Israel shall do valiantly. He also that shall have dominion shall be of Jaakob, and shall destroy the remnant of the city. And when he looked on Amalek, he uttered his parable, and said, Amalek was the first of the nations: but his latter end shall come to destruction. And he looked on the Kenites, and uttered his parable, and said, Strong is thy dwelling place, and put thy nest in the rock. Nevertheless, the Kenite shall be spoiled until Asshur carry thee away captive. Again he uttered his parable, and said, Alas, who shall live when God doth this? The ships also shall come from the coastes of Chittim,

and subdue Asshur, and shall subdue Eber, and he also shall come to destruction. Then Balaam rose up, and went and returned to his place: and Balak also went his way.

Now whiles Israel abode in Shittim, the people began to commit whoredome with the daughters of Moab: Which called the people unto the sacrifice of their gods, and the people ate, & bowed down to their gods. And Israel coupled himself unto Baal Peor: wherefore the wrath of the Lord was kindled against Israel: And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against ye sun, that the indignation of the Lords wrath may be turned from Israel. Then Moses said unto the Judges of Israel, Every one slay his men that were joined unto Baal Peor. And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, who wept before the door of the Tabernacle of the Congregation. And when Phinehas the son of Eleazar the son of Aaron the Priest saw it, he rose up from the midst of the Congregation, & took a spear in his hand, and followed ye man of Israel into the tent, and thrust them both through: to wit, the man of Israel, and the woman, through her belly: so the plague ceased from the children of Israel. And there died in that plague, four and twenty thousand. Then the Lord spake unto Moses, saying, Phinehas the son of Eleazar, the son of Aaron the Priest, hath turned mine anger away from the children of Israel, while he was zealous for my sake among them: therefore I have not consumed the children of Israel in my jealousy. Wherefore say to him, Behold, I give unto him my covenant of peace, and he shall have it, and his seed after him, even the covenant of the priests office forever, because he was zealous for his God, & hath made an atonement for the children of Israel. And the name of the Israelite thus slain, which was killed with the Midianitish woman, was Zimri the son of Salu, prince of the family of the Simeonites. And the name of the Midianitish woman, that was slain, was Cozbi the daughter of Zur, who was head over the people of his fathers house in Midian. Again ye Lord spake unto Moses, saying, Vex the Midianites, and smite them: For they trouble you with their wiles, wherewith they have beguiled you as concerning Peor, & as concerning their sister Cozbi ye daughter of a prince of Midian, which was slain in the day of the plague because of Peor.

And so after the plague, the Lord spake unto Moses, and to Eleazar the son of Aaron the Priest, saying, Take the number of all the Congregation of the children of Israel from twenty year old and above throughout their fathers houses, all that go forth to war in Israel. So Moses and Eleazar the Priest spake unto them in the plain of Moab, by Jordan toward Jericho, saying, From twenty year old and above ye shall number the people, as the Lord had commanded Moses, and the children of Israel, when they came out of the land of Egypt. Reuben the first borne of Israel: the children of Reuben were: Hanoch, of whom came the family of the Hanochites, and of Pallu the family of the Palluites: Of

Hesron, the family of the Hesronites: of Carmi, the family of the Carmites. These are the families of the Reubenites: & they were in number three and forty thousand, seven hundred and thirty. And the sons of Pallu, Eliab: And the sons of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, and strove against Moses and against Aaron in the assembly of Korah, when they strove against the Lord. And the earth opened her mouth, and swallowed them up with Korah, when the Congregation died, what time the fire consumed, two hundred and fifty men, who were for a sign. Notwithstanding, all the sons of Korah died not. And the children of Simeon after their families were: Nemuel, of whom came the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites: Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites. These are the families of the Simeonites: two and twenty thousand and two hundred. The sons of Gad after their families were: Zephon, of whom came ye family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites: Of Ozni, the family of the Oznites: of Eri, the family of the Erites: Of Arod, the family of the Arodites: of Areli, the family of the Arelites. These are the families of the sons of Gad, according to their numbers, forty thousand and five hundred. The sons of Judah, Er and Onan: but Er and Onan died in the land of Canaan. So were the sons of Judah after their families: of Shelah came the family of ye Shelanites: of Pharez, the family of the Pharzites, of Zerah, the family of the Zarhites. And the sons of Pharez were: of Hesron, the family of the Hesronites: of Hamul, the family of the Hamulites. These are the families of Judah, after their numbers, seventy and six thousand and five hundred. The sons of Issachar, after their families were: Tola, of whom came the family of the Tolaites: of Pua, the family of the Punites: Of Jashub the family of the Jashubites: of Shimron, the family of the Shimronites. These are the families of Issachar, after their numbers, threescore and four thousand & three hundred. The sons of Zebulun, after their families were: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites. These are the families of the Zebulunites, after their numbers, three score thousand & five hundred. The sons of Joseph, after their families were Manasseh and Ephraim. The sons of Manasseh were: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead came the family of the Gileadites. These are the sons of Gilead: of Jezer, the family of the Jezerites: of Helek, the family of the Helekites. Of Asriel, the family of the Asrielites: of Shechem, the family of Shichmites. Of Shemida, the family of the Shemidaites: of Hepher, the family of the Hepherites. And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah and Tirzah. These are the families of Manasseh, & the number of them, two and fifty thousand and seven hundred. These are the sons of Ephraim after their families: of Shuthelah came the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the

Tahanites. And these are the sons of Shuthelah: of Eran the family of the Eranites. These are the families of the sons of Ephraim after their numbers, two and thirty thousand and five hundred. These are the sons of Joseph after their families. These are the sons of Benjamin after their families: of Bela came the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites: Of Shupham, the family of the Suphamites: of Hupham, the family of the Huphamites. And the sons of Bela were Ard and Naaman: of Ard came the family of the Ardites, of Naaman, the family of the Naamites. These are the sons of Benjamin after their families, and their numbers, five and forty thousand and six hundred. These are the sons of Dan after their families: of Shuham came the family of the Shuhamites: these are the families of Dan after their households. All the families of the Shuhamites were after their numbers, threescore and four thousand, and four hundred. The sons of Asher after their families were: of Jimnah, the family of the Iimnites: of Isui, the family of the Isuites: of Beriah, the family of the Berijtes. The sons of Beriah were, of Heber the family of the Heberites: of Malchiel, the family of the Malchielites. And the name of the daughter of Asher was Sarah. These are the families of the sons of Asher after their numbers, three and fifty thousand and four hundred. The sons of Naphtali, after their families were: of Jahzeel, the families of the Iahzeelites: of Guni, the family of the Gunites. Of Jezer, the family of the Izrites: of Shillem, the family of the Shillemites. These are the families of Naphtali according to their households, and their number, five and forty thousand and four hundred. These are the numbers of the children of Israel: six hundred and one thousand, seven hundred and thirty. And the Lord spake unto Moses, saying, Unto these the land shall be divided for an inheritance, according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give less inheritance: to every one according to his number shall be given his inheritance. Notwithstanding, the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit: According to the lot shall the possession thereof be divided between many and few. These also are the numbers of ye Levites, after their families: of Gershon came ye family of the Gershonites: of Kohath, ye family of the Kohathites: of Merari, the family of the Merarites. These are the families of Levi, the family of the Libnites: the family of the Hebronites: the family of the Mahlites: the family of the Mushites: the family of the Korhites: and Kohath begat Amram. And Amrams wife was called Jochebed the daughter of Levi, which was borne unto Levi in Egypt: and she bare unto Amram Aaron, and Moses, and Miriam their sister. And unto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar. And Nadab and Abihu died, because they offered strange fire before the Lord. And their numbers were three and twenty thousand, all males from a month old and above: for they were not numbered among the children of Israel, because there was none inheritance given them among the children of Israel. These are the numbers of Moses and Eleazar the Priest which numbered the children of Israel in the

plain of Moab, near Jordan, toward Jericho. And among these there was not a man of them, whom Moses and Aaron the Priest numbered, when they told the children of Israel in the wilderness of Sinai. For the Lord said of them, They shall die in the wilderness: so there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

Then came the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the family of Manasseh, the son of Joseph (and the names of his daughters were these, Mahlah, Noah and Hoglah, and Milcah, and Tirzah) and stood before Moses, and before Eleazar the Priest, and before the Princes, and all the assembly, at the door of the Tabernacle of the Congregation, saying, Our father died in the wilderness, and he was not among the assembly of them that were assembled against the Lord in the company of Korah, but died in his sin, and had no sons. Wherefore should the name of our father be taken away from among his family, because he hath no son? give us a possession among the brethren of our father. Then Moses brought their cause before the Lord. And the Lord spake unto Moses, saying, The daughters of Zelophehad speak right: thou shalt give them a possession to inherit among their fathers brethren, and shalt turn the inheritance of their father unto them. Also thou shalt speak unto the children of Israel, saying, If a man die and have no son, then ye shall turn his inheritance unto his daughter. And if he have no daughter, ye shall give his inheritance unto his brethren. And if he have no brethren, ye shall give his inheritance unto his fathers brethren. And if his father have no brethren, ye shall give his inheritance unto his next kinsman of his family, and he shall possess it: and this shall be unto the children of Israel a law of judgement, as the Lord hath commanded Moses. Again the Lord said unto Moses, Go up into this mount of Abarim, & behold ye land which I have given unto the children of Israel. And when thou hast seen it, thou shalt be gathered unto thy people also, as Aaron thy brother was gathered. For ye were disobedient unto my word in the desert of Zin, in the strife of the assembly, to sanctify me in the waters before their eyes. That is the water of Meribah in Kadesh in the wilderness of Zin. Then Moses spake unto the Lord, saying, Let the Lord God of the spirits of all flesh appoint a man over the Congregation, who may go out and in before them, and lead them out and in, that the Congregation of the Lord be not as sheep, which have not a shepherd. And the Lord said unto Moses, Take thee Joshua the son of Nun, in whom is the Spirit, and put thine hands upon him, and set him before Eleazar the Priest, and before all the Congregation, and give him a charge in their sight. And give him of thy glory, that all the Congregation of ye children of Israel may obey. And he shall stand before Eleazar the Priest, who shall ask counsel for him by the judgement of Urim before the Lord: at his word they shall go out, and at his word they shall come in, both he, and all the children of Israel with him and all the Congregation. So Moses did as the Lord had commanded him, and he took

Joshua, and set him before Eleazar the Priest, & before all the Congregation. Then he put his hands upon him, & gave him a charge, as the Lord had spoken by the hand of Moses.

And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, Ye shall observe to offer unto me in their due season mine offering, and my bread, for my sacrifices made by fire for a sweet savour unto me. Also thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord, two lambs of a year old without spot, daily, for a continual burnt offering. One lamb shalt thou prepare in the morning, and the other lamb shalt thou prepare at even. And the tenth part of an Ephah of fine flour for a meat offering mingled with the fourth part of an Hin of beaten oil. This shall be a daily burnt offering, as was made in the mount Sinai for a sweet savour: it is a sacrifice made by fire unto the Lord. And the drink offering thereof the fourth part of an Hin for one lamb: in the holy place cause to pour the drink offering unto the Lord. And the other lamb thou shalt prepare at even: as the meat offering of the morning, and as the drink offering thereof shalt thou prepare this for an offering made by fire of sweet savour unto the Lord. But on the Sabbath day ye shall offer two lambs of a year old, without spot, & two tenth deals of fine flour for a meat offering mingled with oil, and the drink offering thereof. This is ye burnt offering of every Sabbath, beside the continual burnt offering, and drink offering thereof. And in the beginning of your months, ye shall offer a burnt offering unto the Lord, two young bullocks, and a ram, and seven lambs of a year old, without spot, and three tenth deals of fine flour for a meat offering mingled with oil for one bullock, and two tenth deals of fine flour for a meat offering, mingled with oil for one ram, and a tenth deal of fine flour mingled with oil for a meat offering unto one lamb: for a burnt offering of sweet savour: it is an offering made by fire unto the Lord. And their drink offerings shall be half an Hin of wine unto one bullock, and the third part of an Hin unto a ram, and ye fourth part of an Hin unto a labe: this is the burnt offering of every month, throughout the months of the year. And one he goat for a sin offering unto the Lord shall be prepared, besides the continual burnt offering, and his drink offering. Also the fourteenth day of the first month is the Passover of the Lord. And in ye fifteenth day of the same month is the feast: seven days shall unleavened bread be eaten. In the first day shall be an holy convocation, ye shall do no servile work therein. But ye shall offer a sacrifice made by fire for a burnt offering unto the Lord, two young bullocks, one ram, and seven lambs of a year old: see that they be without blemish. And their meat offering shall be of fine flour mingled with oil: three tenth deals shall ye prepare for a bullock, and two tenth deals for a ram: One tenth deal shalt thou prepare for every lamb, even for the seven lambs. And an he goat for a sin offering, to make an atonement for you. Ye shall prepare these, beside the burnt offering in the morning, which is a continual burnt sacrifice. After

this manner ye shall prepare throughout all the seven days, for the maintaining of the offering made by fire for a sweet savour unto the Lord: it shall be done beside the continual burnt offering and drink offering thereof. And in ye seventh day ye shall have an holy convocation, wherein ye shall do no servile work. Also in the day of your first fruits, when ye bring a new meat offering unto the Lord, according to your weeks ye shall have an holy convocation, & ye shall do no servile work in it: But ye shall offer a burnt offering for a sweet savour unto the Lord, two young bullocks, a ram, and seven lambs of a year old, and their meat offering of fine flour mingled with oil, three tenth deals unto a bullock, two tenth deals to a ram, and one tenth deal unto every lamb throughout the seven lambs, and an he goat to make an atonement for you (Ye shall do this besides the continual burnt offering, and his meat offering:) see they be without blemish, with their drink offerings.

Moreover, in the first day of the seventh month ye shall have an holy convocation: ye shall do no servile work therein: it shall be a day of blowing the trumpets unto you. And ye shall make a burnt offering for a sweet savour unto the Lord: one young bullock, one ram, and seven lambs of a year old, without blemish. And their meat offering shall be of fine flour mingled with oil, three tenth deals unto the bullock, and two tenth deals unto the ram, and one tenth deal unto one lamb, for the seven lambs, and an he goat for a sin offering to make an atonement for you, beside the burnt offering of the month, & his meat offering, & the continual burnt offering, and his meat offering and the drink offerings of the same, according to their manner, for a sweet savour: it is a sacrifice made by fire unto ye Lord. And ye shall have in ye tenth day of the seventh month, an holy convocation: and ye shall humble your souls, and shall not do any work therein: But ye shall offer a burnt offering unto the Lord for a sweet savour: one young bullock, a ram, and seven lambs of a year old: see they be without blemish. And their meat offering shall be of fine flour mingled with oil, three tenth deals to a bullock, and two tenth deals to a ram, one tenth deal unto every lamb, throughout the seven lambs, an he goat for a sin offering, (beside ye sin offering to make the atonement & the continual burnt offering & the meat offering thereof) and their drink offerings. And in the fifteenth day of the seventh month ye shall have an holy convocation: ye shall do no servile work therein, but ye shall keep a feast unto the Lord seven days. And ye shall offer a burnt offering for a sacrifice made by fire of sweet savour unto the Lord, thirteen young bullocks, two rams, and fourteen lambs of a year old: they shall be without blemish. And their meat offering shall be of fine flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to either of the two rams, and one tenth deal unto each of ye fourteen lambs, and one he goat for a sin offering, beside the continual burnt offering, his meat offering, and his drink offering. And the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of a year old without

blemish, with their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs according to their number, after the manner, and an he goat for a sin offering, (beside the continual burnt offering and his meat offering) and their drink offerings. Also the third day ye shall offer eleven bullocks, two rams, and fourteen lambs of a year old without blemish, with their meat offering and their drink offerings, for the bullocks, for the rams, and for the lambs, after their number according to the manner, and an he goat for a sin offering, beside the continual burnt offering, and his meat offering and his drink offering. And the fourth day ye shall offer ten bullocks, two rams, and fourteen lambs of a year old without blemish. Their meat offering and their drink offerings, for the bullocks, for the rams, and for the lambs according to their number, after the manner, and an he goat for a sin offering beside the continual burnt offering, his meat offering and his drink offering. In the fifth day also ye shall offer nine bullocks, two rams, and fourteen lambs of a year old without blemish, and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs according to their number, after the manner, and an he goat for a sin offering, beside the continual burnt offering, and his meat offering and his drink offering. And in the sixth day ye shall offer eight bullocks, two rams, and fourteen lambs of a year old without blemish, and their meat offering, and their drink offerings for the bullocks, for the rams, and for the lambs according to their number, after the manner, and an he goat for a sin offering, beside the continual burnt offering, his meat offering and his drink offerings. In the seventh day also ye shall offer seven bullocks, two rams and fourteen lambs of a year old without blemish, and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs according to their number, after their manner, and an he goat for a sin offering, beside the continual burnt offering, his meat offering and his drink offering. In the eight day, ye shall have a solemn assembly: ye shall do no servile work therein, but ye shall offer a burnt offering, a sacrifice made by fire for a sweet savour unto the Lord, one bullock, one ram, and seven lambs of a year old without blemish, their meat offering and their drink offerings for the bullock, for the ram, and for the lambs according to their number, after the manner, and an he goat for a sin offering, beside the continual burnt offering, & his meat offering, and his drink offering These things ye shall do unto the Lord in your feasts, beside your vows, and your free offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings and for your peace offerings. Then Moses spake unto the children of Israel according to all that the Lord had commanded him.

Moses also spake unto the heads of ye tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded, whosoever voweth a vow unto the Lord, or sweareth an oath to bind himself by a bond, he shall not break his promise, but shall do according to all that proceedeth out of his mouth. If a woman also vow a vow

unto the Lord, and bind herself by a bond, being in her fathers house, in the time of her youth, and her father hear her vow and bond, wherewith she hath bound herself, and her father hold his peace concerning her, then all her vows shall stand, and every bond, wherewith she hath bound herself, shall stand. But if her father disallow her the same day that he heareth all her vows and bondes, wherewith she hath bound herself, they shall not be of value, and the Lord will forgiue her, because her father disallowed her. And if she have an husband when she voweth or pronounceth ought with her lips, wherewith she bindeth herself, if her husband heard it, & holdeth his peace concerning her, the same day he heareth it, then her vow shall stand, and her bonds wherewith she bindeth herself shall stand in effect. But if her husband disallow her the same day that he heareth it, then shall he make her vow which she hath made, and that that she hath pronounced with her lips, wherewith she bound herself, of none effect: and the Lord will forgive her. But every vow of a widow, and of her that is divorced (wherewith she hath bound herself) shall stand in effect with her. And if she vowed in her husbands house, or bound herself straightly with an oath, and her husband hath heard it, and held his peace concerning her, not disallowing her, then all her vows shall stand, and every bond, wherewith she bound herself, shall stand in effect. But if her husband disannulled them, the same day that he heard them, nothing that proceeded out of her lips concerning her vows or concerning her bonds, shall stand in effect: for her husband hath disannulled them: and the Lord will forgive her. So every vow, and every oath or bond, made to humble the soul, her husband may stablish it, or her husband may break it. But if her husband hold his peace concerning her from day to day, then he stablisheth all her vows and all her bonds which she hath made: he hath confirmed them because he held his peace concerning her the same day that he heard them. But if he break them after that he hath heard them, then shall he bear her iniquity. These are the ordinances which the Lord commanded Moses, between a man & his wife, and between the father and his daughter, being young in her fathers house.

And the Lord spake unto Moses, saying, Revenge the children of Israel of the Midianites, and afterward shalt thou be gathered unto thy people. And Moses spake to the people, saying, Harness some of you unto war, and let them go against Midian, to execute the vengeance of the Lord against Midian. A thousand of every tribe throughout all the tribes of Israel, shall ye send to the war. So there were taken out of the thousands of Israel, twelve thousand prepared unto war, of every tribe a thousand. And Moses sent them to the war, even a thousand of every tribe, and sent them with Phinehas the son of Eleazar the Priest to the war: and the holy instruments, that is, the trumpets to blow were in his hand. And they warred against Midian, as the Lord had commanded Moses, and slew all the males. They slew also the Kings of Midian among them that were slain: Eui and Rekem, and Zur, and Hur and Reba five kings of Midian, and they slew Balaam the

son of Beor with the sword: But the children of Israel took the women of Midian prisoners, and their children, and spoiled all their cattle, and all their flocks, and all their goods. And they burnt all their cities, wherein they dwelt, and all their villages with fire. And they took all the spoil and all the pray both of men and beasts. And they brought the captives and that which they had taken, and the spoil unto Moses and to Eleazar the Priest, and unto the Congregation of the children of Israel, into ye camp in the plain of Moab, which was by Jordan toward Jericho. Then Moses and Eleazar the Priest, and all the princes of the Congregation went out of the camp to meet them. And Moses was angry with the captains of the host, with the captains over thousands, and captains over hundreds, which came from the war and battle. And Moses said unto them, What? have ye saved all the women? Behold, these caused the children of Israel through the counsel of Balaam to commit a trespass against the Lord, as concerning Peor, and there came a plague among the Congregation of the Lord. Now therefore, slay all the males among the children, and kill all the women that have known man by carnal copulation. But all the women children that have not known carnal copulation, keep alive for yourselves. And ye shall remain without the host seven days, all that have killed any person, and all that have touched any dead, and purify both yourselves and your prisoners the third day and the seventh. Also ye shall purify every garment and all that is made of skins & all work of goats hear, and all things made of wood. And Eleazar ye Priest said unto the men of war, which went to the battle, This is the ordinance of the law which the Lord commanded Moses, as for gold, and silver, brass, iron, tin, and lead: Even all that may abide the fire, ye shall make it go through the fire, and it shall be clean: yet, it shall be purified with the water of purification: and all that suffereth not the fire, ye shall cause to passe by the water. Ye shall wash also your clothes the seventh day, and ye shall be clean: and afterward ye shall come into the Host. And the Lord spake unto Moses, saying, Take the sum of the prey that was taken, both of persons and of cattle, thou and Eleazar the Priest, and the chief fathers of the Congregation. And divide the praye between the souldiers that went to the war, and all the Congregation. And thou shalt take a tribute unto ye Lord of the men of war, which went out to battle: one person of five hundred, both of the persons, and of the beeves, & of the asses, & of the sheep. Ye shall take it of their half and give it unto Eleazar the Priest, as an heavy offering of the Lord. But of the half of the children of Israel thou shalt take one, taken out of fifty, both of the persons, of the beeves, of the asses, and of the sheep, even of all the cattle: and thou shalt give them unto the Levites, which have the charge of the Tabernacle of the Lord. And Moses and Eleazar the priest did as the Lord had commanded Moses. And the booty, to wit, the rest of the prey which the men of war had spoiled, was six hundred seventy and five thousand sheep, and seventy and two thousand beeves, And three score and one thousand asses, and two and thirty thousand persons in all, of women that had lyen by no man. And the half, to wit, the part of them that went out to war touching the

number of sheep, was three hundred seven and thirty thousand, and five hundred. And the Lord's tribute of the sheep was six hundred and seventy and five: And the beeves were six & thirty thousand, whereof the Lord's tribute was seventy & two. And the asses were thirty thousand and five hundred, whereof the Lord's tribute was three score and one: And of persons sixteen thousand, whereof the Lord's tribute was two and thirty persons. And Moses gave the tribute of the Lord's offering unto Eleazar the Priest, as the Lord had commanded Moses. And of the half of the children of Israel, which Moses divided from the men of war, (For the half that pertained unto the Congregation, was three hundred thirty and seven thousand sheep and five hundred, and six and thirty thousand beeves, and thirty thousand asses, & five hundred, and sixteen thousand persons) Moses, I say, took of the half that pertained unto the children of Israel, one taken out of fifty, both of the persons, and of the cattle, and gave them unto the Levites, which have the charge of the Tabernacle of the Lord, as the Lord had commanded Moses. Then the captains which were over thousands of the host, the captains over the thousands, and the captains over the hundreds came unto Moses: And said to Moses, Thy servants have taken the sum of the men of war which are under our authority, and there lacketh not one man of us. We have therefore brought a present unto the Lord, what every man found of jewels of gold, bracelets, and chains, rings, ear rings, and ornaments of the legs, to make an atonement for our souls before the Lord. And Moses and Eleazar the Priest took the gold of them, and all wrought jewels, and all the gold of the offering that they offered up to the Lord (of the captains over thousands and hundreds) was sixteen thousand seven hundred and fifty shekels, (For the men of war had spoiled, every man for himself) and Moses and Eleazar the Priest took the gold of the captains over the thousands, and over the hundreds, and brought it into the Tabernacle of the Congregation, for a memorial of the children of Israel before the Lord.

Now the children of Reuben, and the children of Gad had an exceeding great multitude of cattle: and they saw the land of Jazer, and the land of Gilead, that it was an apt place for cattle. Then the children of Gad, and the children of Reuben came, and spake unto Moses and to Eleazar the Priest, and unto the princes of the Congregation, saying, The land of Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, which country the Lord smote before the Congregation of Israel, is a land meet for cattle, and thy servants have cattle: Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, & bring us not over Jord. And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and ye tarry here? Wherefore now discourage ye the heart of the children of Israel, to go over into the land, which the Lord hath given them? Thus did your fathers when I sent them from Kadesh-barnea to see the land. For when they went up even unto the river of Eshcol, and saw the land: they discouraged the

heart of the children of Israel, that they would not go into the land, which the Lord had given them. And the Lord's wrath was kindled the same day, and he did swear, saying, None of the men that came out of Egypt from twenty year old and above, shall see the land for the which I swear unto Abraham, to Izhak, and to Jaakob, because they have not wholly followed me: Except Caleb the son of Jephunneh the Kenesite, and Joshua the son of Nun: for they have constantly followed the Lord. And the Lord was very angry with Israel, and made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord were consumed. And behold, ye are risen up in your fathers stead as an increase of sinful men, still to augment the fierce wrath of the Lord, toward Israel. For if ye turn away from following him, he will yet again leave the people in the wilderness, and ye shall destroy all this folk. And they went near to him, and said, We will build sheep folds here for our sheep, and for our cattle, and cities for our children. But we ourselves will be read armed to go before the children of Israel, until we have brought them unto their place: but our children shall dwell in the defensed cities, because of the inhabitants of the land. We will not return unto our houses, until the children of Israel have inherited, every man his inheritance. Neither will we inherit with them beyond Jordan and on that side, because our inheritance is fallen to us on this side Jordan Eastward. And Moses said unto them, If ye will do this thing, and go armed before the Lord to war: And will go every one of you in harness over Jordan before the Lord, until he hath cast out his enemies from his sight: And until the land be subdued before the Lord, then ye shall return and be innocent toward the Lord, and toward Israel: and this land shall be your possession before the Lord. But if ye will not do so, behold, ye have sinned against the Lord, and be sure, that your sin will find you out. Build you then cities for your children & folds for your sheep, and do that ye have spoke. Then the children of Gad & the children of Reuben spake unto Moses, saying, Thy servants will do as my lorde commandeth: Our children, our wives, our sheep, & all our cattle shall remain there in the cities of Gilead, but thy servants will go every one armed to war before the Lord for to fight, as my lord saith. So concerning them, Moses commanded Eleazar the Priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel: And Moses said unto them, If the children of Gad, and the children of Reuben, will go with you over Jordan, all armed to fight before the Lord, then when the land is subdued before you, ye shall give the the lad of Gilead for a possession: But if they will not go over with you armed, then they shall have their possessions among you in the land of Canaan. And the children of Gad, and the children of Reuben answered, saying, As the Lord hath said unto thy servants, so will we do. We will go armed before the Lord into the land of Canaan: that the possession of our inheritance may be to us on this side Jordan. So Moses gave unto them, even to the children of Gad, and to the children of Reuben, and to half the tribe of Manasseh the son of Joseph, the kingdom of Sihon King of the Amorites, and the kingdom of Og King of Bashan, the land with the

cities thereof & coastes, even the cities of the country round about. Then the children of Gad built Dibon, and Ataroth, and Aroer, and Atroth, Shophan, and Jazer, and Jogbehah, and Beth-nimrah, and Beth-haran, defensed cities: also sheep folds. And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim, and Nebo, and Baal-meon, and turned their names, and Shibmah: and gave other names unto the cities which they built. And the children of Machir the son of Manasseh went to Gilead, and took it, and put out the Amorites that dwelt therein. Then Moses gave Gilead unto Machir the son of Manasseh, and he dwelt therein. And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth Jair. Also Nobah went and took Kenath, with the villages thereof and called it Nobah, after his own name.

These are the journeys of the children of Israel, which went out of the land of Egypt according to their bands under the hand of Moses and Aaron. And Moses wrote their going out by their journeys according to ye commandment of the Lord: so these are ye journeys of their going out. Now they departed from Ramses the first month, even the fifteenth day of the first month, on the morrow after the Passover: and the children of Israel went out with an high hand in the sight of all the Egyptians. (For the Egyptians buried all their first borne, which the Lord had smitten among them: upon their gods also the Lord did execution.) And the children of Israel removed from Ramses, and pitched in Succoth. And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness. And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol. And they departed from before Hahiroth, and went through the midst of the Sea into the wilderness, and went three days journey in the wilderness of Etham, and pitched in Marah. And they removed from Marah, and came unto Elim, and in Elim were twelve fountains of water, and seventy palm trees, and they pitched there. And they removed from Elim, and camped by the red Sea. And they removed from the red Sea, and lay in the wilderness of Sin. And they took their journey out of the wilderness of Sin, and set up their tents in Dophkah. And they departed from Dophkah, and lay in Alush. And they removed from Alush, and lay in Rephidim, where was no water for the people to drink. And they departed from Rephidim, and pitched in the wilderness of Sinai. And they removed from the desert of Sinai, and pitched in Kibroth Hattaauah. And they departed from Kibroth Hattaauah, and lay at Hazeroth. And they departed from Hazeroth, and pitched in Rithmah. And they departed from Rithmah, and pitched at Rimmon Parez. And they departed from Rimmon Parez, and pitched in Libnah. And they removed from Libnah, and pitched in Rissah. And they journeyed from Rissah, and pitched in Kehelathah. And they went from Kehelathah, and pitched in mount Shapher. And they removed from mount Shapher, and lay in Haradah. And they removed from Haradah, and pitched in Makheloth. And they removed from Makheloth, and lay in Tahath. And they departed from Tahath, and

pitched in Tarah. And they removed from Tarah, and pitched in Mithkah. And they went from Mithkah, and pitched in Hashmonah. And they departed from Hashmonah, and lay in Moseroth. And they departed from Moseroth, and pitched in Bene-jaakan. And they removed from Bene-jaakan, and lay in Hor-hagidgad. And they went from Hor-hagidgad, and pitched in Jotbathah. And they removed from Jotbathah, and lay in Ebronah. And they departed from Ebronah, & lay in Ezion-gaber. And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh. And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. (And Aaron the Priest went up into mount Hor, at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month. And Aaron was an hundred, and three and twenty year old, when he died in mount Hor. And King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the coming of the children of Israel.) And they departed from mount Hor, & pitched in Zalmonah. And they departed from Zalmonah, and pitched in Punon. And they departed from Punon, and pitched in Oboth. And they departed from Oboth, and pitched in Iie-abarim, in the borders of Moab. And they departed from Jim, and pitched in Dibon-gad. And they removed from Dibon-gad, and lay in Almon-diblathaim. And they removed from Almon-diblathaim, and pitched in the mountains of Abarim before Nebo. And they departed from the mountains of Abarim, and pitched in the plain of Moab, by Jordan toward Jericho. And they pitched by Jordan, from Bethieshimoth unto Abel-shittim in the playne of Moab. And the Lord spake unto Moses in the plain of Moab, by Jordan toward Jericho, saying, Speak unto the children of Israel, and say unto them, When ye are come over Jordan to enter into the land of Canaan, ye shall then drive out all the inhabitants of the land before you, and destroy all their pictures, and break asunder all their images of metal, and pluck down all their hie places. And ye shall possess the land and dwell therein: for I have give you ye land to possess it. And ye shall inherit the land by lot according to your families: to the more ye shall give more inheritance, and to the fewer the less inheritance. Where the lot shall fall to any man, that shall be his: according to the tribes of your fathers shall ye inherit. But if ye will not drive out the inhabitants of the land before you, then those which ye let remain of them, shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover, it shall come to pass, that I shall do unto you, as I thought to do unto them.

And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, When ye come into the land of Canaan, this is the land that shall fall unto your inheritance: that is, the land of Canaan with the coasts thereof. And your Southquarter shall be from the wilderness of Zin to the borders of Edom: so that your Southquarter shall be from the salt Sea coast Eastward: And the border shall compass you from the

South to Maaleh-akrabbim, and reach to Zin, and go out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, & go along to Azmon. And the border shall compasse from Azmon unto the river of Egypt, and shall go out to the Sea. And your Westquarter shall be the great Sea: even that border shall be your Westcoast. And this shall be your Northquarter: ye shall mark out your border from the great Sea unto mount Hor. From mount Hor ye shall point out till it come unto Hamath, and the end of the coast shall be at Zedad. And the coast shall reach out to Ziphron, & go out at Hazar-enan. this shall be your Northquarter. And ye shall mark out your Eastquarter from Hazar-enan to Shepham. And the coast shall go down from Shepham to Riblah, and from the Eastside of Ain: and the same border shall descend and go out at the side of the sea of Chinnereth Eastward. Also that border shall go down to Jordan, & leave at the salt Sea. this shall be your land with the coasts thereof round about. Then Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to give unto nine tribes and half the tribe. For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and half the tribe of Manasseh, have received their inheritance. Two tribes and an half tribe have received their inheritance on this side of Jordan toward Jericho full East. Again the Lord spake to Moses, saying, These are the names of the men which shall divide ye land unto you: Eleazar the Priest, and Joshua the son of Nun. And ye shall take also a prince of every tribe to divide the land. The names also of the men are these: Of the tribe of Judah, Caleb ye son of Jephunneh. And of the tribe of the sons of Simeon, Shemuel the son of Ammihud. Of the tribe of Benjamin, Elidad the son of Chislon. Also of the tribe of the sons of Dan, the prince Bukki, the son of Jogli. Of the sons of Joseph: of the tribe of the sons of Manasseh, the prince Hanniel the son of Ephod. And of the tribe of the sons of Ephraim, the prince Kemuel, the son of Shiphtan. Of the tribe also of the sons of Zebulun, the prince Elizaphan, the son of Parnach. So of the tribe of the sons of Issachar, the prince Paltiel the son of Azzan. Of the tribe also of the sons of Asher, the prince Ahihud, the son of Shelomi. And of the tribe of the sons of Naphtali, the prince Pedahel, the son of Ammihud. These are they, whom the Lord commanded to divide the inheritance unto the children of Israel, in the land of Canaan.

And the Lord spake unto Moses in the plain of Moab by Jordan, toward Jericho, saying, Command ye children of Israel, that they give unto the Levites of the inheritance of their possession, cities to dwell in: ye shall give also unto the Levites the suburbs of the cities round about them. So they shall have the cities to dwell in, & their suburbs shall be for their cattle, and for their substance, and for all their beasts. And the suburbs of the cities, which ye shall give unto the Levites, from the wall of the city outward, shall be a thousand cubits round about. And ye shall measure without the city of the Eastside, two

thousand cubits: and of the Southside, two thousand cubits: & of the Westside, two thousand cubits: & of ye Northside, two thousand cubits: & the city shall be in ye midst. this shall be the measure of the suburbs of their cities. And of the cities which ye shall give unto the Levites, there shall be six cities for refuge, which ye shall appoint, that he which killeth, may flee thither: and to them ye shall add two and forty cities mo. All the cities which ye shall give to the Levites, shall be eight and forty cities: them shall ye give with their suburbs. And concerning the cities which ye shall give, of the possession of the children of Israel: of many ye shall take mo, and of few ye shall take less: every one shall give of his cities unto the Levites, according to his inheritance, which he inheriteth. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan, ye shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person unwares, may flee thither. And these cities shall be for you a refuge from the avenger, that he which killeth, die not, until he stand before the Congregation in judgement. And of the cities which ye shall give, six cities shall ye have for refuge. Ye shall appoint three on this side Jordan, and ye shall appoint three cities in the land of Canaan which shall be cities of refuge. These six cities shall be a refuge for the children of Israel, and for the stranger, and for him that dwelleth among you, that every one which killeth any person unwares, may flee thither. And if one smite another with an instrument of iron that he die, he is a murderer, and the murderer shall die the death. Also if he smite him by casting a stone, wherewith he may be slain, and he die, he is a murderer, and the murderer shall die the death. Or if he smite him with an hand weapon of wood, wherewith he may be slain, if he die, he is a murderer, and the murderer shall die the death. The revenger of the blood himself shall slay the murderer: when he meeteth him, he shall slay him. But if he thrust him of hate, or hurl at him by laying of wait, that he die, or smite him through enmity with his hand, that he die, he that smote him shall die ye death: for he is a murderer: the revenger of the blood shall slay the murderer when he meeteth him. But if he pushed him unadvisedly, and not of hatred, or cast upon him any thing, without laying of wait, or any stone (whereby he might be slain) and saw him not, or caused it to fall upon him, and he die, and was not his enemy, neither sought him any harm, then the Congregation shall judge between the slayer and the avenger of blood according to these laws. And the Congregation shall deliver the slayer out of the hand of the avenger of blood, and the Congregation shall restore him unto the city of his refuge, whither he was fled: and he shall abide there unto the death of the hie Priest, which is anointed with the holy oil. But if the slayer come without the borders of the city of his refuge, whither he was fled, and the revenger of blood find him without the borders of the city of his refuge, & the revenger of blood slay ye murderer, he shall be guiltless, because he should have remained in the city of his refuge, until the death of the hie Priest: and after the death of the hie Priest, the slayer shall return unto

the land of his possession. So these things shall be a law of judgement unto you, throughout your generations in all your dwellings. Whosoever killeth any person, the Judge shall slay the murderer, through witnesses: but one witness shall not testify against a person to cause him to die. Moreover ye shall take no recompense for the life of the murderer, which is worthy to die: but he shall be put to death. Also ye shall take no recompense for him that is fled to the city of his refuge, that he should come again, and dwell in the land, before the death of the hie Priest. So ye shall not pollute the land wherein ye shall dwell: for blood defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Defile not therefore the land which ye shall inhabit, For I dwell in the midst thereof: for I the Lord dwell among the children of Israel.

Then the chief fathers of the family of the sons of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came, & spake before Moses, & before the princes, the chief fathers of the children of Israel, and said, The Lord commanded my lord to give the land to inherit by lot to the children of Israel: and my lord was commanded by the Lord, to give the inheritance of Zelophehad our brother unto his daughters. If they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken away from the inheritance of our fathers, and shall be put unto the inheritance of the tribe whereof they shall be: so shall it be taken away from the lot of our inheritance. Also when the Jubilee of the children of Israel cometh, then shall their inheritance be put unto the inheritance of the tribe whereof they shall be: so shall their inheritance be taken away from the inheritance of the tribe of our fathers. Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sons of Joseph have said well. This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall be wives, to whom they think best, only to the family of the tribe of their father shall they marry: So shall not the inheritance of the children of Israel remove from tribe to tribe, for every one of the children of Israel shall join himself to the inheritance of the tribe of his fathers. And every daughter that possesseth any inheritance of the tribes of the children of Israel, shall be wife unto one of the family of the tribe of her father: that the children of Israel may enjoy every man the inheritance of their fathers. Neither shall the inheritance go about from tribe to tribe: but every one of the tribes of the children of Israel shall stick to his own inheritance. As the Lord commanded Moses, so did the daughters of Zelophehad. For Mahlah, Tirzah, & Hoglah, and Milcah, and Noah the daughters of Zelophehad were married unto their fathers brothers sons, they were wives to certain of the families of the sons of Manasseh the son of Joseph: so their inheritance remained in the tribe of the family of their father. These are the commandments and laws

which the Lord commanded by the hand of Moses, unto the children of Israel in the plain of Moab, by Jordan toward Jericho.

THE FIFTH BOOK OF MOSES, called DEUTERONOMY

These be the words which Moses spake unto all Israel, on this side Jordan in the wilderness, in the plain, over against the red Sea, between Paran and Tophel, and Laban, and Hazeroth, & Di-zahab. There are eleven days journey from Horeb unto Kadesh-barnea, by the way of mount Seir.

And it came to pass in the first day of the eleventh month, in the fortieth year that Moses spake unto the children of Israel according unto all that the Lord had given him in commandment unto them, after that he had slain Sihon the king of the Amorites which dwelt in Heshbon, & Og king of Bashan, which dwelt at Ashtaroth in Edrei. On this side Jordan in the land of Moab began Moses to declare this law, saying, The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount, turn you and depart, and go unto the mountain of the Amorites, and unto all places near thereunto in the plain, in the mountain, or in the valley: both Southward, and to the Sea side, to the land of the Canaanites, and unto Lebanon: even unto the great river, the river Perath. Behold, I have set the land before you: go in and possess that land which the Lord sware unto your fathers, Abraham, Izhak, and Jaakob, to give unto them and to their seed after them. And I spake unto you the same time, saying, I am not able to bear you myself alone: The Lord your God hath multiplied you: and behold, ye are this day as the stars of heaven in number: (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you.) How can I alone bear your combrance and your charge, and your strife? Bring you men of wisdom and of understanding, and known among your tribes, and I will make them rulers over you: Then ye answered me and said, The thing is good that thou hast commanded us to do. So I took the chief of your tribes wise and known men, & made them rulers over you, captains over thousands, and captains over hundreds, and captains over fifty, and captains over ten, and officers among your tribes. And I charged your judges that same time, saying, Hear the controversies between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall have no respect of person in judgment, but shall hear the small as well as the great: ye shall not fear the face of man: for the judgement is Gods: and the cause that is too hard for you,

bring unto me, and I will hear it. Also I commanded you the same time all the things which ye should do. Then we departed from Horeb, and went through all that great and terrible wilderness (as ye have seen) by the way of the mountain of the Amorites, as the Lord our God commanded us: and we came to Kadesh-barnea. And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold, the Lord thy God hath laid the land before thee: go up and possess it, as the Lord the God of thy fathers hath said unto thee: fear not, neither be discouraged. Then ye came unto me every one, and said, We will send men before us, to search us out the land & to bring us word again, what way we must go up by, & unto what cities we shall come. So the saying pleased me well, and I took twelve men of you, of every tribe one. Who departed, and went up into the mountain, and came unto the river Eshcol, and searched out the land. And took of the fruit of the land in their hands, and brought it unto us, and brought us word again, and said, It is a good land, which the Lord our God doth give us. Notwithstanding, ye would not go up, but were disobedient unto the commandment of the Lord your God, and murmured in your tents, & said, Because the Lord hated us, therefore hath he brought us out of the land of Egypt, to deliver us into the hand of the Amorites, and to destroy us. Whither shall we go up? our brethren have discouraged our hearts, saying, The people is greater, and taller then we: the cities are great and walled up to heaven: and moreover we have seen the sons of the Anakims there. But I said unto you, Dread not, nor be afraid of them. The Lord your God, who goeth before you, he shall fight for you, according to all that he did unto you in Egypt before your eyes, and in the wilderness, where thou hast seen how the Lord thy God bare thee, as a man doth bear his son, in all the way which ye have gone, until ye came unto this place. Yet for all this ye did not believe the Lord your God, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to go, and in a cloud by day. Then the Lord heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this froward generation, see that good land, which I sware to give unto your fathers, save Caleb the son of Jephunneh: he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath constantly followed the Lord. Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither, but Joshua the son of Nun which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it. Moreover, your children, which ye said should be a pray, and your sons, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it. But as for you, turn back, and take your journey into the wilderness by the way of the red Sea. Then ye answered and said unto me, We have sinned against the Lord, we will go up, and fight, according to all that the Lord our God hath commanded us: and ye armed you every man to the war, and were ready to go up into the mountain. But the Lord said unto me, Say

unto them, Go not up, neither fight, (for I am not among you) least ye fall before your enemies. And when I told you, ye would not hear, but rebelled against the commandment of the Lord, and were presumptuous, and went up into the mountain. Then the Amorites which dwelt in that mountain came out against you, and chased you (as bees use to do) and destroyed you in Seir, even unto Hormah. And when ye came again, ye wept before the Lord, but the Lord would not hear your voice, nor incline his ears unto you. So ye abode in Kadesh a long time, according to the time that ye had remained before.

Then we turned, and took our journey into the wilderness, by the way of the red Sea, as the Lord spake unto me: and we compassed mount Seir a long time.

And the Lord spake unto me, saying, Ye have compassed this mountain long enough: turn you Northward. And warn thou the people, saying, Ye shall go through the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take ye good heed therefore. Ye shall not provoke them: for I will not give you of their land so much as a foot breadth, because I have given mount Seir unto Esau for a possession. Ye shall buy meat of them for money to eat, and ye shall also procure water of them for money to drink.

For the Lord thy God hath blessed thee in all the works of thine hand: he knoweth thy walking through this great wilderness, and the Lord thy God hath been with thee this forty year, and thou hast lacked nothing. And when we were departed from our brethren the children of Esau which dwelt in Seir, through the way of the plain, from Elath, and from Ezion-gaber, we turned and went by the way of the wilderness of Moab.

Then the Lord said unto me, Thou shalt not vex Moab, neither provoke them to battle: for I will not give thee of their land for a possession, because I have given Ar unto the children of Lot for a possession.

The Emims dwelt therein in times past, a people great and many, & tall, as the Anakims. They also were taken for giants as the Anakims: whom the Moabites call Emims. The Horims also dwelt in Seir before time, whom the children of Esau chased out and destroyed them before them, and dwelt in their stead: as Israel shall do unto the land of his possession, which the Lord hath given them. Now rise up, said I, and get you over the river Zered: and we went over the river Zered. The space also wherein we came from Kadesh-barnea, until we were come over the river Zered, was eight and thirty years, until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them. For indeed the hand of the Lord was against them, to destroy them from among the host, till they were consumed. So when all the men of war were consumed and dead from among the people.

Then the Lord spake unto me, saying, Thou shalt go through Ar the coast of Moab this day: And thou shalt come near over against the children of Ammon: but shalt not lay siege unto them, nor move war against them: for I will not give thee of the land of the children of Ammon any possession: for I have given it unto the children of Lot for a possession.

That also was taken for a land of giants: for giants dwelt therein afore time, whom the Ammonites called Zamzummims: A people that was great, and many, and tall, as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead: As he did to the children of Esau which dwell in Seir, when he destroyed the Horims before them, and they possessed them, and dwelt in their stead unto this day. And the Avims which dwelt in Hazarim even unto Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stead.

Rise up therefore, said the Lord: take your journey, and pass over the river Arnon: behold, I have given into thy hand Sihon, the Amorite, King of Heshbon, and his land: begin to possess it and provoke him to battle. This day will I begin to send thy fear and thy dread, upon all people under the whole heaven, which shall hear thy fame, and shall tremble and quake before thee.

Then I sent messengers out of the wilderness of Kedemoth unto Sihon King of Heshbon, with words of peace, saying, Let me pass through thy land: I will go by the high way: I will neither turn unto the right hand nor to the left. Thou shalt sell me meat for money, for to eat, and shalt give me water for money for to drink: only I will go through on my foot, (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me) until I be come over Jordan, into the land which the Lord our God giveth us. But Sihon the King of Heshbon would not let us pass by him: for the Lord thy God had hardened his spirit, and made his heart obstinate, because he would deliver him into thine hand, as appeareth this day.

And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess and inherit his land.

Then came out Sihon to meet us, himself with all his people to fight at Jahaz. But the Lord our God delivered him into our power, and we smote him, and his sons, and all his people. And we took all his cities the same time, and destroyed every city, men, and women, and children: we let nothing remain. Only the cattle we took to ourselves, and the spoil of the cities which we took, from Aroer, which is by the bank of the river of Arnon, and from the city that is upon the river, even unto Gilead: there was not one city that escaped us: for the Lord our God delivered up all before us. Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the Lord our God forbade us.

Then we turned, and went up by the way of Bashan: and Og King of Bashan came out against us, he, and all his people to fight at Edrei. And the Lord said unto me, Fear him not, for I will deliver him, and all his people, and his land into thine hand, and thou shalt do unto him as thou didst unto Sihon King of the Amorites, which dwelt at Heshbon. So the Lord our God delivered also unto our hand, Og the King of Bashan, and all his people: and we smote him, until none was left him alive, and we took all his cities the same time, neither was there a city which we took not from them, even three score cities, and all ye country of Argob, the kingdom of Og in Bashan. All these cities were fenced with high walls, gates and bars, beside unwalled towns a great many. And we overthrew them, as we did unto Sihon King of Heshbon, destroying every city, with men, women, and children. But all the cattle and the spoil of the cities we took for ourselves. Thus we took at that time out of the hand of two Kings of the Amorites, the land that was on this side Jordan from the river of Arnon unto mount Hermon: (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir) All the cities of the plain, and all Gilead, and all Bashan unto Salchah, and Edrei, cities of the kingdom of Og in Bashan. For only Og King of Bashan remained of the remnant of the giants, whose bed was a bed of iron: is it not at Rabbath among the children of Ammon? The length thereof is nine cubits, and four cubits the breadth of it, after the cubit of a man. And this land which we possessed at that time, from Aroer, which is by the river of Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and Gadites. And the rest of Gilead, and all Bashan, the kingdom of Og, gave I unto the half tribe of Manasseh: even all the country of Argob with all Bashan, which is called, The land of giants. Jair the son of Manasseh took all the country of Argob, unto the coasts of Geshuri, and of Maachathi: and called them after his own name, Bashan, Hauoth Jair unto this day. And I gave part of Gilead unto Machir. And unto the Reubenites and Gadites I gave the rest of Gilead, and unto the river of Arnon, half the river and the borders, even unto the river Jabbok, which is the border of the children of Ammon: The plain also and Jordan, and the borders from Chinnereth even unto the Sea of the plain, to wit, the salt Sea under the springs of Pisgah Eastward. And I commanded you the same time, saying, The Lord your God hath given you this land to possess it: ye shall go over armed before your brethren the children of Israel, all men of war. Your wives only, and your children, and your cattle (for I know that ye have much cattle) shall abide in your cities, which I have given you, until the Lord have given rest unto your brethren as unto you, and that they also possess the land, which the Lord your God hath given them beyond Jordan: then shall ye return every man unto his possession, which I have given you. And I charged Joshua the same time, saying, Thine eyes have seen all that the Lord your God hath done unto these two Kings: so shall the Lord do unto all the kingdoms whither thou goest. Ye shall not fear them: for the Lord your God, he shall fight for you. And I besought the Lord the same time, saying, O Lord God, thou hast begun to shew thy servant thy

greatness and thy mighty hand: for where is there a God in heaven or in earth, that can do like thy works, and like thy power? I pray thee let me go over & see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was angry with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee, speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes Westward, and Northward, and Southward, and Eastward, & behold it with thine eyes, for thou shalt not go over this Jordan: But charge Joshua, and encourage him, and bolden him: for he shall go before this people, and he shall divide for inheritance unto them, the land which thou shalt see. So we abode in the valley over against Beth-Peor.

Now therefore hearken, O Israel, unto the ordinances and to the laws which I teach you to do, that ye may live and go in, and possess the land, which the Lord God of your fathers giveth you. Ye shall put nothing unto the word which I command you, neither shall ye take ought there from, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-Peor, for all the men that followed Baal-Peor the Lord thy God hath destroyed every one from among you. But ye that did cleave unto the Lord your God, are alive every one of you this day. Behold, I have taught you ordinances, and laws, as the Lord my God commanded me, that ye should do even so within the land whither ye go to possess it. Keep them therefore, and do them; for that is your wisdom, and your understanding in the sight of the people, which shall hear all these ordinances, and shall say, Only this people is wise, and of understanding, and a great nation. For what nation is so great, unto whom the gods come so near unto them, as the Lord our God is near unto us, in all that we call unto him for? And what nation is so great, that hath ordinances and laws so righteous, as all this Law, which I set before you this day? But take heed to thyself, and keep thy soul diligently, that thou forget not the things which thine eyes have seen, and that they depart not out of thine heart, all the days of thy life: but teach them thy sons, and thy sons sons: Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will cause them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children: Then came you near and stood under the mountain, and the mountain burnt with fire unto the midst of heaven, and there was darkness, clouds and mist. And the Lord spake unto you out of the midst of the fire, and ye heard the voice of the words, but saw no similitude, save a voice. Then he declared unto you his covenant which he commanded you to do, even the ten commandments, and wrote them upon two tables of stone. And the Lord commanded me that same time, that I should teach you ordinances & laws, which ye should observe in the land, whither ye go, to possess it. Take therefore good heed unto yourselves: for ye saw no image in

the day that the Lord spake unto you in Horeb out of the midst of the fire: That ye corrupt not yourselves, and make you a graven image or representation of any figure: whither it be the likeness of male or female, the likeness of any beast that is on earth, or the likeness of any feathered fowl that flieth in the air: Or the likeness of any thing that creepeth on the earth, or the likeness of any fish that is in the waters beneath the earth, and lest thou lift up thine eyes unto heaven, and when thou seest the sun & the moon and the stars with all the host of heaven, shouldest be driven to worship them and serve them, which the Lord thy God hath distributed to all people under the whole heaven. But the Lord hath taken you and brought you out of the iron furnace: out of Egypt to be unto him a people and inheritance, as appeareth this day. And the Lord was angry with me for your words, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee for an inheritance. For I must die in this land, and shall not go over Jordan: but ye shall go over, and possess that good land. Take heed unto yourselves, lest ye forget the covenant of the Lord your God which he made with you, and lest ye make you any graven image, or likeness of any thing, as the Lord thy God hath charged thee. For the Lord thy God is a consuming fire, and a jealous God. When thou shalt beget children and children's children, and shalt have remained long in the land, if ye corrupt yourselves, and make any graven image, or likeness of any thing, and work evil in the sight of the Lord thy God, to provoke him to anger, I call heaven and earth to record against you this day, that ye shall shortly perish from the land, whereunto ye go over Jordan to possess it: ye shall not prolong your days therein, but shall utterly be destroyed. And the Lord shall scatter you among the people, and ye shall be left few in number among the nations, whither the Lord shall bring you: And there ye shall serve gods, even ye work of mans hand, wood, and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thine heart, and with all thy soul. When thou art in tribulation, and all these things are come upon thee, at the length if thou return to the Lord thy God, and be obedient unto his voice, (For the Lord thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them. For inquire now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one end of heaven unto the other, if there came to pass such a great thing as this, or whether any such like thing hath been heard. Did ever people hear the voice of God speaking out of the midst of a fire, as thou hast heard, and lived? Or hath God assayed to go and take him a nation from among nations, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, & by great fear, according unto all that the Lord your God did unto you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know, that the Lord he is God, and that there is none but he alone. Out of heaven he made thee hear his voice to instruct thee, and upon

earth he shewed thee his great fire, and thou heardest his voice out of the midst of the fire. And because he loved thy fathers, therefore he chose their seed after them, and hath brought thee out of Egypt in his sight by his mighty power, to thrust out nations greater and mightier then thou, before thee, to bring thee in, and to give thee their land for inheritance: as appeareth this day. Understand therefore this day, and consider in thine heart, that the Lord, he is God in heaven above, and upon the earth beneath: there is none other. Thou shalt keep therefore his ordinances, and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee for ever. Then Moses separated three cities on this side of Jordan toward the sun rising: That the slayer should flee thither, which had killed his neighbour at unawares, and hated him not in time past, might flee, I say, unto one of those cities, and live: That is, Bezer in the wilderness, in the plain country of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manasseh. So this is the law which Moses set before the children of Israel. These are the witnesses, and the ordinances, and the laws which Moses declared to the children of Israel after they came out of Egypt, on this side Jordan, in the valley over against Beth-peor, in the land of Sihon King of the Amorites, which dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come out of Egypt: And they possessed his land, and the land of Og King of Bashan, two Kings of the Amorites, which were on this side Jordan toward the sun rising: From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon, and all the plain by Jordan Eastward, even unto the Sea, of ye plain, under the springs of Pisgah.

Then Moses called all Israel, and said unto them, Hear, O Israel, the ordinances and the laws which I propose to you this day, that ye may learn them, and take heed to observe them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers only, but with us, even with us all here alive this day. The Lord talked with you face to face in the Mount, out of the midst of the fire, (At that time I stood between the Lord and you, to declare unto you ye word of the Lord: for ye were afraid at the sight of the fire, and went not up into the mount) and he said, I am the Lord thy God, which have brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before my face. Thou shalt make thee no graven image or any likeness of that that is in heaven above, or which is in the earth beneath, or that is in the waters under the earth. Thou shalt neither bow thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, even unto the third and fourth generation of them that hate me: And shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless

that taketh his Name in vain. Keep the Sabbath day, to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labour, and shalt do all thy work: But the seventh day is the Sabbath of the Lord thy God: thou shalt not do any work therein, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid, nor thine oxen, nor thine ass, neither any of thy cattle, nor the stranger that is within thy gates: that thy man servant and thy maid may rest as well as thou. For, remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence by a mighty hand and a stretched out arm: therefore the Lord thy God commanded thee to observe the Sabbath day. Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee upon the land, which the Lord thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou covet thy neighbour's wife, neither shalt thou desire thy neighbour's house, his field, nor his man servant, nor his maid, his oxen, nor his ass, nor ought that thy neighbour hath. These words the Lord spake unto all your multitude in the mount out of the midst of the fire, the cloud and the darkness, with a great voice, and added no more thereto: and wrote them upon two tables of stone, & delivered them unto me. And when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire) then ye came to me, all the chief of your tribes, and your Elders: And ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore, why should we die? for this great fire will consume us: if we hear ye voice of the Lord our God any more, we shall die. For what flesh was there ever, that heard the voice of the living God speaking out of the midst of the fire as we have, and lived? Go thou near and hear all that the Lord our God saith: and declare thou unto us all that the Lord our God saith unto thee, and we will hear it, and do it. Then the Lord heard the voice of your words, when ye spake unto me: and the Lord said unto me, I have heard the voice of ye words of this people, which they have spoken unto thee: they have well said, all that they have spoken. Oh that there were such an heart in them to fear me, & to keep all my commandments always: that it might go well with them, and with their children for ever. Go, say unto them, Return you into your tents. But stand thou here with me, and I will tell thee all the commandments, and the ordinances, and the laws, which thou shalt teach them: that they may do them in the land which I give them to possess it. Take heed therefore, that ye do as the Lord your God hath commanded you: turn not aside to the right hand nor to the left, but walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may go well with you: and that ye may prolong your days in the land which ye shall possess.

These now are the commandments, ordinances, and laws, which the Lord your God commanded me to teach you, that ye might do them in the land whither ye go to possess it: That thou mightest fear the Lord thy God, and keep all his ordinances, and his commandments which I command thee, thou, and thy son, and thy sons son all the days of thy life, even that thy days may be prolonged. Hear therefore, O Israel, and take heed to do it, that it may go well with thee, and that ye may increase mightily in the land that floweth with milk and honey, as the Lord God of thy fathers hath promised thee. Hear, O Israel, The Lord our God is Lord only, and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart. And thou shalt rehearse them continually unto thy children, and shalt talk of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up: And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. Also thou shalt write them upon ye posts of thine house, and upon thy gates. And when the Lord thy God hath brought thee into the land, which he sware unto thy fathers, Abraham, Izhak, and Jaakob, to give to thee, with great and goodly cities which thou buildedst not, and houses full of all manner of goods which thou filledst not, and wells digged which thou diggedst not, vineyards & olive trees which thou plantedst not, and when thou hast eaten and art full, beware least thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name. Ye shall not walk after other gods, after any of the gods of the people which are round about you, (For the Lord thy God is a jealous God among you:) lest the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth. Ye shall not tempt the Lord your God, as ye did tempt him in Massah: But ye shall keep diligently the commandments of the Lord your God, and his testimonies, and his ordinances which he hath commanded thee, and thou shalt do that which is right and good in the sight of the Lord: that thou mayest prosper, & that thou mayest go in, & possess that good land which the Lord sware unto thy fathers, to cast out all thine enemies before thee, as the Lord hath said. When thy son shall ask thee in time to come, saying, What mean these testimonies, and ordinances, and Laws, which the Lord our God hath commanded you? Then shalt thou say unto thy son, We were Pharaohs bondmen in Egypt: but the Lord brought us out of Egypt with a mighty hand. And the Lord shewed signs and wonders great and evil upon Egypt, upon Pharaoh, and upon all his household, before our eyes, and brought us out from thence, to bring us in, and to give us the land which he sware unto our fathers. Therefore the Lord hath commanded us, to do all these ordinances, and to fear the Lord our God, that it may go ever well with us, and that he may preserve us alive as at this present. Moreover, this shall be our righteousness before the Lord our God, if we take heed to keep all these commandments, as he hath commanded us.

When the Lord thy God shall bring thee into the land whither thou goest to possess it, and shall root out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier then thou, and the Lord thy God shall give them before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no covenant with them, nor have compassion on them, neither shalt thou make marriages with them, neither give thy daughter unto his son, nor take his daughter unto thy son. For they will cause thy son to turn away from me, and to serve other gods: then will the wrath of the Lord wax hote against you and destroy thee suddenly. But thus ye shall deal with them, Ye shall overthrow their altars, and break down their pillars, and ye shall cut down their groves, and burn their graven images with fire. For thou art an holy people unto the Lord thy God, the Lord thy God hath chosen thee, to be a precious people unto himself, above all people that are upon the earth. The Lord did not set his love upon you, nor chose you, because ye were mo in number then any people: for ye were the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, the Lord hath brought you out by a mighty hand, and delivered you out of the house of bondage from the hand of Pharaoh King of Egypt, that thou mayest know, that the Lord thy God, he is God, the faithful God which keepeth covenant and mercy unto them that love him and keep his commandments, even to a thousand generations, and rewardeth them to their face that hate him, to bring them to destruction: he will not defer to reward him that hateth him, to his face. Keep thou therefore the commandments, and the ordinances, and the laws, which I command thee this day to do them. For if ye hearken unto these laws, and observe and do them, then the Lord thy God shall keep with thee the covenant, and the mercy which he sware unto thy fathers. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn and thy wine, and thine oil and the increase of thy kine, and the flocks of thy sheep in the land, which he sware unto thy fathers to give thee. Thou shalt be blessed above all people: there shall be neither male nor female barren among you, nor among your cattle. Moreover, the Lord will take away from thee all infirmities, and will put none of the evil diseases of Egypt (which thou knowest) upon thee, but will send them upon all that hate thee. Thou shalt therefore consume all people which the Lord thy God shall give thee: thine eye shall not spare them, neither shalt thou serve their gods, for that shall be thy destruction. If thou say in thine heart, These nations are more then I, how can I cast them out? Thou shalt not fear them, but remember what the Lord thy God did unto Pharaoh, and unto all Egypt: The great temptations which thine eyes saw, and the signs and wonders, and the mighty hand and stretched out arm, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all ye people, whose face thou fearest. Moreover, the Lord thy God will send hornets among them until they that are left, and

hide themselves from thee, be destroyed. Thou shalt not fear them: for the Lord thy God is among you, a God mighty & dreadful. And the Lord thy God will root out these nations before thee by little & little: thou mayest not consume them at once, least the beasts of the field increase upon thee. But the Lord thy God shall give them before thee, and shall destroy them with a mighty destruction, until they be brought to naught. And he shall deliver their Kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou hast destroyed them. The graven images of their gods shall ye burn with fire, and covet not the silver and gold, that is on them, nor take it unto thee, least thou be snared therewith: for it is an abomination before the Lord thy God. Bring not therefore abomination into thine house, lest, thou be accursed like it, but utterly abhor it, and count it most abominable: for it is accursed.

Ye shall keep all the commandments which I command thee this day, for to do them: that ye may live, and be multiplied, and go in, and possess the land which the Lord sware unto your fathers. And thou shalt remember all ye way which the Lord thy God led thee this forty year in the wilderness, for to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no. Therefore he humbled thee, and made thee hungry, and fed thee with MAN, which thou knewest not, neither did thy fathers know it, that he might teach thee that man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord, doth a man live. Thy raiment waxed not old upon thee, neither did thy foot swell those forty years. Know therefore in thine heart, that as a man nurtureth his son, so the Lord thy God nurtureth thee. Therefore shalt thou keep the commandments of the Lord thy God, that thou mayest walk in his ways, and fear him. For the Lord thy God bringeth thee into a good land, a land in the which are rivers of water and fountains, and depths that spring out of valleys and mountains: A land of wheat and barley, and of vineyards, and figtrees, and pomegranates: a land of oil olive and honey: A land wherein thou shalt eat bread without scarcity, neither shalt thou lack any thing therein: a land whose stones are iron, and out of whose mountains thou shalt dig brass. And when thou hast eaten and filled thyself, thou shalt bless the Lord thy God for the good land, which he hath given thee. Beware that thou forget not the Lord thy God, not keeping his commandments, and his laws, and his ordinances, which I command thee this day: Lest when thou hast eaten and filled thyself, and hast built goodly houses & dwelt therein, and thy beasts, and thy sheep are increased, and thy silver and gold is multiplied, and all that thou hast is increased, then thine heart be lifted up and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage, who was thy guide in the great and terrible wilderness (wherein were fiery serpents, & scorpions, and drought, where was no water, who brought forth water for thee out of ye rock of flint: Who fed thee in the wilderness

with MAN, which thy fathers knew not) to humble thee, and to prove thee, that he might do thee good at thy latter end. Beware lest thou say in thine heart, My power, and the strength of mine own hand hath prepared me this abundance. But remember the Lord thy God: for it is he which giveth thee power to get substance to establish his covenant which he sware unto thy fathers, as appeareth this day. And if thou forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify unto you this day that ye shall surely perish. As the nations which the Lord destroyeth before you, so ye shall perish, because ye would not be obedient unto the voice of the Lord your God.

Hear O Israel, Thou shalt pass over Jordan this day, to go in and to possess nations greater and mightier then thyself, and cities great and walled up to heaven, a people great and tall, even the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak? Understand therefore that this day ye Lord thy God is he which goeth over before thee as a consuming fire: he shall destroy them, and he shall bring them down before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath said unto thee. Speak not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my righteousness the Lord hath brought me in, to possess this land: but for the wickedness of these nations the Lord hath cast them out before thee. For thou enterest not to inherit their land for thy righteousness, or for thy upright heart: but for the wickedness of those nations, the Lord thy God doth cast them out before thee, and that he might perform the word which the Lord thy God sware unto thy fathers, Abraham, Izhak, and Iacob. Understand therefore, that ye Lord thy God giveth thee not this good land to possess it for thy righteousness: for thou art a stiff-necked people. Remember, and forget not, how thou provokedst the Lord thy God to anger in the wilderness: since the day that thou didst depart out of the land of Egypt, until ye came unto this place ye have rebelled against the Lord. Also in Horeb ye provoked the Lord to anger so that the Lord was wroth with you, even to destroy you. When I was gone up into the mount, to receive the tables of stone, the tables, I say, of the covenant, which the Lord made with you: and I abode in the mount forty days & forty nights, and I neither ate bread nor yet drank water: Then the Lord delivered me two tables of stone, written with the finger of God, and in them was contained according to all the words which the Lord had said unto you in the mount out of the midst of the fire, in the day of the assembly. And when the forty days and forty nights were ended, the Lord gave me the two tables of stone, the tables, I say, of the covenant. And the Lord said unto me, Arise, get thee down quickly from hence: for thy people which thou hast brought out of Egypt, have corrupt their ways: they are soon turned out of the way, which I commanded them: they have made them a molten image. Furthermore, the Lord spake unto me, saying, I have seen this people, and

behold, it is a stiff-necked people. Let me alone, that I may destroy them, & put out their name from under heaven, & I will make of thee a mighty nation, & greater then they be. So I returned, and came down from the Mount (and the Mount burnt with fire, and ye two Tables of the covenant were in my two hands). Then I looked, and behold, ye had sinned against the Lord your God: for ye had made you a molten calf, and had turned quickly out of the way which the Lord had commanded you. Therefore I took the two Tables, and cast them out of my two hands, and brake them before your eyes. And I fell down before the Lord, forty days, and forty nights, as before: I neither ate bread nor drank water, because of all your sinnes, which ye had committed, in doing wickedly in the sight of the Lord, in that ye provoked him unto wrath. (For I was afraid of the wrath and indignation, wherewith the Lord was moved against you, even to destroy you) yet the Lord heard me at that time also. Likewise ye Lord was very angry with Aaron, even to destroy him: but at that time I prayed also for Aaron. And I took your sin, I mean the calf which ye had made, and burnt him with fire, and stamped him and ground him small, even unto very dust: and I cast the dust thereof into the river, that descended out of the mount. Also in Taberah, & in Massah and in Kibrothhattaavah ye provoked ye Lord to anger. Likewise when the Lord sent you from Kadesh-barnea, saying, Go up, and possess the land which I have given you, then ye rebelled against the commandment of the Lord your God, and believed him not, nor hearkened unto his voice. Ye have been rebellious unto the Lord, since the day that I knew you. Then I fell down before ye Lord forty days & forty nights, as I fell down before, because ye Lord had said, that he would destroy you. And I prayed unto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, whom thou hast brought out of Egypt by a mighty hand. Remember thy servants Abraham, Izhak, & Jaakob: look not to ye stubburns of this people, nor to their wickedness, nor to their sin, lest the country, whence thou broughtest them, say, Because ye Lord was not able to bring them into the land which he promised them, or because he hated them, he carried them out, to slay them in the wilderness. Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arm.

In the same time the Lord said unto me, Hew thee two Tables of stone like unto the first, and come up unto me into the Mount, and make thee an Ark of wood, and I will write upon the Tables ye words that were upon the first Tables, which thou brakest, and thou shalt put them in the Ark. And I made an Ark of Shittim wood, and hewed two Tables of stone like unto the first, and went up into the Mountain, and the two Tables in mine hand. Then he wrote upon the Tables according to the first writing (the ten commandments, which the Lord spake unto you in the Mount out of the midst of the fire, in the day of the assembly) and the Lord gave them unto me. And I departed, and came down from the Mount, and put the Tables in the Ark which I had made: and there

they be, as the Lord commanded me. And ye children of Israel took their journey from Beeroth of the children of Jaakan to Mosera, where Aaron died, and was buried, and Eleazar his son became Priest in his stead. From thence they departed unto Gudgodah, and from Gudgodah to Jotbath a land of running waters. The same time ye Lord separated the tribe of Levi to bear the Ark of the covenant of the Lord, and to stand before ye Lord, to minister unto him, and to bless in his Name unto this day. Wherefore Levi hath no part nor inheritance with his brethren: for the Lord is his inheritance, as the Lord thy God hath promised him. And I tarried in the mount, as at ye first time, forty days and forty nights, and the Lord heard me at that time also, and the Lord would not destroy thee. But the Lord said unto me, Arise, go forth in the journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, & to love him, and to serve the Lord thy God, with all thine heart, and with all thy soul? That thou keep the commandments of the Lord, and his ordinances, which I command thee this day, for thy wealth? Behold, heaven, & the heaven of heavens is the Lords thy God, and the earth, with all that therein is. Notwithstanding, the Lord set his delight in thy fathers to love them, and did choose their seed after them, even you above all people, as appeareth this day. Circumcise therefore the foreskin of your heart, and harden your necks no more. For the Lord your God is God of gods, and Lord of lords, a great God, mighty and terrible, which accepteth no persons nor taketh reward: Who doth right unto the fatherless and widow, & loveth the stranger, giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God: thou shalt serve him, and thou shalt cleave unto him, and shalt swear by his Name. He is thy praise, and he is thy God, that hath done for thee these great & terrible things, which thine eyes have seen. Thy fathers went down into Egypt with seventy persons, and now the Lord thy God hath made thee, as ye stars of ye heaven in multitude.

Therefore thou shalt love the Lord thy God, and shalt keep that, which he commandeth to be kept: that is, his ordinances, and his laws, and his commandments always. And consider this day (for I speak not to your children, which have neither known nor seen) the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arm, and his signs, and his acts, which he did in the midst of Egypt unto Pharaoh the King of Egypt and unto all his land: And what he did unto the host of the Egyptians, unto their horses, and to their chariots, when he caused the waters of the red Sea to overflow them, as they pursued after you, and the Lord destroyed them unto this day: And what he did unto you in the wilderness, until ye came unto this place: And what he did unto Dathan & Abiram the sons of Eliab ye son of Reuben, when the earth opened her mouth, & swallowed them with their households and their tents, and all their

substance that they had in the midst of all Israel. For your eyes have seen all the great acts of the Lord which he did. Therefore shall ye keep all the commandments, which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it: Also that ye may prolong your days in the land, which the Lord sware unto your fathers, to give unto them and to their seed, even a land that floweth with milk and honey. For the land whither thou goest to possess it, is not as the land of Egypt, from whence ye came, where thou sowedst thy seed, and wateredst it with thy feet as a garden of herbs: But the land whither ye go to possess it, is a land of mountains and valleys, and drinketh water of the rain of heaven. This land doth the Lord thy God care for: the eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year. If ye shall hearken therefore unto my commandments, which I command you this day, that ye love the Lord your God and serve him with all your heart, and with all your soul, I also will give rain unto your land in due time, the first rain & the latter, that thou mayest gather in thy wheat, and thy wine, & thine oil. Also I will send grass in thy fields, for thy cattle, that thou mayest eat, and have enough. But beware lest your heart deceive you, and lest ye turn aside, and serve other gods, and worship them, and so the anger of the Lord be kindled against you, and he shut up the heaven, that there be no rain, and that your land yield not her fruit, and ye perish quickly from the good land, which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as a frontlet between your eyes, And ye shall teach them your children, speaking of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the postes of thine house, and upon thy gates, that your days may be multiplied, and the days of your children, in ye land which the Lord sware unto your fathers to give them, as long as the heavens are above the earth. For if ye keep diligently all these commandments, which I command you to do: that is, to love the Lord your God, to walk in all his ways, and to cleave unto him, then will the Lord cast out all these nations before you, and ye shall possess great nations and mightier then you. All the places whereon the soles of your feet shall tread, shall be yours: your coast shall be from the wilderness & from Lebanon, & from the Riuer, even the river Perath, unto ye uttermost Sea. No man shall stand against you: for the Lord your God shall cast the fear and dread of you upon all the land that ye shall treade upon, as he hath said unto you. Behold, I set before you this day a blessing and a curse: The blessing, if ye obey the commandments of the Lord your God which I command you this day: And ye curse, if ye will not obey the commandments of the Lord your God, but turn out of the way, which I command you this day, to go after other gods, which ye have not known. When the Lord thy God therefore hath brought thee into ye land, whither thou goest to possess it, then thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal. Are they not beyond Jordan on that part, where

the sun goeth down in the land of the Canaanites, which dwell in the plain over against Gilgal, beside the groue of Moreh? For ye shall pass over Jordan, to go in to possess the land, which ye Lord your God giveth you, and ye shall possess it, & dwell therein. Take heed therefore that ye do all the commandments and the laws, which I set before you this day.

These are the ordinances and the laws, which ye shall observe and do in the land (which the Lord God of thy fathers giveth thee to possess it) as long as ye live upon the earth. Ye shall utterly destroy all the places wherein the nations which ye shall possess, served their gods upon the high mountains and upon the hills, and under every green tree. Also ye shall overthrow their altars, and break down their pillars, & burn their groves with fire: and ye shall hew down ye graven images of their gods, and abolish their names out of that place. Ye shall not do so unto ye Lord your God, but ye shall seek the place which the Lord your God shall chose out of all your tribes, to put his Name there, and there to dwell, and thither thou shalt come, and ye shall bring thither your burnt offerings, and your sacrifices, and your tithes, and the offering of your hands, and your vows, and your free offerings, and the first borne of your kine and of your sheep. And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, both ye, and your households, because the Lord thy God hath blessed thee. Ye shall not do after all these things that we do here this day: that is, every man whatsoever seemeth him good in his own eyes. For ye are not yet come to rest, and to the inheritance which the Lord thy God giveth thee. But when ye go over Jordan, and dwell in ye land, which the Lord your God hath given you to inherit, & when he hath give you rest from all your enemies round about, & ye dwel in safety, when there shall be a place which the Lord your God shall chose, to cause his name to dwell there, thither shall ye bring all that I command you: your burnt offerings, and your sacrifices, your tithes, and the offering of your hands, and all your special vows which ye vow unto the Lord: And ye shall rejoice before the Lord your God, ye, and your sons & your daughters, and your servants, and your maidens, and the Levite that is within your gates: for he hath no part nor inheritance with you. Take heed that thou offer not thy burnt offerings in every place that thou seest: But in ye place which the Lord shall chose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thine heart desireth, according to the blessing of the Lord thy God which he hath given thee: both the unclean and the clean may eat thereof, as of the roe buck, and of the hart. Only ye shall not eat the blood, but pour it upon the earth as water. Thou mayest nor eat within thy gates the tithe of thy corn, nor of thy wine, nor of thine oil, nor the first borne of thy kine, nor of thy sheep, neither any of thy vows which thou vowest, nor thy free offerings, nor the offering of thine hands, but thou shalt eat it before the

Lord thy God, in the place which the Lord thy God shall choose, thou, & thy son, & thy daughter, & thy servant, and thy maid, and the Levite that is within thy gates: and thou shalt rejoice before the Lord thy God, in all that thou puttest thine hand to. Beware, that thou forsake not the Levite, as long as thou livest upon the earth. When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, (because thine heart longeth to eat flesh) thou mayest eat flesh, whatsoever thine heart desireth. If the place which the Lord thy God hath chosen to put his Name there, be far from thee, then thou shalt kill of thy bullocks, and of thy sheep which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates, whatsoever thine heart desireth. Even as the roe buck, and the hart is eaten, so shalt thou eat them. both the unclean and the clean shall eat of them alike. Only be sure that thou eat not the blood: for the blood is the life, and thou mayest not eat the life with the flesh. Therefore thou shalt not eat it, but pour it upon the earth as water. Thou shalt not eat it, that it may go well with thee; and with thy children after thee, when thou shalt do that which is right in the sight of the Lord: But thine holy things which thou hast, and thy vows thou shalt take up, and come unto the place which the Lord shall choose. And thou shalt make thy burnt offerings of the flesh, and of the blood upon the altar of the Lord thy God, and the blood of thine offerings shall be poured upon the altar of the Lord thy God, and thou shalt eat the flesh. Take heed, and hear all these words which I command thee, that it may go well with thee, & with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God. When the Lord thy God shall destroy the nations before thee, whither thou goest to possess them, and thou shalt possess them and dwell in their land, beware, lest thou be taken in a snare after them, after that they be destroyed before thee, and lest thou ask after their gods, saying, Howe did these nations serve their gods, that I may do so likewise? Thou shalt not do so unto the Lord thy God: for all abomination, which the Lord hateth, have they done unto their gods: for they have burned both their sons and their daughters with fire to their gods. Therefore whatsoever I command you, take heed you do it: thou shalt put nothing thereto, nor take ought therefrom.

If there arise among you a prophet or a dreamer of dreams, (and give thee a sign or wonder, and the sign and the wonder, which he hath told thee, come to pass) saying, Let us go after other gods, which thou hast not known, and let us serve them, thou shalt not hearken unto the words of the prophet, or unto that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul. Ye shall walk after the Lord your God and fear him, and shall keep his commandments, and hearken unto his voice, and ye shall serve him, and cleave unto him. But that prophet, or that dreamer of dreams, he shall be slain, because he hath spoken to turn you away from the Lord your God (which brought you out of the land of

Egypt, and delivered you out of the house of bondage) to thrust thee out of the way, wherein the Lord thy God commanded thee to walk: so shalt thou take the evil away forth of the midst of thee. If thy brother, the son of thy mother, or thine own son, or thy daughter, or the wife, that lieth in thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, (which thou hast not known, thou, I say, nor thy fathers) any of the gods of the people which are round about you, near unto thee or far off from thee, from the one end of the earth unto ye other: Thou shalt not consent unto him, nor hear him, neither shall thine eye pity him, nor shew mercy, nor keep him secret: But thou shalt even kill him: thine hand shall be first upon him to put him to death, and then the hands of all the people. And thou shalt stone him with stones, that he die (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of ye land of Egypt, from ye house of bondage) that all Israel may hear and fear, and do no more any such wickedness as this among you. If thou shalt hear say (concerning any of thy cities which the Lord thy God hath given thee to dwell in) wicked men are gone out from among you, & have drawn away the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known, then thou shalt seek, and make search and inquire diligently: and if it be true, and the thing certain, that such abomination is wrought among you, thou shalt even slay the inhabitants of that city with the edge of the sword: destroy it utterly, and all that is therein, and the cattle thereof with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and burn with fire the city and all the spoil thereof every whit, unto the Lord thy God: and it shall be an heap for ever: it shall not be built again. And there shall cleave nothing of ye damned thing to thine hand, that the Lord may turn from the fierceness of his wrath, and shew thee mercy, and have compassion on thee and multiply thee, as he hath sworn unto thy fathers: When thou shalt obey the voice of the Lord thy God, and keep all his commandments which I command thee this day, that thou do that which is right in the eyes of the Lord thy God.

Ye are the children of the Lord your God. Ye shall not cut yourselves, nor make you any baldness between your eyes for the dead. For thou art an holy people unto ye Lord thy God, and the Lord hath chosen thee to be a precious people unto himself, above all the people that are upon the earth. Thou shalt eat no manner of abomination. These are the beasts, which ye shall eat, the beef, the sheep, and the goat, the hart, and the roe buck, and the bugle, and the wild goat, and the unicorn, & the wild oxen, and the chamois. And every beast that parteth ye hoof, and cleaveth the clift into two claws, and is of the beasts that cheweth the cud, that shall ye eat. But these ye shall not eat, of them that chew the cud, and of them that divide and cleave the hoof only: ye camel, nor the hare, nor the cony: for they chew the cud, but divide not ye hoof: therefore they shall be unclean unto you: Also the swine, because he divideth the hoof, and cheweth not the

cud, shall be unclean unto you: ye shall not eat of their flesh, nor touch their dead carkeises. These ye shall eat, of all that are in the waters: all that have fins and scales shall ye eat. And whatsoever hath no fins nor scales, ye shall not eat: it shall be unclean unto you. Of all clean birds ye shall eat: But these are they, whereof ye shall not eat: the eagle, nor the goshawk, nor the osprey, nor the glead nor the kite, nor the vulture, after their kind, nor all kind of ravens, nor the ostrich, nor the nightcrow, nor the semeaw, nor the hawk after her kind, neither the little owl, nor the great owl, nor the redshank, nor the pelican, nor the swan, nor the cormorant: The stork also, and the heron in his kind, nor the lapwing, nor the back. And every creeping thing that flieth, shall be unclean unto you: it shall not be eaten. But of all clean fowls ye may eat. Ye shall eat of nothing that dieth alone, but thou shalt give it unto the stranger that is within thy gates, that he may eat it: or thou mayest sell it unto a stranger: for thou art an holy people unto the Lord thy God. Thou shalt not seethe a kid in his mother's milk. Thou shalt give the tithe of all the increase of thy seed, that cometh forth of the field year by year. And thou shalt eat before the Lord thy God (in the place which he shall chose to cause his Name to dwell there) the tithe of thy corn, of thy wine, and of thine oil, and the first borne of thy kine and of thy sheep, that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it, because the place is far from thee, where the Lord thy God shall chose to set his Name, when the Lord thy God shall bless thee, then shalt thou make it in money, and take the money in thine hand, and go unto the place which the Lord thy God shall chose. And thou shalt bestow the money for whatsoever thine heart desireth: whether it be oxen, or sheep, or wine, or strong drink, or whatsoever thine heart desireth: and shalt eat it there before the Lord thy God, and rejoice, both thou, and thine household. And the Levite that is within thy gates, shalt thou not forsake: for he hath neither part nor inheritance with thee. At the end of three year thou shalt bring forth all the tithes of thine increase of the same year, and lay it up within thy gates. Then ye Levite shall come, because he hath no part nor inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates, and shall eat, and be filled, that the Lord thy God may bless thee in all the work of thine hand which thou doest.

At the term of seven years thou shalt make a freedom. And this is the manner of the freedom: every creditour shall quite ye lone of his hand which he hath lent to his neighbour: he shall not ask it again of his neighbour, nor of his brother: for the year of the Lord's freedom is proclaimed. Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit: Save when there shall be no poor with thee: for the Lord shall bless thee in the land, which the Lord thy God giveth thee, for an inheritance to possess it: So that thou hearken unto the voice of the Lord thy God to observe and do all these commandments, which I command thee this day. For the Lord

thy God hath blessed thee, as he hath promised thee: and thou shalt lend unto many nations, but thou thyself shalt not borrow, and thou shalt reign over many nations, & they shall not reign over thee. If one of thy brethren with thee be poor within any of thy gates in thy land, which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand unto him, and shalt lend him sufficient for his need which he hath. Beware that there be not a wicked thought in thine heart, to say, The seventh year, the year of freedom is at hand: therefore it grieveth thee to look on thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, so that sin be in thee: Thou shalt give him, and let it not grieve thine heart to give unto him: for because of this the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand to. Because there shall be ever some poor in the land, therefore I command thee, saying, Thou shalt open thine hand unto thy brother, to thy needy, and to thy poor in thy land. If thy brother an Hebrew sell himself to thee, or an Hebrewess, and serve thee six year, even in the seventh year thou shalt let him go free from thee: And when thou sendest him out free from thee, thou shalt not let him go away empty, but shalt give him a liberal reward of thy sheep, and of thy corn, and of thy wine: thou shalt give him of that wherewith the Lord thy God hath blessed thee. And remember that thou wast a servant in the land of Egypt, & the Lord thy God delivered thee: therefore I command thee this thing to day. And if he say unto thee, I will not go away from thee, because he loveth thee & thine house, and because he is well with thee, then shalt thou take a nail, and pierce his ear through against the door, and he shall be thy servant for ever: and unto thy maid servant thou shall do likewise. Let it not grieve thee, when thou lettest him go out free from thee: for he hath served thee six years, which is the double worth of an hired servant: and the Lord thy God shall bless thee in all that thou doest. All the first borne males that come of thy cattle, and of thy sheep, thou shalt sanctify unto the Lord thy God. Thou shalt do no work with thy first borne bullock, nor shear thy first borne sheep. Thou shalt eat it before the Lord thy God year by year, in the place which the Lord shall chose, both thou, and thine household. But if there be any blemish therein, as if it be lame, or blind, or have any evil fault, thou shalt not offer it unto the Lord thy God, but shalt eat it within thy gates: the unclean, and the clean shall eat it alike, as the roe buck, and as the hart. Only thou shalt not eat the blood thereof, but power it upon the ground as water. Thou shalt keep the month of Abib, and thou shalt celebrate the Passover unto the Lord thy God: for in the month of Abib ye Lord thy God brought thee out of Egypt by night. Thou shalt therefore offer the Passover unto the Lord thy God, of sheep and bullocks in the place where the Lord shall chose to cause his Name to dwell. Thou shalt eat no leavened bread with it: but seven days shalt thou eat unleavened bread therewith, even the bread of tribulation: for thou camest out of the land of Egypt in haste, that thou mayest remember ye day when thou camest out of the land of Egypt, all the days of thy life. And there shall be no leaven

seen with thee in all thy coasts seven days long: neither shall there remain the night any of the flesh until the morning which thou offeredst ye first day at even. Thou mayest not offer ye Passover within any of thy gates, which ye Lord thy God giveth thee: But in the place which the Lord thy God shall choose to place his Name, there thou shalt offer the Passover at even, about the going down of the sun, in the season that thou camest out of Egypt. And thou shalt roast & eat it in the place which the Lord thy God shall choose, and shalt return on the morowe, and go unto thy tents. Six days shalt thou eat unleavened bread, and ye seventh day shall be a solemn assembly to ye Lord thy God thou shalt do no work therein. Seven weeks shalt thou number unto thee, and shalt begin to number ye seven weeks, when thou beginnest to put the sickle to ye corn: And thou shalt keep the feast of weeks unto the Lord thy God, even a free gift of thine hand, which thou shalt give unto the Lord thy God, as the Lord thy God hath blessed thee. And thou shalt rejoice before the Lord thy God, thou and thy son, and thy daughter, and thy servant, and thy maid, and the Levite that is within thy gates, & the stranger, & the fatherless, and the widow, that are among you, in the place which the Lord thy God shall choose to place his Name there, and thou shalt remember that thou wast a servant in Egypt: therefore thou shalt observe and do these ordinances. Thou shalt observe the feast of the Tabernacles seven days, when thou hast gathered in thy corn, and thy wine. And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy servant, & thy maid, & the Levite, & the stranger, & the fatherless, and the widow, that are wtin thy gates. Seven days shalt thou keep a feast unto the Lord thy God in the place which the Lord shall choose: when the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, thou shalt in any case be glad. Three times in the year shall all the males appear before the Lord thy God in the place which he shall choose: in the feast of the unleavened bread, and in the feast of the weeks, and in the feast of the Tabernacles: and they shall not appear before the Lord empty. Every man shall give according to the gift of his hand, and according to the blessing of the Lord thy God, which he hath given thee. Judges and officers shalt thou make thee in all thy cities, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with righteous judgment. Wrest not thou ye Law, nor respect any person, neither take reward: for the reward blindeth ye eyes of the wise, & perverteth ye word of ye just. That which is just and right shalt thou follow, that thou mayest live, & possess the land which the Lord thy God giveth thee. Thou shalt plant thee no grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee. Thou shalt set thee up no pillar, which thing the Lord thy God hateth. Thou shalt offer unto the Lord thy God no bullock nor sheep wherein is blemish or any evil favoured thing: for that is an abomination unto the Lord thy God. If there be found among you in any of thy cities, which the Lord thy God giveth thee, man or woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, and hath gone and served other

gods, and worshipped them: as the sun, or the moon, or any of the host of heaven, which I have not commanded, and it be tolde unto thee, and thou hast heard it, then shalt thou inquire diligently: and if it be true, and the thing certain, that such abomination is wrought in Israel, then shalt thou bring forth that man, or that woman (which have committed that wicked thing) unto thy gates, whether it be man or woman, & shalt stone them with stones, til they die. At the mouth of two or three witnesses shall he that is worthy of death, die: but at the mouth of one witness, he shall not die. The hands of the witnesses shall be first upon him, to kill him: and afterward the hands of all the people: so thou shalt take the wicked away from among you. If there rise a matter too hard for thee in judgment between blood & blood, between plea and plea, between plague and plague, in the matters of controversy within thy gates, then shalt thou arise, and go up unto the place which the Lord thy God shall choose, and thou shalt come unto the Priests of the Levites, and unto the judge that shall be in those days, and ask, and they shall shew thee the sentence of judgment, and thou shalt do according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt observe to do according to all that they inform thee. According to the Law, which they shall teach thee, & according to the judgment which they shall tell thee, shalt thou do: thou shalt not decline from the thing which they shall shew thee, neither to the right hand, nor to the left. And that man that will do presumptuously, not hearkening unto the Priest (that standeth before the Lord thy God to minister there) or unto the judge, that man shall die, and thou shalt take away evil from Israel. So all the people shall hear and fear, and do no more presumptuously. When thou shalt come unto ye land which the Lord thy God giveth thee, and shalt possess it, and dwell therein, if thou say, I will set a King over me, like as all the nations that are about me, then thou shalt make him King over thee, whom the Lord thy God shall choose: from among thy brethren shalt thou make a King over thee: thou shalt not set a stranger over thee, which is not thy brother. In any wise he shall not prepare him many horses, nor bring the people again to Egypt, for to increase the number of horses, seeing the Lord hath said unto you, Ye shall henceforth go no more again that way. Neither shall he take him many wives, lest his heart turn away, neither shall he gather him much silver and gold. And when he shall sit upon the throne of his kingdom, then shall he write him this Law repeated in a book, by the Priests of the Levites. And it shall be with him, and he shall read therein all days of his life, that he may learn to fear the Lord his God, & to keep all ye words of this Law, and these ordinances for to do them: That his heart be not lifted up above his brethren, and that he turn not from the commandment, to the right hand or to the left, but that he may prolong his days in his kingdom, he, and his sons in the midst of Israel.

The Priests of the Levites, and all the tribe of Levi shall have no part nor inheritance with Israel, but shall eat the offerings of the Lord made by fire, and his inheritance.

Therefore shall they have no inheritance among their brethren: for the Lord is their inheritance, as he hath said unto them. And this shall be the Priests duty of the people, that they, which offer sacrifice, whether it be bullock or sheep, shall give unto the Priest the shoulder, & the two cheeks, & the maw. The first fruits also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep shalt thou give him. For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, and his sons for ever. Also when a Levite shall come out of any of thy cities of all Israel, where he remained, and come with all the desire of his heart unto the place, which the Lord shall choose, he shall then minister in the Name of the Lord his God, as all his brethren the Levites, which remain there before the Lord. They shall have like portions to eat beside that which cometh of his sale of his patrimonie. When thou shalt come into ye land which the Lord thy God giveth thee, thou shalt not learn to do after ye abominations of those nations. Let none be found among you that maketh his son or his daughter to go thorough the fire, or that useth witchcraft, or a regarder of times, or a marker of the flying of fowls, or a sorcerer, or a charmer, or that counselleth with spirits, or a soothsayer, or that asketh counsel at ye dead. For all that do such things are abomination unto the Lord, and because of these abominations the Lord thy God doth cast them out before thee. Thou shalt be upright therefore with the Lord thy God. For these nations which thou shalt possess, hearken unto those that regard the times, and unto sorcerers: as for thee, the Lord thy God hath not suffred thee so. The Lord thy God will raise up unto thee a Prophet like unto me, from among you, even of thy brethren: unto him ye shall hearken, according to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saidest, Let me hear the voice of my Lord God no more, nor see this great fire any more, that I die not. And the Lord said unto me, They have well spoken. I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And whosoever will not hearken unto my words, which he shall speak in my Name, I will require it of him. But the prophet that shall presume to speak a word in my name, which I have not commanded him to speak, or that speaketh in the name of other gods, even the same prophet shall die. And if thou think in thine heart, Howe shall we know the word which the Lord hath not spoken? When a prophet speaketh in the Name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.

When the Lord thy God shall root out the nations, whose land the Lord thy God giveth thee, and thou shalt possess them, and dwell in their cities, and in their houses, thou shalt separate three cities for thee in the midst of thy land which the Lord thy God giveth thee to possess it. Thou shalt prepare thee the way, and divide the coasts of the land, which

the Lord thy God giveth thee to inherit, into three parts, that every manslayer may flee thither. This also is ye cause wherefore the manslayer shall flee thither, and live: who so killeth his neighbor ignorantly, and hated him not in time passed: As he that goeth unto the wood with his neighbor to hew wood, & his hand striketh with the axe to cut down the tree, if the head slip from the helve, and hit his neighbour that he dieth, the same shall flee unto one of the cities, and live, lest the avenger of the blood follow after the manslayer, while his heart is chafed, and overtake him, because the way is long, and slaie him, although he be not worthy of death, because he hated him not in time passed. Wherefore I command thee, saying, Thou shalt appoint out three cities for thee. And when the Lord thy God enlargeth thy coasts (as he hath sworn unto thy fathers) and giveth thee all the land which he promised to give unto thy fathers, (If thou keep all these commandments to do them, which I command thee this day: to wit, that thou love the Lord thy God, and walk in his ways for ever) then shalt thou add three cities more for thee besides those three, that innocent blood be not shed within thy land, which the Lord thy God giveth thee to inherit, lest blood be upon thee. But if a man hate his neighbour, and lay wait for him, and rise against him, and smite any man that he die, and flee unto any of these cities, then the Elders of his city shall send and set him thence, and deliver him into the hands of the avenger of the blood, that he may die. Thine eye shall not spare him, but thou shalt put away the cry of innocent blood from Israel, that it may go well with thee. Thou shalt not remove thy neighbour's mark, which they of old time have set in thine inheritance, that thou shalt inherit in the land, which ye Lord thy God giveth thee to possess it. One witness shall not rise against a man for any trespass, or for any sin, or for any fault that he offendeth in, but at the mouth of two witnesses or at the mouth of three witnesses shall the matter be stablished. If a false witness rise up against a man to accuse him of trespass, then both the men which strive together, shall stand before ye Lord, even before the Priests and the Judges, which shall be in those days, and the Judges shall make diligent inquisition: and if the witness be found false, and hath given false witness against his brother, then shall ye do unto him as he had thought to do unto his brother: so thou shalt take evil away forth of the midst of thee. And the rest shall hear this, and fear, and shall henceforth commit no more any such wickedness among you. Therefore thine eye shall have no compassion, but life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

When thou shalt go forth to war against thine enemies, and shalt see horses & chariots, & people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt. And when ye are come near unto the battle, then the Priest shall come forth to speak unto the people, and shall say unto them, Hear, O Israel: ye are come this day unto battle against your enemies: let not your hearts faint, neither fear, nor be amazed, nor adread of them. For ye Lord your God goeth with you,

to fight for you against your enemies, & to save you. And let the officers speak unto the people, saying, What man is there that hath built a new house, and hath not dedicate it? let him go and return to his house, least he die in the battle, and an other man dedicate it. And what man is there that hath planted a vineyard, and hath not eaten of the fruit? let him go & return again unto his house, least he die in the battle, and another eat the fruit. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return again unto his house, lest he die in the battle, and another man take her. And let the officers speak further unto the people, and say, Whosoever is afraid and faint hearted, let him go & return unto his house, least his brethren's heart faint like his heart. And after that the officers have made an end of speaking unto the people, they shall make captains of the army to govern the people. When thou comest near unto a city to fight against it, thou shalt offer it peace. And if it answer thee again peaceably, and open unto thee, then let all the people that is found therein, be tributaries unto thee, and serve thee. But if it will make no peace with thee, but make war against thee, then shalt thou besiege it. And the Lord thy God shall deliver it into thine hands, and thou shalt smite all the males thereof with the edge of the sword. Only the women, & the children, & the cattle, & all that is in the city, even all the spoil thereof shalt thou take unto thyself, and shalt eat the spoil of thine enemies, which the Lord thy God hath given thee. Thus shalt thou do unto all ye cities, which are a great way off from thee, which are not of the cities of these nations here. But of the cities of this people, which the Lord thy God shall give thee to inherit, thou shalt save no person alive, but shalt utterly destroy them: to wit, the Hittites, and the Amorites, the Canaanites, & the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee, that they teach you not to do after all their abominations, which they have done unto their gods, & so ye should sin against the Lord your God. When thou hast besieged a city long time, & made war against it to take it, destroy not the trees thereof, by smiting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them down to further thee in the siege, (for the tree of the field is man's life) only those trees, which thou knowest are not for meat, those shalt thou destroy and cut down, & make forts against the city that maketh war with thee, until thou subdue it.

If one be found slain in the land, which the Lord thy God giveth thee to possess it, lying in the field, & it is not know who hath slain him, then thine Elders & thy Judges shall come forth, and measure unto the cities that are round about him that is slain. And let ye Elders of that city, which is next unto the slain man, take out of the drove an heifer that hath not been put to labour, nor hath drawn in the yoke. And let the Elders of that city bring the heifer unto a stony valley, which is neither eared nor sown, and strike off the heifers neck there in the valley. Also the Priests the sons of Levi (whom the Lord thy God hath chosen to minister, & to bless in the name of the Lord) shall come forth, & by

their word shall all strife & plague be tried. And all the Elders of that city that came near to the slain man, shall wash their hands over the heifer that is beheaded in the valley: And shall testify, and say, Our hands have not shed this blood, neither have our eyes seen it. O Lord, be merciful unto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiven them. So shalt thou take away the cry of innocent blood from thee, when thou shalt do that which is right in the sight of the Lord. When thou shalt go to war against thine enemies, & the Lord thy God shall deliver them into thine hands, & thou shalt take the captives, and shalt see among the captives a beautiful woman, and hast a desire unto her, & wouldest take her to thy wife, Then thou shalt bring her home to thine house, and she shall shave her head, and pare her nails, and she shall put off the garment that she was taken in, and she shall remain in thine house, and bewaile her father & her mother a month long: and after that shalt thou go in unto her, & marry her, and she shall be thy wife. And if thou have no favour unto her, then thou mayest let her go whither she will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her. If a man have two wives, one loved and another hated, and they have borne him children, both the loved and also the hated: if the first borne be the son of the hated, then when the time cometh, that he appointeth his sons to be heirs of that which he hath, he may not make the son of the beloved first borne before the son of the hated, which is the first borne: But he shall acknowledge the son of the hated for the first borne, and give him double portion of all that he hath: for he is the first of his strength, and to him belongeth the right of the first borne. If any man have a son that is stubborn and disobedient, which will not hearken unto the voice of his father, nor the voice of his mother, and they have chastened him, and he would not obey them, then shall his father and his mother take him, & bring him out unto the Elders of his city, & unto the gate of the place where he dwelleth, and shall say unto the Elders of his city, This our son is stubborn and disobedient, and he will not obey our admonition: he is a rioter, and a drunkard. Then all the men of his city shall stone him with stones unto death: so thou shalt take away evil from among you, that all Israel may hear it, and fear. If a man also have committed a trespass worthy of death, and is put to death, & thou hangest him on a tree, his body shall not remain all night upon the tree, but thou shalt bury him the same day: for the curse of God is on him that is hanged. Defile not therefore thy land which the Lord thy God giveth thee to inherit.

Thou shalt not see thy brothers oxen nor his sheep go astray, & withdraw thyself from them, but shalt bring the again unto thy brother. And if thy brother be not near unto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remain with thee, until thy brother seek after it: then shalt thou deliver it to him again. In like manner shalt thou do with his ass, and so shalt thou do with his raiment, & shalt so do

with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thyself from them. Thou shalt not see thy brother's ass nor his oxen fall down by the way, and withdraw thyself from them, but shalt lift them up with him. The woman shall not wear that which pertaineth unto the man, neither shall a man put on woman's raiment: for all that do so, are abomination unto the Lord thy God. If thou find a bird's nest in the way, in any tree, or on the ground, whether they be young or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take ye dam with the young, but shalt in any wise let the dam go, & take the young to thee, that thou mayest prosper and prolong thy days. When thou buildest a new house, thou shalt make a battlemet on thy roof, that thou lay not blood upon thine house, if any man fall thence. Thou shalt not sow thy vineyard with divers kinds of seeds, lest thou defile the increase of the seed which thou hast sown, & the fruit of the vineyard. Thou shalt not plow with an oxen and an ass together. Thou shalt not wear a garment of divers sorts, as of woolen and linen together. Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.

If a man take a wife, and when he hath lien with her, hate her, and lay slanderous things unto her charge, and bring up an evil name upon her, and say, I took this wife, and when I came to her, I found her not a maid, then shall the father of the maid and her mother take and bring the signs of the maids virginity unto the Elders of the city to the gate. And the maids father shall say unto the Elders, I gave my daughter unto this man to wife, and he hateth her: And lo, he layeth slanderous things unto her charge, saying, I found not thy daughter a maid: lo, these are the tokens of my daughters virginity: and they shall spread the vesture before the Elders of the city. Then the Elders of the city shall take that man and chastise him, and shall condemn him in an hundred shekels of silver, & give them unto the father of the maid, because he hath brought up an evil name upon a maid of Israel: and she shall be his wife, and he may not put her away all his life. But if this thing be true, that the maid be not found a virgin, then shall they bring forth the maid to the door of her fathers house, & the men of her city shall stone her with stones to death: for she hath wrought folly in Israel, by playing ye whore in her fathers house: so thou shalt put evil away from among you. If a man be found lying with a woman married to a man, then they shall die even both twain: to wit, the man that lay with the wife, & the wife: so thou shalt put away evil from Israel. If a maid be betrothed unto an husband, & a man find her in the town & lie with her, then shall ye bring them both out unto the gates of the same city, and shall stone them with stones to death: the maid because she cried not, being in the city, & the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you. But if a man find a betrothed maid in the field, and force her, and lie with her, then the man that lay with her, shall die alone: And unto the maid thou shalt do nothing, because there is in the maid no cause of death: for as

when a man riseth against his neighbour & woundeth him to death, so is this matter. For he found her in the fields: the betrothed maid cried, and there was no man to succour her. If a man find a maid that is not betrothed, and take her, and lie with her, and they be found, then the man that lay with her, shall give unto the maids father fifty shekels of silver: and she shall be his wife, because he hath humbled her: he can not put her away all his life. No man shall take his father's wife, nor shall uncover his father's skirt.

None that is hurt by bursting, or that hath his privy member cut off, shall enter into the Congregation of the Lord. A bastard shall not enter into the Congregation of the Lord: even to his tenth generation shall he not enter into the Congregation of the Lord. The Ammonites and the Moabites shall not enter into the Congregation of the Lord: even to their tenth generation shall they not enter into the Congregation of the Lord for ever, because they met you not with bread & water in the way, when ye came out of Egypt, and because they hired against thee Balaam the son of Beor, of Pethor in Aram-naharaim, to curse thee. Nevertheless, the Lord thy God would not hearken unto Balaam, but the Lord thy God turned the curse to a blessing unto thee, because the Lord thy God loved thee. Thou shalt not seek their peace nor their prosperity all thy days for ever. Thou shalt not abhor an Edomite: for he is thy brother, neither shalt thou abhor an Egyptian, because thou wast a stranger in his land. The children that are begotten of them in their third generation, shall enter into the Congregation of the Lord. When thou goest out with the host against thine enemies, keep thee then from all wickedness. If there be among you any that is unclean by that which cometh to him by night, he shall go out of the host, and shall not enter into the host, but at even he shall wash himself with water, and when the sun is down, he shall enter into the host. Thou shalt have a place also without the host whither thou shalt resort, and thou shalt have a paddle among thy weapons, & when thou wouldest sit down without, thou shalt shalt dig therewith, and returning thou shalt cover thine excrements. For the Lord thy God walketh in the midst of thy camp to deliver thee, and to give thee thine enemies before thee: therefore thine host shall be holy, that he see no filthy thing in thee and turn away from thee. Thou shalt not deliver the servant unto his master, which is escaped from his master unto thee. He shall dwell with thee, even among you, in what place he shall choose, in one of thy cities where it liketh him best: thou shalt not vex him. There shall be no whore of the daughters of Israel, neither shall there be a whore keeper of the sons of Israel. Thou shalt neither bring the hire of a whore, nor the price of a dog into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God. Thou shalt not give to usury to thy brother: as usury of money, usury of meat, usury of any thing that is put to usury. Unto a stranger thou mayest lend upon usury, but thou shalt not lend upon usury unto thy brother, that the Lord thy God may bless thee in all that thou settest thine hand to, in the land whither thou goest to possess it. When thou shalt vow a

vow unto the Lord thy God, thou shalt not be slack to pay it: for the Lord thy God will surely require it of thee, and so it should be sin unto thee. But when thou abstainest from vowing, it shall be no sin unto thee. That which is gone out of thy lips, thou shalt keep and perform, as thou hast vowed it willingly unto the Lord thy God: for thou hast spoken it with thy mouth. When thou comest unto thy neighbour's vineyard, then thou mayest eat grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessel. When thou comest into thy neighbour's corn thou mayest pluck the ears with thine hand, but thou shalt not move a sickle to thy neighbour's corn.

When a man taketh a wife, and marrieth her, if so be she find no favour in his eyes, because he hath espyed some filthiness in her, then let him write her a bill of divorcement, and put it in her hand, and send her out of his house. And when she is departed out of his house, & gone her way, and marry with an other man, and if the latter husband hate her, & write her a letter of divorcement, & put it in her hand, and send her out of his house, or if the latter man die which took her to wife: Then her first husband, which sent her away, may not take her again to be his wife, after that she is defiled: for that is abomination in the sight of the Lord, and thou shalt not cause the land to sin, which the Lord thy God doth give thee to inherit. When a man taketh a new wife, he shall not go a warfare, neither shall be charged with any business, but shall be free at home one year, and rejoice with his wife which he hath taken. No man shall take the nether nor the upper millstone to pledge: for this gauge is his living. If any man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, that thief shall die: so shalt thou put evil away from among you. Take heed of the plague of leprosy, that thou observe diligently, and do according to all that the Priests of the Levites shall teach you: take heed ye do as I commanded them. Remember what the Lord thy God did unto Miriam by the way after that ye were come out of Egypt. When thou shalt ask again of thy neighbour any thing lent, thou shalt not go into his house to fet his pledge. But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doors unto thee. Furthermore if it be a poor body, thou shalt not sleep with his pledge, but shalt restore him the pledge when the sun goeth down, that he may sleep in his raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God. Thou shalt not oppress an hired servant that is needy and poor, neither of thy brethren, nor of the stranger that is in thy land within thy gates. Thou shalt give him his hire for his day, neither shall the sun go down upon it: for he is poor, and therewith sustaineth his life: lest he cry against thee unto the Lord, and it be sin unto thee. The fathers shall not be put to death for the children, nor the children put to death for the fathers, but every man shall be put to death for his own sin. Thou shalt not pervert the right of the stranger, nor of the fatherless, nor take a widows raiment to pledge. But remember that thou wast a servant in Egypt, and how the Lord thy God

delivered thee thence. Therefore I command thee to do this thing. When thou cuttest down thine harvest in thy field, and hast forgotten a sheaf in the field, thou shalt not go again to fet it, but it shall be for the stranger, for the fatherless, & for the widow: that the Lord thy God may bless thee in all the works of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again, but it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest thy vineyard, thou shalt not gather the grapes clean after thee, but they shall be for the stranger, for the fatherless, and for the widow. And remember that thou wast a servant in the land of Egypt: therefore I command thee to do this thing.

When there shall be strife between men, and they shall come unto judgment, and sentence shall be given upon them, and the righteous shall be justified, and the wicked condemned, then if so be the wicked be worthy to be beaten, the judge shall cause him to lie down, and to be beaten before his face, according to his trespass, unto a certain number. Forty stripes shall he cause him to have & not past, lest if he should exceed and beat him above that with many stripes, thy brother should appear despised in thy sight. Thou shalt not muzzle the oxen that treadeth out the corn. If brethren dwell together, and one of them die & have no son, the wife of the dead shall not marry without: that is, unto a stranger, but his kinsman shall go in unto her, and take her to wife, and do the kinsman's office to her. And the first borne which she beareth, shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And if the man will not take his kinswoman, then let his kinswoman go up to the gate unto the Elders, and say, My kinsman refuseth to raise up unto his brother a name in Israel: he will not do the office of a kinsman unto me. Then the Elders of his city shall call him, and commune with him: if he stand and say, I will not take her, then shall his kinswoman come unto him in the presence of the Elders, and loose his shoe from his foot, and spit in his face, and answer, and say, So shall it be done unto that man, that will not build up his brothers house. And his name shall be called in Israel, The house of him whose shoe is put off. When men strive together, one with another, if the wife of the one come near, for to rid her husband out of the hands of him that smiteth him, and put forth her hand, and take him by his privities, then thou shalt cut off her hand: thine eye shall not spare her. Thou shalt not have in thy bag two manner of weights, a great and a small, neither shalt thou have in thine house divers measures, a great and a small: But thou shalt have a right & just weight: a perfect and a just measure shalt thou have, that thy days may be lengthened in the land, which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are abomination unto the Lord thy God. Remember what Amalek did unto thee by the way, when ye were come out of Egypt: How he met thee by ye way, & smote ye hindmost of you, all that were feeble behind thee, when thou wast fainted & weary, & he feared not God. Therefore, when the Lord thy God hath given

thee rest from all thine enemies round about in the land, which the Lord thy God giveth thee for an inheritance to possess it, then thou shalt put out the remembrance of Amalek from under heaven: forget not.

Also when thou shalt come into the land which the Lord thy God giveth thee for inheritance, and shalt possess it, & dwell therein, then shalt thou take of the first of all the fruit of the earth, and bring it out of the land that the Lord thy God giveth thee, and put it in a basket, and go unto the place, which the Lord thy God shall chose to place his Name there. And thou shalt come unto the Priest, that shall be in those days, and say unto him, I acknowledge this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us. Then the Priest shall take the basket out of thine hand, & set it down before the altar of the Lord thy God. And thou shalt answer and say before the Lord thy God, A Syrian was my father, who being ready to perish for hunger, went down into Egypt, and sojourned there with a small company, and grew there unto a nation great, mighty and full of people. And the Egyptians vexed us, and troubled us, and laded us with cruel bondage. But when we cried unto the Lord God of our fathers, the Lord heard our voice, & looked on our adversity, and on our labour, and on our oppression. And the Lord brought us out of Egypt in a mighty hand, and a stretched out arm, with great terribleness, both in signs and wonders. And he hath brought us into this place, & hath given us this land, even a land that floweth with milk and honey. And now, lo, I have brought ye first fruits of the land which thou, O Lord, hast given me, and thou shalt set it before the Lord thy God, & worship before the Lord thy God: And thou shalt rejoice in all the good things which the Lord thy God hath given unto thee & to thine household, thou and the Levite, and the stranger that is among you. When thou hast made an end of tithing all the tithes of thine increase, the third year, which is the year of tithing, and hast given it unto the Levite, to the stranger, to the fatherless, & to the widow, that they may eat within thy gates, and be satisfied, then thou shalt say before the Lord thy God, I have brought the hallowed thing out of mine house, & also have given it unto the Levites & to the strangers, to the fatherless, & to the widow, according to all thy commandments which thou hast commanded me: I have transgressed none of thy commandments, nor forgotten them. I have not eaten thereof in my mourning, nor suffered ought to perish through uncleanness, nor given ought thereof for the dead, but have hearkened unto the voice of the Lord my God: I have done after all that thou hast commanded me. Look down from thine holy habitation, even from heaven, and bless thy people Israel, & the land which thou hast given us (as thou swarest unto our fathers) the land that floweth with milk and honey. This day the Lord thy God doth command thee to do these ordinances, & laws: keep them therefore, & do them with all thine heart, and with all thy soul. Thou hast set up the Lord this day to be thy God, and to walk in his ways, and to keep his ordinances,

and his commandments, and his laws, and to hearken unto his voice. And the Lord hath set thee up this day, to be a precious people unto him (as he hath promised thee) and that thou shouldest keep all his commandments, and to make thee high above all nations (which he hath made) in praise, & in name, and in glory, & that thou shouldest be an holy people unto the Lord thy God, as he hath said.

Then Moses with the Elders of Israel commanded the people, saying, Keep all the commandments, which I command you this day. And when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, thou shalt set thee up great stones, and plaster them with plaster, and shalt write upon them all the words of this Law, when thou shalt come over, that thou mayest go into the land which the Lord thy God giveth thee: a land that floweth with milk and honey, as the Lord God of thy fathers hath promised thee. Therefore when ye shall pass over Jordan, ye shall set up these stones, which I command you this day in mount Ebal, and thou shalt plaster them with plaster. And there shalt thou build unto the Lord thy God an altar, even an altar of stones: thou shalt lift none iron instrument upon them. Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerings thereon unto the Lord thy God. And thou shalt offer peace offerings, & shalt eat there and rejoice before the Lord thy God: And thou shalt write upon the stones all the words of this Law, well and plainly. And Moses & the Priests of the Levites spake unto all Israel, saying, Take heed & hear, O Israel: this day thou art become the people of the Lord thy God. Thou shalt hearken therefore unto the voice of the Lord thy God, and do his commandments and his ordinances, which I command thee this day. And Moses charged the people the same day, saying, these shall stand upon mount Gerizzim, to bless the people when ye shall pass over Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin. And these shall stand upon mount Ebal to curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali. And the Levites shall answer and say unto all the men of Israel with a loude voice, cursed be the man that shall make any carved or molten image, which is an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secrete place: And all the people shall answer, and say: So be it. Cursed be he that curseth his father & his mother: And all the people shall say: So be it. Cursed be he that removeth his neighbors mark: And all the people shall say: So be it. Cursed be he that maketh ye blind go out of the way: And all the people shall say: So be it. Cursed be he that hindereth the right of the stranger, the fatherless, and the widow: And all the people shall say: So be it. Cursed be he that lieth with his fathers wife: for he hath uncovered his fathers skirt: And all the people shall say: So be it. Cursed be he that lieth with any beast: And all the people shall say: So be it. Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it. Cursed be he that lieth with his mother in law: And all the people shall say: So be it. Cursed be he that

smiteth his neighbour secretly: And all the people shall say: So be it. Cursed be he that taketh a reward to put to death innocent blood: And all the people shall say: So be it. Cursed be he that confirmeth not all the words of this Law, to do them: And all the people shall say: So be it.

If thou shalt obey diligently the voice of the Lord thy God, and observe and do all his commandments, which I command thee this day, then the Lord thy God will set thee on high above all the nations of the earth. And all these blessings shall come on thee, and overtake thee, if thou shalt obey the voice of the Lord thy God. Blessed shalt thou be in the city, & blessed also in the field. Blessed shall be the fruit of thy body, and ye fruit of thy ground, & the fruit of thy cattle, the increase of thy kine, & ye flocks of thy sheep. Blessed shall be thy basket and thy dough. Blessed shalt thou be, when thou comest in, and blessed also when thou goest out. The Lord shall cause thine enemies that rise against thee, to fall before thy face: they shall come out against thee one way, and shall flee before thee leaven ways. The Lord shall command the blessing to be with thee in thy store houses, and in all that thou settest thine hand to, and will bless thee in the land which the Lord thy God giveth thee. The Lord shall make thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. Then all people of the earth shall see that the Name of the Lord is called upon over thee, and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers, to give thee. The Lord shall open unto thee his good treasure, even the heaven to give rain unto thy kind in due season, and to bless all the work of thine hands: and thou shalt lende unto many nations, but shalt not borrow thyself. And the Lord shall make thee the head, & not the tail, & thou shalt be above only, and shalt not be beneath, if thou obey the commandments of the Lord thy God, which I command thee this day, to keep and to do them. But thou shalt not decline from any of the words, which I command you this day, either to the right hand or to the left, to go after other gods to serve them. But if thou wilt not obey the voice of the Lord thy God, to keep & to do all his commandments and his ordinances, which I command thee this day, then all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the town, and cursed also in the field. Cursed shall thy basket be, & thy dough. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, & the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed also when thou goest out. The Lord shall send upon thee cursing, trouble, & shame, in all that which thou settest thine hand to do, until thou be destroyed, and perish quickly, because of the wickedness of thy works whereby thou hast forsaken me. The Lord shall make the pestilence cleave unto thee, until he hath consumed thee from the land, whither thou goest to possess it. The Lord shall smite thee

with a consumption, and with the fever, and with a burning ague, and with fervent heat, & with the sword, and with blasting, and with the mildew, & they shall pursue thee until thou perish. And thine heaven that is over thine head, shall be brass, and the earth that is under thee, iron. The Lord shall give thee for the rain of thy land, dust & ashes: even from heaven shall it come down upon thee, until thou be destroyed. And the Lord shall cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt flee seven ways before them, & shalt be scattered through all the kingdoms of the earth. And thy carcass shall be meat unto all fowls of the air, & unto the beasts of the earth, and none shall fray them away. The Lord will smite thee with the botch of Egypt, & with the hemorrhoids, & with the scab, and with the itch, that thou canst not be healed. And ye Lord shall smite thee with madness, and with blindness, and with astonishing of heart. Thou shalt also grope at noon days, as the blind gropeth in darkness, and shalt not prosper in thy ways: thou shalt never but be oppressed with wrong and be powled evermore, & no man shall succour thee. Thou shalt betroth a wife, & another man shall lie with her: thou shalt build an house, and shalt not dwell therein: thou shalt plant a vineyard, and shalt not eat the fruit. Thine oxen shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and no man shall rescue them for thee. Thy sons & thy daughters shall be given unto another people, and thine eyes shall still look for them, even till they fall out, and there shall be no power in thine hand. The fruit of thy land and all thy labours shall a people, which thou knowest not, eat, and thou shalt never but suffer wrong, and violence always: So that thou shalt be mad for the sight which thine eyes shall see. The Lord shall smite thee in the knees, and in the thighs, with a sore botch, that thou canst not be healed: even from the sole of thy foot unto the top of thine head. The Lord shall bring thee and thy King (which thou shalt set over thee) unto a nation, which neither thou nor thy fathers have known, and there thou shalt serve other gods: even wood and stone, and thou shalt be a wonder, a proverb and a common talk among all people, whither the Lord shall carry thee. Thou shalt carry out much seed into the field, and shalt gather but little in: for the grasshoppers shall destroy it. Thou shalt plant a vineyard, and dress it, but shalt neither drink of the wine, nor gather the grapes: for the worms shall eat it. Thou shalt have Olive trees in all thy coasts, but shalt not anoint thyself with the oil: for thine olives shall fall. Thou shalt beget sons, and daughters, but shalt not have them: for they shall go into captivity. All thy trees and fruit of thy land shall the grasshopper consume. The stranger that is among you, shall clime above thee up on high, and thou shalt come down beneath allow. He shall lend thee, and thou shalt not lend him: he shall be the head, & thou shalt be ye tail. Moreover, all these curses shall come upon thee, and shall pursue thee and overtake thee, till thou be destroyed, because thou obeyedst not the voice of the Lord thy God, to keep his commandments, and his ordinances, which he

commanded thee: And they shall be upon thee for signs & wonders, and upon thy seed for ever, because thou servedst not the Lord thy God with joyfulness and with a good heart for the abundance of all things. Therefore thou shalt serve thine enemies which the Lord shall send upon thee, in hunger & in thirst, and in nakedness, and in need of all things? And he shall put a yoke of iron upon thy neck until he have destroyed thee. The Lord shall bring a nation upon thee from far, even from the end of the world, flying swift as an Eagle: a nation whose tongue thou shalt not understand: A nation of a fierce countenance, which will not regard the person of the old, nor have compassion of the young. The same shall eat the fruit of thy cattle, and the fruit of thy land until thou be destroyed, and he shall leave thee neither wheat, wine, nor oil, neither the increase of thy kine, nor the flocks of thy sheep, until he have brought thee to nought. And he shall besiege thee in all thy cities, until thine high and strong walls fall down, wherein thou trustedst in all the land: and he shall besiege thee in all thy cities throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thy body: even the flesh of thy sons and thy daughters, which the Lord thy God hath given thee, during the siege & straitness wherein thine enemy shall enclose thee: So that the man (that is tender and exceeding dainty among you) shall be grieved at his brother, and at his wife, that lieth in his bosom, and at the remnant of his children, which he hath yet left, for fear of giving unto any of them of the flesh of his children, whom he shall eat, because he hath nothing left him in that siege, and straitness, wherewith thine enemy shall besiege thee in all thy cities. The tender and dainty woman among you, which never would venture to set the sole of her foot upon the ground (for her softness and tenderness) shall be grieved at her husband that lieth in her bosom, and at her son, and at her daughter, and at her afterbirth (that shall come out from between her feet) and at her children, which she shall bear: for when all things lack, she shall eat them secretly, during the siege and straitness, wherewith thine enemy shall besiege thee in thy cities. If thou wilt not keep and do all the words of the Law (that are written in this book) and fear this glorious and fearful name The Lord Thy God, the the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues and of long continuance, and sore diseases, and of long durance. Moreover, he will bring upon thee all the diseases of Egypt, whereof thou wast afraid, and they shall cleave unto thee. And every sickness, and every plague, which is not written in the book of this Law, will the Lord heap upon thee, until thou be destroyed. And ye shall be left few in number, where ye were as the stars of heaven in multitude, because thou wouldest not obey the voice of the Lord thy God. And as the Lord hath rejoiced over you, to do you good, and to multiply you, so he will rejoice over you, to destroy you, and bring you to nought, and ye shall be rooted out of the land, whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the world unto the other, and there thou shalt serve other gods, which thou hast not known nor thy fathers, even wood and stone. Also among

these nations thou shalt find no rest, neither shall the sole of thy foot have rest: for the Lord shall give thee there a trembling heart, and looking to return till thine eyes fall out, and a sorrowful mind. And thy life shall hang before thee, and thou shalt fear both night and day, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were evening, and at the evening thou shalt say, Would God it were morning, for ye fear of thine heart, which thou shalt fear, and for the sight of thine eyes, which thou shalt see. And the Lord shall bring thee into Egypt again with ships by the way, whereof I said unto thee, Thou shalt see it no more again: and there ye shall sell yourselves unto your enemies for bondmen and bondwomen, and there shall be no buyer.

These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab beside the covenant which he had made with them in Horeb. And Moses called all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh and unto all his servants, and unto all his land, the great temptations which thine eyes have seen, those great miracles and wonders: Yet the Lord hath not given you an heart to perceive, and eyes to see, & ears to hear, unto this day. And I have led you forty year in the wilderness: your clothes are not waxed old upon you, neither is thy shoe waxed old upon thy foot. Ye have eaten no bread, neither drunk wine, nor strong drink, that ye might know how that I am the Lord your God. After, ye came unto this place, and Sihon King of Heshbon, and Og King of Bashan came out against us unto battle, and we slew them, and took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh. Keep therefore the words of this covenant and do them, that ye may prosper in all that ye shall do. Ye stand this day every one of you before the Lord your God: your heads of your tribes, your Elders & your officers, even all ye me of Israel: Your children, your wives, and thy stranger that is in thy camp from the hewer of thy wood, unto the drawer of thy water, that thou shouldest pass into the covenant of the Lord thy God, & into his oath which the Lord thy God maketh with thee this day, for to establish thee this day a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, Abraham, Izhak, and Jaakob. Neither make I this covenant, & this oathe with you only, but as well with him that standeth here with us this day before the Lord our God, as with him that is not here with us this day. For ye know, how we have dwelt in the land of Egypt, and how we passed through the midst of the nations, which ye passed by. And ye have seen their abominations and their idols (wood, and stone, silver and gold) which were among them, that there should not be among you man nor woman, nor family, nor tribe, which should turn his heart away this day from the Lord our God, to go and serve the gods of these nations, and that there should not be among you any root that bringeth forth gall & wormwood, so that when he heareth the words of this curse, he bless himself in his

heart, saying, I shall have peace, although I walk according to the stubbornness of mine own heart, thus adding drunkenness to thirst. The Lord will not be merciful unto him, but then the wrath of the Lord and his jealousy shall smoke against that man, and every curse that is written in this book, shall light upon him, and the Lord shall put out his name from under heaven, and the Lord shall separate him unto evil out of all the tribes of Israel, according unto all the curses of the covenant, that is written in the book of this Law. So that the generation to come, even your children, that shall rise up after you, and the stranger, that shall come from a far land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it: (For all that land shall burn with brimstone and salt: it shall not be sown, nor bring forth, nor any grass shall grow therein, like as in the overthrowing of Sodom, and Gomorah, Admah, and Zeboim, which the Lord overthrew in his wrath and in his anger.) Then shall all nations say, Wherefore hath the Lord done thus unto this land? how fierce is this great wrath? And they shall answer, Because they have forsaken the covenant of the Lord God of their fathers, which he had made with them, when he brought them out of the land of Egypt, and went and served other gods and worshipped them: even gods which they knew not, and which had given them nothing, therefore the wrath of the Lord waxed hot against this land, to bring upon it every curse that is written in this book. And ye Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath cast them into another land, as appeareth this day. The secret things belong to the Lord our God, but the things revealed belong unto us, and to our children for ever, that we may do all the words of this Law.

Now when all these things shall come upon thee, either the blessing or the curse which I have set before thee, and thou shalt turn into thine heart, among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and obey his voice in all that I command thee this day: thou, and thy children with all thine heart and with all thy soul, then the Lord thy God will cause thy captives to return, and have compassion upon thee, and will return, to gather thee out of all the people, where the Lord thy God had scattered thee. Though thou werest cast unto the utmost part of heaven, from thence will the Lord thy God gather thee, & from thence will he take thee, and the Lord thy God will bring thee into the land which thy fathers possessed, & thou shalt possess it, and he will shew thee favour, and will multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, that thou mayest love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will lay all these curses upon thine enemies, and on them, that hate thee, and that persecute thee. Return thou therefore, and obey the voice of the Lord, and do all his commandments, which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and

in the fruit of thy cattle, and in the fruit of the land for thy wealth: for the Lord will turn again, & rejoice over thee to do thee good, as he rejoiced over thy fathers, because thou shalt obey the voice of the Lord thy God, in keeping his commandments, and his ordinances, which are written in the book of this Law, when thou shalt return unto the Lord thy God with all thine heart & with all thy soul. For this commandment which I command thee this day, is not hid from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, & bring it us, and cause us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, & bring it us, & cause us to hear it, that we may do it? But the word is very near unto thee: even in thy mouth and in thine heart, for to do it. Behold, I have set before thee this day life and good, death and evil, in that I command thee this day, to love the Lord thy God, to walk in his ways, & to keep his commandments, and his ordinances, and his laws, that thou mayest live, and be multiplied, & that the Lord thy God may bless thee in the land, whither thou goest to possess it. But if thine heart turn away, so that thou wilt not obey, but shalt be seduced and worship other gods, and serve them, I pronounce unto you this day, that ye shall surely perish, ye shall not prolong your days in the land, whither thou passest over Jordan to possess it. I call heaven and earth to record this day against you, that I have set before you life & death, blessing and cursing. therefore choose life, that both thou and thy seed may live, by loving the Lord thy God, by obeying his voice, and by cleaving unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, Abraham, Izhak, and Jaakob, to give them.

Then Moses went and spake these words unto all Israel, and said unto them, I am an hundred and twenty year old this day: I can no more go out and in: also the Lord hath said unto me, Thou shalt not go over this Jordan. The Lord thy God he will go over before thee: he will destroy these nations before thee, and thou shalt possess them. Joshua, he shall go before thee, as the Lord hath said. And the Lord shall do unto them, as he did to Sihon and to Og Kings of the Amorites: and unto their land whom he destroyed. And the Lord shall give them before you that ye may do unto them according unto every commandment, which I have commanded you. Pluck up your hearts therefore, and be strong: dread not, nor be afraid of them: for the Lord thy God himself doth go with thee: he will not fail thee, nor forsake thee. And Moses called Joshua, and said unto him in the sight of all Israel, Be of a good courage and strong: for thou shalt go with this people unto the land which the Lord hath sworn unto their fathers, to give them, and thou shalt give it them to inherit. And the Lord himself doth go before thee: he will be with thee: he will not fail thee, neither forsake thee: fear not therefore, nor be discomforted. And Moses wrote this Law, and delivered it unto the Priests, the sons of Levi (which bare the Ark of the covenant of the Lord) and unto all the Elders of Israel,

and Moses commanded them, saying, Every seventh year when the year of freedom shall be in the feast of the Tabernacles: When all Israel shall come to appear before the Lord thy God, in the place which he shall choose, thou shalt read this Law before all Israel that they may hear it. Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and keep and observe all the words of this Law, and that their children which have not known it, may hear it, and learn to fear the Lord your God, as long as ye live in the land, whither ye go over Jordan to possess it. Then the Lord said unto Moses, Behold, thy days are come, that thou must die: Call Joshua, and stand ye in the Tabernacle of the Congregation that I may give him a charge. So Moses and Joshua went, and stood in the Tabernacle of the Congregation. And the Lord appeared in the Tabernacle, in the pillar of a cloud: and the pillar of the cloud stood over the door of the Tabernacle. And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers, and this people will rise up, and go a whoring after the gods of a strange land (whither they go to dwell therein) and will forsake me, and break my covenant which I have made with them. Wherefore my wrath will wax hote against them at that day, and I will forsake them, and will hide my face from them: then they shall be consumed, and many adversities and tribulations shall come upon them: so then they will say, Are not these troubles come upon me, because God is not with me? But I will surely hide my face in that day, because of all the evil, which they shall commit, in that they are turned unto other gods. Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be my witness against the children of Israel. For I will bring them into the land (which I sware unto their fathers) that floweth with milk and honey, and they shall eat, and fill themselves, and wax fat: then shall they turn unto other gods, and serve them, & condemn me, & break my covenant. And then when many adversities and tribulations shall come upon them, this song shall answer them to their face as a witness: for it shall not be forgotten out of the mouths of their posterity: for I know their imagination, which they go about even now, before I have brought them into the land which I sware. Moses therefore wrote this song the same day and taught it the children of Israel. And God gave Joshua the son of Nun a charge, and said, Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I sware unto them, and I will be with thee. And when Moses had made an end of writing the words of this Law in a book until he had finished them, then Moses commanded the Levites, which bare the Ark of the covenant of the Lord, saying, Take the book of this Law, and put ye it in the side of the Ark of the covenant of the Lord your God, that it may be there for a witness against thee. For I know thy rebellion and thy stiff neck: behold, I being yet alive with you this day, ye are rebellious against the Lord: how much more then after my death? Gather unto me all the Elders of your tribes, and your officers, that I may speak these words in their audience, and call heaven and earth

to record against them. For I am sure that after my death ye will utterly be corrupt and turn from the way, which I have commanded you: therefore evil will come upon you at the length, because ye will commit evil in the sight of the Lord, by provoking him to anger through the work of your hands. Thus Moses spake in the audience of all the congregation of Israel the words of this song, until he had ended them.

Hearken, ye heavens, and I will speak: and let the earth hear the words of my mouth. My doctrine shall drop as the rain, and my speech shall still as the dew, as the shower upon the herbs, and as the great rain upon the grass. For I will publish the name of the Lord: give ye glory unto our God. Perfect is the work of the mighty God: for all his ways are judgment. God is true, and without wickedness: just, and righteous is he. They have corrupted themselves toward him by their vice, not being his children, but a froward and crooked generation. Do ye so reward the Lord, O foolish people and unwise? is not he thy father, that hath bought thee? he hath made thee, and proportioned thee. Remember the days of old: consider the years of so many generations: ask thy father, and he will shew thee: thine Elders, and they will tell thee. When the most high God divided to the nations their inheritance, when he separated the sons of Adam, he appointed the borders of the people, according to the number of the children of Israel. For the Lord's portion is his people: Jaakob is the lot of his inheritance. He found him in ye land of ye wilderness, in a waste, & roaring wilderness: he led him about, he taught him, and kept him as ye apple of his eye. As an eagle steareth up her nest, flutereth over her birds, stretcheth out her wings, taketh them, and beareth them on her wings, so the Lord alone led him, and there was no strange god with him. He carried him up to the high places of the earth, that he might eat the fruits of the fields, and he caused him to suck honey out of the stone, and oil out of the hard rock: Butter of kine, and milk of sheep with fat of the lambs, and rams fed in Bashan, and goats, with the fat of the grains of wheat, and the red liquor of the grape hast thou drunk. But he that should have been upright, when he waxed fat, spurned with his heel: thou art fat, thou art dross, thou art laden with fatness: therefore he forsook God that made him, and regarded not the strong God of his salvation. They provoked him with strange gods: they provoked him to anger with abominations. They offered unto devils, not to God, but to gods whom they knew not: new gods that came newly up, whom their fathers feared not. Thou hast forgotten the mighty God that begat thee, and hast forgotten God that formed thee. The Lord then saw it, and was angry, for the provocation of his sons and of his daughters. And he said, I will hide my face from the: I will see what their end shall be: for they are a froward generation, children in who is no faith. They have moved me to jealousy with that which is not God: they have provoked me to anger with their vanities: and I will move them to jealousy with those which are no people: I will provoke them to anger with a foolish nation. For fire is kindled in my wrath, and shall burn unto the bottom of hell, and shall consume the earth

with her increase, and set on fire the foundations of the mountains. I will spend plagues upon them: I will bestow mine arrows upon them. They shall be burnt with hunger, and consumed with heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the venom of serpents creeping in the dust. The sword shall kill them without, and in the chambers fear: both the young man and the young woman, the suckling with the man of gray hear. I have said, I would scatter them abroad: I would make their remembrance to cease from among men, save that I feared the fury of the enemy, least their adversaries should wax proud, and least they should say, Our high hand and not the Lord hath done all this: For they are a nation void of counsel, neither is there any understanding in them. Oh that they were wise, then they would understand this: they would consider their latter end. How should one chase a thousand, & two put ten thousand to flight, except their strong God had sold the, & the Lord had shut them up? For their god is not as our God, even our enemies being judges. For their vine is of the vine of Sodom, and of the vines of Gomorah: their grapes are grapes of gall, their clusters be bitter. Their wine is the poison of dragons, and the cruel gall of asps. Is not this laid in store with me, and sealed up among my treasures? Vengeance and recompense are mine: their foot shall slide in due time: for the day of their destruction is at hand, and the things that shall come upon them, make haste. For the Lord shall judge his people, and repent toward his servants, when he seeth that their power is gone, and none shut up in hold nor left abroad. When men shall say, Where are their gods, their mighty God in whom they trusted, which did eat the fat of their sacrifices, & did drink the wine of their drink offering? let them rise up, & help you: let him be your refuge. Behold now, for I, I am he, and there is no gods with me: I kill, and give life: I wound, and I make whole: neither is there any that can deliver out of mine hand. For I lift up mine hand to heaven, & say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment, I will execute vengeance on mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, (& my sword shall eat flesh) for the blood of the slain, and of the captives, when I begin to take vengeance of the enemy. Ye nations, praise his people: for he will avenge the blood of his servants, and will execute vengeance upon his adversaries, and will be merciful unto his land, and to his people. Then Moses came and spake all ye words of this song in the audience of the people, he and Hoshea the son of Nun. When Moses had made an end of speaking all these words to all Israel, then he said unto them, Set your hearts unto all the words which I testify against you this day, that ye may command them unto your children, that they may observe and do all the words of this Law. For it is no vain word concerning you, but it is your life, and by this word ye shall prolong your days in the land, whither ye go over Jordan to possess it. And the Lord spake unto Moses the self same day, saying, Go up into the mountain of Abarim, unto the mount Nebo, which is in the land of Moab, that is over against Jericho: and behold the land of Canaan, which I give unto the

children of Israel for a possession, and die in the mount which thou goest up unto, and thou shalt be gathered unto thy people, as Aaron thy brother died in mount Hor, and was gathered unto his people, because ye trespassed against me among the children of Israel, at the waters of Meribah, at Kadesh in the wilderness of Zin: for ye sanctified me not among the children of Israel. Thou shalt therefore see the land before thee, but shalt not go thither, I mean, into the land which I give the children of Israel.

Now this is the blessing wherewith Moses the man of God blessed the children of Israel before his death, and said, The Lord came from Sinai, & rose up from Seir unto them, & appeared clearly from mount Paran, & he came with ten thousands of Saints, and at his right hand a fiery Law for them. Though he love the people, yet all thy Saints are in thine hands: and they are humbled at thy feet, to receive thy words. Moses commanded us a Law for an inheritance of the Congregation of Jaakob. Then he was among the righteous people, as King, when the heads of the people, and the tribes of Israel were assembled. Let Reuben live, and not die, though his men be a small number. And thus he blessed Judah, and said, Hear, O Lord, the voice of Judah, and bring him unto his people: his hands shall be sufficient for him, if thou help him against his enemies. And of Levi he said, Let thy Thummim and thine Urim be with thine Holy one, whom thou didst prove in Massah, and didst cause him to strive at the waters of Meribah. Who said unto his father and to his mother, I have not seen him, neither knew he his brethren, nor knew his own children: for they observed thy word, and kept thy covenant. They shall teach Jaakob thy judgments, & Israel thy Law: they shall put incense before thy face, and the burnt offering upon thine altar. Bless, O Lord, his substance, and accept the work of his hands: smite through ye loins of them that rise against him, and of them that hate him, that they rise not again. Of Benjamin he said, The beloved of the Lord shall dwell in safety by him: the Lord shall cover him all the day long, and dwell between his shoulders. And of Joseph he said, Blessed of the Lord is his land for the sweetness of heaven, for the dew, and for the depth lying beneath, and for the sweet increase of the sun, and for the sweet increase of the moon, and for the sweetness of the top of the ancient mountains, and for the sweetness of the old hills, and for the sweetness of the earth, and abundance thereof: and the good will of him that dwelt in the bush, shall come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His beauty shall be like his first borne bullock, & his horns as the horns of an unicorn: with them he shall smite the people together, even the ends of the world: these are also the ten thousands of Ephraim, and these are the thousands of Manasseh. And of Zebulun he said, Rejoice, Zebulun, in thy going out, and thou Isshachar in thy tents. They shall call ye people unto the mountain: there they shall offer the sacrifices of righteousness: for they shall suck of the abundance of the sea, and of the treasures hid in the sand. Also of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion,

that catcheth for his pray the arm with the head. And he looked to himself at the beginning, because there was a portion of the Law-giver hid: yet he shall come with the heads of the people, to execute the justice of the Lord, and his judgments with Israel. And of Dan he said, Dan is a lions whelp: he shall leap from Bashan. Also of Naphtali he said, O Naphtali, satisfied with favour, and filled with the blessing of the Lord, possess the West and the South. And of Asher he said, Asher shall be blessed with children: he shall be acceptable unto his brethren, and shall dip his foot in oil. Thy shoes shall be iron and brass, and thy strength shall continue as long as thou livest. There is none like God, O righteous people, which rideth upon the heavens for thine help, and on the clouds in his glory. The eternal God is thy refuge, and under his arms thou art for ever: he shall cast out the enemy before thee, and will say, Destroy them. Then Israel the fountain of Jaakob shall dwell alone in safety in a land of wheat, & wine: also his heavens shall drop the dew. Blessed art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thine help, and which is the sword of thy glory? therefore thine enemies shall be in subjection to thee, and thou shalt tread upon their high places.

Then Moses went from the plain of Moab up into mount Nebo unto the top of Pisgah that is over against Jericho: and the Lord shewed him all the land of Gilead, unto Dan, and all Naphtali and the land of Ephraim and Manasseh, and all the land of Judah, unto the utmost sea: And the South, and the plain of the valley of Jericho, the city of palmtrees, unto Zoar. And the Lord said unto him, This is the land which I sware unto Abraham, to Izhak and to Jaacob saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab over against Beth-peor, but no man knoweth of his sepulchre unto this day. Moses was now an hundred and twenty year old when he died, his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plain of Moab thirty days: so the days of weeping and mourning for Moses were ended. And Joshua the son of Nun was full of ye spirit of wisdom: for Moses had put his hands upon him; the children of Israel were obedient unto him, and did as the Lord had commanded Moses. But there arose not a Prophet since in Israel like unto Moses (whom the Lord knew face to face) in all ye miracles & wonders which ye Lord sent him to do in ye land of Egypt before Pharaoh & before all his servants, and before all his land, and in all that mighty hand and all that great fear, which Moses wrought in the sight of all Israel.

JOSHUA

Now after the death of Moses the servant of the Lord, the Lord spake unto Joshua the son of Nun, Moses minister, saying, Moses my servant is dead: now therefore arise, go over this Jordan, thou, and all this people, unto the land which I give them, that is, to ye children of Israel. Every place that the sole of your foot shall tread upon, have I given you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Perath: all the land of the Hittites, even unto the great Sea toward the going down of the sun, shall be your coast. There shall not a man be able to withstand thee all the days of thy life: as I was with Moses, so will I be with thee: I will not leave thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide the land for an inheritance, which I sware unto their fathers to give them. Only be thou strong, and of a most valiant courage, that thou mayest observe and do according to all the Law which Moses my servant hath commanded thee: thou shalt not turn away from it to the right hand, nor to the left, that thou mayest prosper whithersoever thou goest. Let not this book of the Law depart out of thy mouth, but meditate therein day & night, that thou mayest observe and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou have good success. Have not I commanded thee, saying, Be strong and of a good courage, fear not, nor be discouraged? for I the Lord thy God will be with thee, whithersoever thou goest.

Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you vitals: for after three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it. And unto the Reubenites, and to the Gadites, and to half the tribe of Manasseh spake Joshua, saying, Remember the word, which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land. Your wives, your children, and your cattle shall remain in the land which Moses gave you on this side Jordan: but ye shall go over before your brethren armed, all that be men of war, and shall help them, 15 Until the Lord have given your brethren rest, as well as to you, and until they also shall possess the land, which the Lord your God giveth them: then shall ye return unto the land of your possession and shall possess it, which land Moses the Lord’s servant gave you on this side Jordan toward the sun rising.

Then they answered Joshua, saying, All that thou hast commanded us, we will do, and whithersoever thou sendest us, we will go. As we obeyed Moses in all things, so will we obey thee: only the Lord thy God be with thee, as he was with Moses. Whosoever shall rebel against thy commandment, and will not obey thy words in all that thou commandest him, let him be put to death: only be strong and of good courage.

Then Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go, view the land, and also Jericho: and they went, and came into an harlot's house, named Rahab, and lodged there. Then report was made to the King of Jericho, saying, Behold, there came men hither to night, of the children of Israel, to spy out the country.

And the King of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, and which are entered into thine house: for they be come to search out all the land.

(But ye woman had taken the two men, and hid them) Therefore said she thus, There came men unto me, but I wist not whence they were. And when they shut the gate in the dark, the men went out, whither the men went I wot not: follow ye after them quickly, for ye shall overtake them. (But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had spread abroad upon the roof.) And certain men pursued after them, the way to Jordan, unto the fords, and as soon as they which pursued after them, were gone out, they shut the gate. And before they were asleep, she came up unto them upon the roof, and said unto the men, I know that the Lord hath given you the land, and that the fear of you is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard, how the Lord dried up the water of the red Sea before you, when you came out of Egypt, and what you did unto the two Kings of the Amorites, that were on the other side Jordan, unto Sihon and to Og, whom ye utterly destroyed: And when we heard it, our hearts did faint, and there remained no more courage in any because of you: for the Lord your God, he is the God in heaven above, and in earth beneath. Now therefore, I pray you, swear unto me by the Lord; that as I have shewed you mercy, ye will also shew mercy unto my father's house, and give me a true token, and that ye will save alive my father and my mother, and my brethren, and my sisters, and all that they have: and that ye will deliver our souls from death.

And the men answered her, Our life for you to die, if ye utter not this our business: and when the Lord hath given us the land, we will deal mercifully and truly with thee. Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.

And she said unto them, Go you into the mountain, lest the pursuers meet with you, and hide yourselves there three days, until the pursuers be returned: then afterward may ye go your way.

And the men said unto her, We will be blameless of this thine oath, which thou hast made us swear. Behold, when we come into the land, thou shalt bind this cord of red thread in the window, whereby thou lettest us down, and thou shalt bring thy father and thy mother, and thy brethren, & all thy father's household home to thee. And whosoever then doth go out at the doors of thine house into the street, his blood shall be upon his head, and we will be guiltless: but whosoever shall be with thee in the house, his blood

shall be on our head, if any hand touch him: And if thou utter this our matter, we will be quite of thine oath, which thou hast made us swear. And she answered, According unto your words, so be it: then she sent them away, & they departed, & she bound the red cord in ye window. And they departed, and came into the mountain, and there abode three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not. So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that came unto them. Also they said unto Joshua, Surely the Lord hath delivered into our hands all the land: for even all the inhabitants of the country faint because of us.

Then Joshua rose very early, and they removed from Shittim, and came to Jordan, he, and all the children of Israel, and lodged there, before they went over. And after three days the officers went throughout the host, and commanded the people, saying, When ye see the Ark of the covenant of the Lord your God, and the Priests of the Levites bearing it, ye shall depart from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: ye shall not come near unto it, that ye may know the way, by the which ye shall go: for ye have not gone this way in times past. (Now Joshua had said unto the people, Sanctify yourselves: for tomorrow the Lord will do wonders among you.) Also Joshua spake unto the Priests, saying, Take up the Ark of the covenant, and go over before the people: so they took up the Ark of the covenant, & went before the people.

Then the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, which shall know, that as I was with Moses, so will I be with thee. Thou shalt therefore command the Priests that bear the Ark of the Covenant, saying, When ye are come to the brink of the waters of Jordan, ye shall stand still in Jordan.

Then Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God. And Joshua said, Hereby ye shall know that the living God is among you, and that he will certainly cast out before you the Canaanites, and the Hittites, and the Hivites, & the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. Behold, the Ark of the covenant of the Lord of all the world passeth before you into Jordan. Now therefore take from among you twelve men out of the tribes of Israel, out of every tribe a man. And as soon as the soles of the feet of the Priests (that bear the Ark of the Lord God the Lord of all the world) shall stay in the waters of Jordan, the waters of Jordan shall be cut off: for the waters that come from above, shall stand still upon an heap.

Then when the people were departed from their tents to go over Jordan, the Priests bearing the Ark of the Covenant, went before people. And as they that bare the Ark came unto Jordan, and the feet of the Priests that bare the Ark were dipped in the brink of the

water, (for Jordan useth to fill all his banks all the time of harvest) then the waters that came down from above, stayed and rose upon an heap and departed far from the city of Adam, that was beside Zaretan: but the waters that came down toward the Sea of the wilderness, even the salt Sea, failed, and were cut off: so the people went right over against Jericho. But the Priests that bare the Ark of the covenant of the Lord, stood dry within Jordan ready prepared, and all the Israelites went over dry, until all the people were gone clean over through Jordan.

And when all the people were wholly gone over Jordan, (after the Lord had spoken unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man, and command you them, saying, Take you hence out of the midst of Jordan, out of the place where the Priests stood in a readiness, twelve stones, which ye shall take away with you, and leave them in the lodging where you shall lodge this night) then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man, and Joshua said unto them, Go over before the Ark of the Lord your God, even through the midst of Jordan, and take up every man of you a stone upon his shoulder according unto the number of the tribes of the children of Israel, that this may be a sign among you, that when your children shall ask their fathers in time to come, saying, What mean you by these stones? Then ye may answer them, That the waters of Jordan were cut off before the Ark of the covenant of the Lord: for when it passed through Jordan, the waters of Jordan were cut off: therefore these stones are a memorial unto the children of Israel forever.

Then ye children of Israel did even so as Joshua had commanded, & took up twelve stones out of the midst of Jordan as ye Lord had said unto Joshua, according to the number of the tribes of the children of Israel, & carried them away with them unto the lodging, & laid them down there. And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the Priests, which bare the Ark of the covenant stood, & there have they continued unto this day. So the Priests, which bare ye Ark, stood in the midst of Jordan, until every thing was finished that ye Lord had commanded Joshua to say unto the people, according to all that Moses charged Joshua: then the people hasted & went over. When all the people were clean passed over, the Ark of the Lord went over also, and the Priests before the people. And the sons of Reuben, & the sons of Gad, and half the tribe of Manasseh went over before the children of Israel armed, as Moses had charged them. Even forty thousand prepared for war, went before the Lord unto battle, into ye plain of Jericho. That day the Lord magnified Joshua in the sight of all Israel, and they feared him, as they feared Moses all days of his life. And the Lord spake unto Joshua, saying, Command the Priests that bear ye Ark of the testimony, to come up out of Jordan.

Joshua therefore commanded the Priests, saying, Come ye up out of Jordan. And when the Priests that bare the Ark of the covenant of ye Lord were come up out of the midst of Jordan, and as soon as the soles of the Priests feet were set on the dry land, the waters of Jordan returned unto their place, & flowed over all the banks thereof, as they did before. So the people came up out of Jordan the tenth day of the first month, and pitched in Gilgal, in the Eastside of Jericho. Also the twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

And he spake unto ye children of Israel, saying, When your children shall ask their fathers in time to come, & say, What mean these stones? Then ye shall shew your children, and say, Israel came over this Jordan on dry land: For the Lord your God dried up ye waters of Jordan before you, until ye were gone over, as the Lord your God did the red Sea, which he dried up before us, till we were gone over, that all the people of the world may know that the hand of the Lord is mighty, that ye might fear the Lord your God continually.

Now when all the Kings of the Amorites, which were beyond Jordan Westward, and all the Kings of the Canaanites which were by the Sea, heard that the Lord had dried up the waters of Jordan before the children of Israel until they were gone over, their heart fainted: & there was no courage in them anymore because of the children of Israel. That same time the Lord said unto Joshua, Make thee sharp knives, and return, and circumcise the sons of Israel the second time. Then Joshua made him sharp knives & circumcised the sons of Israel in the hill of the foreskins. And this is the cause why Joshua circumcised all the people, even the males that came out of Egypt, because all the men of war were dead in the wilderness by the way after they came out of Egypt. For all the people that came out were circumcised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were not circumcised. For the children of Israel walked forty years in the wilderness, till all the people of the men of war that came out of Egypt were consumed, because they obeyed not the voice of the Lord: unto whom the Lord sware, that he would not shew them the land, which the Lord had sworn unto their father’s, that he would give us, even a land that floweth with milk and honey. So their sons whom he raised up in their stead, Joshua circumcised: for they were uncircumcised, because they circumcised them not by the way. And when they had made an end of circumcising all the people, they abode in the places in the camp till they were whole. After, the Lord said unto Joshua, This day I have taken away the shame of Egypt from you: wherefore he called the name of that place Gilgal, unto this day. So the children of Israel abode in Gilgal, and kept ye feast of the Passover the fourteenth day of the month at even in ye plain of Jericho. And they did eat of the corn of the land, on the morrow after the Passover, unleavened bread, and parched corn in the same day. And the MAN ceased on the morrow after they had eaten of the corn of the land, neither had the

children of Israel MAN any more, but did eat of the fruit of the land of Canaan that year. And when Joshua was by Jericho, he lift up his eyes and looked: and behold, there stood a man against him, having a sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou on our side, or on our adversaries?

And he said, Nay, but as a captain of the host of the Lord am I now come: then Joshua fell on his face to the earth, and did worship, & said unto him, What saith my Lord unto his servant?

And the captain of ye Lord's host said unto Joshua, Loose thy shoe of thy foot: for ye place whereon thou standest, is holy: and Joshua did so.

Now Jericho was shut up, and closed, because of the children of Israel: none might go out nor enter in. And the Lord said unto Joshua, Behold, I have given into thine hand Jericho and the King thereof, and the strong men of war. All ye therefore that be men of war, shall compass the city, in going round about the city once: thus shall you do six days: And seven Priests shall bear seven trumpets of ram's horns before the Ark: and the seventh day ye shall compass the city seven times, and the Priests shall blow with the trumpets. And when they make a long blast with the ram's horn, and ye hear the sound of the trumpet, all the people shall shout with a great shout: then shall the wall of the city fall down flat, and the people shall ascend up, every man straight before him.

Then, Joshua the son of Nun called the Priests & said unto them, Take up the Ark of the covenant, and let seven Priests bear seven trumpets of ram's horns before the Ark of the Lord. But he said unto the people, Go and compass the city: and let him that is armed, go forth before the Ark of the Lord.

And when Joshua had spoken unto the people, the seven Priests bare the seven trumpets of ram's horns, and went forth before the Ark of the Lord, and blew with the trumpets, & the Ark of the covenant of ye Lord followed them. And the men of arms went before the Priests, that blew the trumpets: then the gathering host came after the Ark, as they went and blew the trumpets. (Now Joshua had commanded the people, saying, Ye shall nor shout, neither make any noise with your voice, neither shall a word proceed out of your mouth, until the day that I say unto you, Shout, then shall ye shout.) So the Ark of the Lord compassed the city, and went about it once: then they returned into the host, and lodged in the camp. And Joshua rose early in the morning, and the Priests bare the Ark of the Lord: Also seven Priests bare seven trumpets of ram's horns, and went before the Ark of the Lord, and going blew with the trumpets: and the men of arms went before them, but the gathering host came after the Ark of the Lord, as they went and blew the trumpets. And the second day they compassed the city once, and returned into the host: thus they did six days. And when the seventh day came, they rose early, even with the dawning of the day, & compassed the city after ye same manner seven times: only that

day they compassed the city seven times. And when the Priests had blown ye trumpets the seventh time, Joshua said unto ye people, Shout: for the Lord hath given you the city. And the city shall be an execrable thing, both it, and all that are therein, unto the Lord: only Rahab the harlot shall live, she, and all that are with her in the house: for she hid the messengers that we sent. Notwithstanding, be ye ware of the execrable thing, lest ye make yourselves execrable, and in taking of the execrable thing, make also the host of Israel execrable, and trouble it. But all silver, and gold, & vessels of brass, and iron shall be consecrate unto the Lord, and shall come into the Lord's treasury.

So the people shouted, when they had blown trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the wall fell down flat: so the people went up into the city, every man straight before him: and they took the city. And they utterly destroyed all that was in the city, both man and woman, young, and old, and ox, and sheep, and ass, with the edge of the sword. But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware to her. So the young men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: also they brought out all her family, and put them without the host of Israel. After they burnt the city with fire, and all that was therein: only the silver and the gold, and the vessels of brass and iron, they put unto the treasure of the house of the Lord. So Joshua saved Rahab the harlot, and her father's household, and all that she had; and she dwelt in Israel even unto this day, because she had hid the messengers, which Joshua sent to spy out Jericho. And Joshua sware at that time, saying, Cursed be the man before ye Lord, that riseth up, and buildeth this city Jericho: he shall lay the foundation thereof in his eldest son, and in his youngest son shall he set up the gates of it. So the Lord was with Joshua, and he was famous through all the world.

But the children of Israel committed a trespass in the excommunicate thing: for Achan the son of Carmi, the son of Zabdi, the son of Zerah of the tribe of Judah took of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel. And Joshua sent men from Jericho to Ai, which is beside Bethaven, on ye East side of Bethel, and spake unto them, saying, Go up, & view the country; ye men went up, & viewed Ai, and returned to Joshua, and said unto him, Let not all the people go up, but let as it were two or three thousand men go up, and smite Ai, and make not all the people to labour thither, for they are few. So there went up thither of the people about three thousand men, and they fled before the men of Ai. And the men of Ai smote of them upon a thirty and six men: for they chased them from before the gate unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted away like water. Then Joshua rent his clothes, and fell to the earth upon his face before

the Ark of the Lord, until the eventide, he, and the Elders of Israel, and put dust upon their heads.

And Joshua said, Alas, O Lord God, wherefore hast thou brought this people over Jordan, to deliver us into the hand of the Amorites, and to destroy us? would God we had been content to dwell on the other side Jordan. Oh Lord, what shall I say, when Israel turn their backs before their enemies? For the Canaanites, and all the inhabitants of the land shall hear of it, and shall compass us, and destroy our name out of the earth: and what wilt thou do unto thy mighty Name?

And the Lord said unto Joshua, Get thee up: wherefore liest thou thus upon thy face? Israel hath sinned, and they have transgressed my covenant, which I commanded them: for they have even taken of the excommunicate thing, and have also stolen, and dissembled also, and have put it even with their own stuff. Therefore ye children of Israel cannot stand before their enemies, but have turned their backs before their enemies, because they be execrable: neither will I be with you any more, except ye destroy the excommunicate from among you. Up therefore, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, therefore ye cannot stand against your enemies, until ye have put the execrable thing from among you. In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the family which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man. And he that is taken with the excommunicate thing, shall be burnt with fire, he, and all that he hath, because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

So Joshua rose up early in the morning and brought Israel by their tribes: and the tribe of Judah was taken. And he brought the families of Judah, and took the family of the Zarhites, and he brought the family of the Zarhites, man by man, and Zabdi was taken. And he brought his household, man by man, and Achan ye son of Carmi, the son of Zabdi, the son of Zerah of the tribe of Judah was take. Then Joshua said unto Achan, My son, I beseech thee, give glory to the Lord God of Israel, and make confession unto him, and shew me now what thou hast done: hide it not from me.

And Achan answered Joshua, and said, Indeed, I have sinned against the Lord God of Israel, and thus, and thus have I done. I saw among the spoil a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, and I coveted them, and took them: and behold, they lie hid in the earth in the midst of my tent, and the silver under it.

Then Joshua sent messengers, which ran unto the tent, and behold, it was hid in his tent, and the silver under it. Therefore they took them out of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them before the Lord. Then Joshua took Achan the 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 asses, and his sheep, and his tent, and all that he had: and all Israel with him brought them unto the valley of Achor. And Joshua said, In as much as thou hast troubled us, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones. And they cast upon him a great heap of stones unto this day: and so the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, unto this day.

After, the Lord said unto Joshua, Fear not, neither be thou faint hearted: take all the men of war with thee and arise, go up to Ai: behold, I have given into thine hand the King of Ai, and his people, and his city, and his land. And thou shalt do to Ai and to the King thereof, as thou didst unto Jericho and to the King thereof: nevertheless the spoil thereof and the cattle thereof shall ye take unto you for a pray: thou shalt lie in wait against the city on the backside thereof.

Then Joshua arose, and all the men of war to go up against Ai: and Joshua chose out thirty thousand strong men, and valiant, and sent them away by night. And he commanded them, saying, Behold, ye shall lie in wait against the city on the backside of the city: go not very far from the city, but be ye all in a readiness. And I and all the people that are with me, will approach unto the city: and when they shall come out against us, as they did at the first time, then will we flee before them. For they will come out after us, till we have brought them out of the city: for they will say, They flee before us as at the first time: so we will flee before them. Then you shall rise up from lying in wait and destroy the city: for the Lord your God will deliver it into your hand. And when ye have taken the city, ye shall set it on fire: according to the commandment of the Lord shall ye do: behold, I have charged you.

Joshua then sent them forth, and they went to lie in wait, and abode between Beth-el and Ai, on the Westside of Ai: but Joshua lodged that night among the people. And Joshua rose up early in the morning, and numbered the people: and he and the Elders of Israel went up before the people against Ai. Also all the men of war that were with him went up and drew near, and came against the city, and pitched on the Northside of Ai: and there was a valley between them and Ai. And he took about five thousand men, and set them to lie in wait between Beth-el and Ai, on the Westside of the city. And the people set all the host that was on the Northside against the city, and the liers in wait on the West, against the city: and Joshua went the same night into the midst of the valley. And when the King of Ai saw it, then the men of the city hasted and rose up early, and went

out against Israel to battle, he and all his people at the time appointed, before the plain: for he knew not that any lay in wait against him on the backside of the city. Then Joshua and all Israel as beaten before them, fled by the way of the wilderness. And all the people of the city were called together, to pursue after them: and they pursued after Joshua, & were drawn away out of the city, so that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

Then the Lord said unto Joshua, Stretch out the spear that is in thine hand, toward Ai: for I will give it into thine hand: and Joshua stretched out the spear that he had in his hand, toward the city. And they that lay in wait, arose quickly out of their place, and ran as soon as he had stretched out his hand, and they entered into the city, and took it, and hasted, and set the city on fire. And the men of Ai looked behind them, and saw it: for lo, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: for the people that fled to the wilderness, turned back upon the pursuers. When Joshua and all Israel saw that they that lay in wait, had taken the city, and that the smoke of the city mounted up, then they turned again and slew the men of Ai. Also the other issued out of the city against them: so were they in the midst of Israel, these being on the one side, and the rest on the other side: and they slew them, so that they let none of them remain nor escape. And the King of Ai they took alive, and brought him to Joshua. And when Israel had made an end of slaying all the inhabitants of Ai in the field, that is, in the wilderness, where they chased them, and when they were all fallen on the edge of the sword, until they were consumed, all the Israelites returned unto Ai, and smote it with the edge of the sword. And all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. For Joshua drew not his hand back again which he had stretched out with the spear, until he had utterly destroyed all the inhabitants of Ai. Only the cattle and the spoil of this city, Israel took for a prey unto themselves, according unto the word of the Lord, which he commanded Joshua. And Joshua burnt Ai, and made it an heap forever, and a wilderness unto this day. And the King of Ai he hanged on a tree, unto the evening; as soon as the sun was down, Joshua commanded that they should take his carkeis down from the tree, and cast it at the entering of ye gate of the city, & lay thereon a great heap of stones, that remaineth unto this day. Then Joshua built an altar unto the Lord God of Israel, in mount Ebal, as Moses the servant of the Lord had commanded the children of Israel, as it is written in the book of the Law of Moses, an altar of whole stone, over which no man had lift an iron: and they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings. Also he wrote there upon the stones, a rehearsal of the Law of Moses, which he wrote in the presence of the children of Israel. And all Israel (and their Elders, and officers and their judges stood on this side of the Ark, and on that side, before the Priests of the Levites, which bare the Ark of the

covenant of the Lord) as well the stranger, as he that is borne in the country: half of them were over against mount Gerizim, and half of them over against mount Ebal, as Moses the servant of the Lord had commanded before, that they should bless the people of Israel. Then afterward he read all the words of the Law, the blessings and cursings, according to all that is written in the book of the Law. There was not a word of all that Moses had commanded, which Joshua read not before all the Congregation of Israel, as well before the women & the children, as the stranger that was conversant among them.

And when all the Kings that were beyond Jordan, in the mountains and in the valleys, and by all the coasts of the great Sea over against Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites) heard thereof, they gathered themselves together, to fight against Joshua, & against Israel with one accord. But the inhabitants of Gibeon heard what Joshua had done unto Jericho, and to Ai. And therefore they wrought craftily: for they went, and fained themselves ambassadours, and took old sacks upon their asses, and old bottles for wine, both rent and bound up, and old shoes and clouted upon their feet: also the raiment upon them was old, and all their provision of bread was dried, and moldy. So they came unto Joshua into the host to Gilgal, and said unto him, and unto the men of Israel, We be come from a far country: now therefore make a league with us.

Then the men of Israel said unto the Hivites, It may be that thou dwellest among us, how then can I make a league with thee? And they said unto Joshua, We are thy servants.

Then Joshua said unto them, Who are ye? And whence come ye?

And they answered him, From a very far country thy servants are come for the Name of the Lord thy God: for we have heard his fame and all that he hath done in Egypt, and all that he hath done to the two Kings of the Amorites that were beyond Jordan, to Sihon King of Heshbon, & to Og King of Bashan, which were at Ashtaroth. Wherefore our elders, and all the inhabitants of our country spake to us, saying, Take vitals with you for the journey, and go to meet them, and say unto them, We are your servants: now therefore make ye a league with us. This our bread we took it hot with us for vitals out of our houses, the day we departed to come unto you: but now behold, it is dried, and it is moldy. Also these bottles of wine which we filled, were new, and lo, they be rent, and these our garments and our shoes are old, by reason of the exceeding great journey.

And the men accepted their tale concerning their vitals, and counseled not with the mouth of the Lord. So Joshua made peace with them, & made a league with them, that he would suffer them to live: also the Princes of the Congregation sware unto them. But at the end of three days, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them. And the children of Israel took their journey, and came unto their cities the third day, and their cities were Gibeon, and

Chephirah, and Beeroth and Kiriath-jearim. And the children of Israel slew them not, because the Princes of the Congregation had sworn unto them by the Lord God of Israel: wherefore all the Congregation murmured against the Princes.

Then all the Princes said unto all the Congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them. But this we will do to them, and let them live, lest the wrath be upon us because of the oath which we sware unto them.

And the Princes said unto them again, Let them live, but they shall hew wood, and draw water unto all the Congregation, as the Princes appoint them.

Joshua then called them, and talked with them, and said, Wherefore have ye beguiled us, saying, We are very far from you, when ye dwell among us? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood, and drawers of water for the house of my God.

And they answered Joshua, and said, Because it was told thy servants, that the Lord thy God had commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land out of your sight, therefore we were exceeding sore afraid for our lives at the presence of you, and have done this thing: And behold now, we are in thine hand: do as it seemeth good and right in thine eyes to do unto us. Even so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

And Joshua appointed them that same day to be hewers of wood, and drawers of water for the Congregation, and for the altar of the Lord unto this day, in the place which he should choose.

Now when Adoni-zedek King of Jerusalem had heard how Joshua had taken Ai and had destroyed it, (for as he had done to Jericho and to the King thereof, so he had done to Ai and to the King thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them, then they feared exceedingly: for Gibeon was a great city, as one of the royal cities: for it was greater then Ai, and all the men thereof were mighty. Wherefore Adoni-zedek King of Jerusalem sent unto Hoham King of Hebron, and unto Piram King of Jarmuth, and unto Japia King of Lachish, & unto Debir King of Eglon, saying, Come up unto me, and help me, that we may smite Gibeon: for they have made peace with Joshua and with the children of Israel. Therefore the five Kings of the Amorites, the King of Jerusalem, the King of Hebron, the King of Jarmuth, the King of Lachish, and the King of Eglon gathered themselves together, and went up, they with all their hosts, and besieged Gibeon, and made war against it. And the men of Gibeon sent unto Joshua, even to the host to Gilgal, saying, Withdraw not thine hand from thy

servants: come up to us quickly, and save us, & help us: for all the Kings of the Amorites which dwell in the mountains, are gathered together against us. So Joshua ascended from Gilgal, he, and all the people of war with him, and all the men of might. And the Lord said unto Joshua, Fear them not: for I have given them into thine hand: none of them shall stand against thee. Joshua therefore came unto them suddenly: for he went up from Gilgal all the night. And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah and to Makkedah. And as they fled from before Israel, and were in the going down to Beth-horon, the Lord cast down great stones from heaven upon them, until Azekah, and they died: they were more that died with the hailstones, then they whom the children of Israel slew with the sword.

Then spake Joshua to the Lord, in the day when the Lord gave the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stay thou in Gibeon, and thou moon, in the valley of Aialon. And the Sun abode, & the moon stood still, until the people avenged themselves upon their enemies: (Is not this written in the book of Jasher?) so the Sun abode in the midst of the heaven, and hasted not to go down for a whole day. And there was no day like that before it, nor after it, that the Lord heard the voice of a man: for the Lord fought for Israel.

After, Joshua returned, and all Israel with him unto the camp to Gilgal: But the five Kings fled and were hid in a cave at Makkedah. 17 And it was told Joshua, saying, The five Kings are found hid in a cave at Makkedah.

Then Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them. But stand ye not still: follow after your enemies, and smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath given them into your hand.

And when Joshua and the children of Israel had made an end of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entered into walled cities, then all the people returned to the camp, to Joshua at Makkedah in peace: no man moved his tongue against the children of Israel. After, Joshua said, Open the mouth of the cave, and bring out these five Kings unto me forth of the cave. And they did so, & brought out those five Kings unto him forth of the cave, even the King of Jerusalem, the King of Hebron, ye King of Jarmuth, the King of Lachish, and the King of Eglon. And when they had brought out those Kings unto Joshua, Joshua called for all the men of Israel, and said unto the chief of the men of war, which went with him, Come near, set your feet upon the necks of these Kings: and they came near and set their feet upon their necks.

And Joshua said unto them, Fear not, nor be faint hearted, but be strong and of a good courage: for thus will the Lord do to all your enemies, against whom ye fight.

So then Joshua smote them, and slew them, and hanged them on five trees, and they hanged still upon the trees until the evening. And at the going down of the sun, Joshua gave commandment, that they should take them down off the trees, and cast them into the cave (wherein they had been hid) and they laid great stones upon the caves mouth, which remain until this day. And that same day Joshua took Makkedah & smote it with the edge of the sword, and the King thereof destroyed he with them, and all the souls that were therein, he let none remain: for he did to the King of Makkedah as he had done unto the King of Jericho. Then Joshua went from Makkedah, and all Israel with him unto Libnah, and fought against Libnah. And the Lord gave it also and the King thereof into the hand of Israel: and he smote it with the edge of the sword, and all the souls that were therein: he let none remain in it: for he did unto the King thereof, as he had done unto the King of Jericho. And Joshua departed from Libnah, and all Israel with him unto Lachish, and besieged it, and assaulted it. And the Lord gave Lachish into the hand of Israel, which took it the second day, & smote it with the edge of the sword, and all the souls that were therein, according to all as he had done to Libnah. Then Horam King of Gezer came up to help Lachish: but Joshua smote him and his people, until none of his remained. And from Lachish Joshua departed unto Eglon, and all Israel with him, & they besieged it, and assaulted it, and they took it the same day, & smote it with the edge of the sword, and all the souls that were therein he utterly destroyed the same day, according to all that he had done to Lachish.

Then Joshua went up from Eglon, and all Israel with him unto Hebron, and they fought against it. And when they had taken it, they smote it with the edge of the sword, & the King thereof, and all the cities thereof, and all the souls that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it utterly, and all the souls that were therein.

So Joshua returned, and all Israel with him to Debir, and fought against it. And when he had taken it, and the King thereof, and all the city thereof, they smote them with the edge of the sword, and utterly destroyed all the souls that were therein, he let none remain: as he did to Hebron, so he did to Debir, and to the King thereof, as he had also done to Libnah, and to the King thereof. So Joshua smote all the hill countries, & the South countries, and the valleys, & the hill sides, and all their Kings, and let none remain, but utterly destroyed every soul, as the Lord God of Israel had commanded. And Joshua smote them from Kadesh-barnea even unto Azzah, and all the country of Goshen, even unto Gibeon. And all these Kings, and their land did Joshua take at one time, because the Lord God of Israel fought for Israel. Afterward, Joshua and all Israel with him returned unto the camp in Gilgal.

And when Jabin King of Hazor had heard this, then he sent to Jobab King of Madon, & to the king of Shimron, & to the king of Achshaph, and unto the Kings that were by ye North in the mountains and plains toward the Southside of Cinneroth, and in the valleys, and in the borders of Dor Westward, and unto the Canaanites, both by East, and by West, and unto the Amorites, and Hittites, and Perizzites, and Jebusites in the mountains, and unto the Hivites under Hermon in the land of Mizpeh. And they came out & all their hosts with them, many people as the sand that is on the sea shore for multitude, with horses and chariots exceeding many. So all these Kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

Then the Lord said unto Joshua, Be not afraid for them: for tomorrow about this time will I deliver them all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

Then came Joshua and all the men of war with him against them by the waters of Merom suddenly, and fell upon them. And the Lord gave them into the hand of Israel: and they smote them, & chased them unto great Zidon, & unto Misrephothmaim, and unto the valley of Mizpeh Eastward, and smote them until they had none remaining of them. And Joshua did unto them as the Lord bade him: he houghed their horses, & burnt their chariots with fire. At that time also Joshua turned back, and took Hazor, & smote the King thereof with the sword: for Hazor before time was the head of all those kingdoms. Moreover, they smote all the persons that were therein with the edge of the sword, utterly destroying all, leaving none alive, and he burnt Hazor with fire. So all ye cities of those Kings, & all the kings of them did Joshua take, & smote them with the edge of the sword, and utterly destroyed them, as Moses the servant of the Lord had commanded. But Israel burnt none of the cities that stood still in their strength, save Hazor only, that Joshua burnt. And all the spoil of these cities and the cattle the children of Israel took for their prey, but they smote every man with the edge of the sword until they had destroyed them, not leaving one alive. As the Lord had commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he left nothing undone of all that the Lord had commanded Moses. So Joshua took all this land of the mountains, and all the South, and all the land of Goshen, and the low country, and the plain, and the mountain of Israel, and the low country of the same, from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon, under mount Hermon: and all their Kings he took, and smote them, and slew them. Joshua made war long time with all those Kings, neither was there any city that made peace with the children of Israel, save those Hivites that inhabited Gibeon: all other they took by battle. For it came of the Lord, to harden their hearts that they should come against Israel in battle to the intent that they should destroy them utterly, and shew them no mercy, but that they should bring them to nought: as the Lord had commanded Moses. And that same season came

Joshua, and destroyed the Anakims out of the mountains: as out of Hebron, out of Debir, out of Anab, and out of all the mountains of Judah, and out of all the mountains of Israel: Joshua destroyed them utterly with their cities. There was no Anakim left in the land of the children of Israel: only in Azzah, in Gath, and in Ashdod were they left. So Joshua took the whole land, according to all that the Lord had said unto Moses: and Joshua gave it for an inheritance unto Israel according to their portion through their tribes: then the land was at rest without war.

And these are the Kings of the land, which the children of Israel smote and possessed their land, on the other side Jordan toward the rising of the sun, from the river Arnon, unto mount Hermon, and all the plain Eastward. Sihon King of the Amorites, that dwelt in Heshbon, having dominion from Aroer, which is beside the river of Arnon, and from the middle of the river, and from half Gilead unto the river Jabbok, in the border of the children of Ammon. And from the plain unto the sea of Cinneroth Eastward, and unto the Sea of the plain, even the salt sea Eastward, the way to Beth-ieshimoth, and from the South under the springs of Pisgah. They conquered also the coast of Og King of Bashan of the remnant of the giants, which dwelt at Ashtaroth, and at Edrei, and reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, even the border of Sihon King of Heshbon. Moses the servant of the Lord, and the children of Israel smote them: Moses also the servant of the Lord gave their land for a possession unto the Reubenites, and unto the Gadites, and to half the tribe of Manasseh.

These also are the Kings of the country, which Joshua and the children of Israel smote on this side Jordan, Westward, from Baal-gad in the valley of Lebanon, even unto the mount Halak that goeth up to Seir, and Joshua gave it unto the tribes of Israel for a possession, according to their portions: In the mountains, and in the valleys, and in the plains, and in the hill sides, and in the wilderness, and in the South, where were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites. The King of Jericho was one: the King of Ai, which is beside Beth-el, one: The King of Jerusalem, one: the King of Hebron, one: The King of Jarmuth, one: the King of Lachish, one: The King of Eglon, one: the King of Gezer, one: The King of Debir, one: the King of Geder, one: The King of Hormah, one: the King of Arad, one: The King of Libnah, one: the King of Adullam, one: The King of Makkedah, one: the King of Beth-el, one: The King of Tappuah, one: the King of Hepher, one: The King of Aphek, one: the King of Lasharon, one: The King of Madon, one: the King of Hazor, one: The king of Shimron-meron, one: the King of Achshaph, one: The King of Taanach, one: the King of Megiddo, one: The King of Kedesh, one: the King of Iokneam of Carmel, one: The King of Dor, in the country of Dor, one: the King of the nations of Gilgal, one: The King of Tirzah, one. all the Kings were thirty and one.

Now when Joshua was old, and stricken in years, the Lord said unto him, Thou art old and grown in age, and there remaineth exceeding much land to be possessed: This is the land that remaineth, all the regions of the Philistims, and all Geshuri, from Nilus which is in Egypt, even unto the borders of Ekron Northward: this is counted of the Canaanites, even five Lordships of the Philistims, the Azzithites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Auites: From the South, all the land of the Canaanites, and the cave that is beside the Sidonians, unto Aphek, and to the borders of the Amorites: And the land of the Giblites, and all Lebanon, toward the sun rising from Bahal-gad under mount Hermon, until one come to Hamath. All the inhabitants of the mountains from Lebanon unto Misrephothmaim, and all the Sidonians, I will cast them out from before the children of Israel: only divide thou it by lot unto the Israelites, to inherit, as I have commanded thee. Now therefore divide this land to inherit, unto the nine tribes, and to the half tribe of Manasseh. For with half thereof the Reubenites & the Gadites have received their inheritance, which Moses gave them beyond Jordan Eastward, even as Moses the servant of the Lord had given them, from Aroer that is on the brink of the river Arnon, & from the city that is in the midst of the river, & all the plain of Medeba unto Dibon, and all the cities of Sihon King of the Amorites, which reigned in Heshbon, unto the borders of the children of Ammon, and Gilead, and the borders of the Geshurites and of the Maachathites, and all mount Hermon, with all Bashan unto Salcah: All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the rest of the giants) for these did Moses smite, and cast them out. But the children of Israel expelled not the Geshurites nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites even unto this day. Only unto the tribe of Levi he gave none inheritance, but the sacrifices of the Lord God of Israel are his inheritance, as he said unto him. Moses then gave unto the tribe of the children of Reuben inheritance, according to their families. And their coast was from Aroer, that is on the brink of the river Arnon, and from the city that is in the midst of the river, and all the plain which is by Medeba: Heshbon with all the cities thereof, that are in the plain: Dibon and Bamoth-baal, & Bethbaal-meon: And Jahazah, and Kedemoth & Mephaath: Kiriathaim also, and Sibmah, and Zerethshahar in the mount of Emek: And Beth-peor, and Ashdoth-pisgah, and Beth-ieshimoth: And all the cities of the plain: and all the kingdom of Sihon King of the Amorites, which reigned in Heshbon, whom Moses smote with the Princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the country. And Balaam the son of Beor the soothsayer did the children of Israel slay with the sword, among them that were slain. And the border of the children of Reuben was Jordan with the coasts. This was the inheritance of the children of Reuben according to their families, with the cities and their villages. Also Moses gave inheritance unto ye tribe of Gad, even unto the children of Gad according to their families. And their coasts were Jazer, and all the cities of Gilead

and half the land of the children of Ammon unto Aroer, which is before Rabbah: And from Heshbon unto Ramoth, Mizpeh, and Betonim: and from Mahanaim unto the borders of Debir: And in the valley Beth-aram, & Bethnimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon King of Heshbon, unto Jordan and the borders even unto the Sea coast of Cinnereth, beyond Jordan Eastward. This is the inheritance of the children of Gad, after their families, with the cities, and their villages. Also Moses gave inheritance unto the half tribe of Manasseh: and this belonged to the half tribe of the children of Manasseh according to their families. And their border was from Mahanaim, even all Bashan, to wit, all the kingdom of Og King of Bashan, and all the towns of Jair which are in Bashan, threescore cities, and half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were given unto the children of Machir the son of Manasseh, to half of the children of Machir after their families. These are the heritages, which Moses did distribute in the plain of Moab beyond Jordan, toward Jericho Eastward. But unto the tribe of Levi Moses gave none inheritance: for the Lord God of Israel is their inheritance, as he said unto them.

These also are the places which the children of Israel inherited in the land of Canaan, which Eleazar the Priest, and Joshua the son of Nun and the chief fathers of the tribes of the children of Israel, distributed to them, by the lot of their inheritance, as the Lord had commanded by the hand of Moses, to give to the nine tribes, and the half tribe. For Moses had given inheritance unto two tribes & an half tribe, beyond Jordan: but unto the Levites he gave none inheritance among them. For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with the suburbs of the same for their beasts and their substance. As the Lord had commanded Moses, so the children of Israel did when they divided the land.

Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest what the Lord said unto Moses the man of God, concerning me and thee in Kadesh-barnea. Forty year old was I, when Moses the servant of the Lord sent me from Kadesh-barnea to espie the land, and I brought him word again, as I thought in mine heart. But my brethren that went up with me, discouraged the heart of the people: yet I followed still the Lord my God. Wherefore Moses sware the same day, saying, Certainly the land whereon thy feet have trodden, shall be thine inheritance, & thy children's forever, because thou hast followed constantly the Lord my God. Therefore behold now, the Lord hath kept me alive, as he promised: this is the forty and fifth year since the Lord spake this thing unto Moses, while the children of Israel wandered in the wilderness: and now lo, I am this day four-score and five year old: And yet am as strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, either for war, or for government. Now

therefore give me this mountain whereof ye Lord spake in that day (for thou heardest in that day, how the Anakims were there, & the cities great and walled) if so be the Lord will be with me, that I may drive them out, as the Lord said. Then Joshua blessed him, and gave unto Caleb the son of Jephunneh, Hebron for an inheritance. Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite, unto this day: because he followed constantly the Lord God of Israel. And ye name of Hebron was before time, Kiriath-arba: which Arba was a great man among the Anakims: thus the land ceased from war.

This then was the lot of the tribe of the children of Judah by their families: even to the border of Edom and the wilderness of Zin, Southward on the Southcoast. And their South border was the salt Sea coast, from the point that looketh Southward. And it went out on the Southside toward Maaleth-akrabbim, and went along to Zin, and ascended up on the Southside unto Kadesh-barnea, and went along to Hezron, and went up to Adar, and fet a compass to Karkaa. From thence went it along to Azmon, and reached unto the river of Egypt, and the end of that coast was on the Westside: this shall be your South coast. Also the Eastborder shall be the salt Sea, unto the end of Jordan: and the border on the North quarter from the point of the Sea, and from the end of Jordan. And this border goeth up to Beth-hogla, and goeth along by ye Northside of Beth-arabah: so the border from thence goeth up to the stone of Bohan the son of Reuben. Again this border goeth up to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going up to Adummim, which is on the Southside of the river: also this border goeth up to the waters of En-shemesh, and endeth at En-rogel. Then this border goeth up to the valley of the son of Hinnom; on the Southside of the Jebusites: the same is Jerusalem. Also this border goeth up to the top of the mountain that lieth before the valley of Hinnom Westward, which is by the end of the valley of ye giants Northward. So this border compasseth from the top of the mountain unto the fountain of the water of Nephtoah, & goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is Kiriath-iearim. Then this border compasseth from Baalah Westward unto mount Seir, and goeth along unto the side of mount Jearim, which is Chesalon on the Northside: so it cometh down to Bethshemesh, and goeth to Timnah. Also this border goeth out unto the side of Ekron Northwarde: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth unto Jabneel: and the ends of this coast are to the Sea. And the Westborder is to the great Sea: so this border shall be the bounds of the children of Judah round about, according to their families. And unto Caleb the son of Jephunneh did Joshua give a part among the children of Judah, as the Lord commanded him, even Kiriath-arba of the father of Anak, which is Hebron. And Caleb droue thence three sons of Anak, Sheshai, and Ahiman, & Talmai, the sons of Anak. And he went up thence to the inhabitants of Debir: and the name of Debir before time was Kiriath-

sepher. Then Caleb said, He that smiteth Kiriath-sepher, and taketh it, even to him will I give Achsah my daughter to wife. And Othniel, the son of Kenaz, the brother of Caleb took it: and he gave him Achsah his daughter to wife. And as she went in to him, she moved him, to ask of her father a field: and she lighted off her ass, & Caleb said unto her, What wilt thou? Then she answered, Give me a blessing: for thou hast given me the South country: give me also springs of water; he gave her the springs above and the springs beneath. This shall be the inheritance of the tribe of the children of Judah according to their families. And the utmost cities of the tribe of the children of Judah, toward the coasts of Edom Southward were Kabzeel, and Eder, and Iagur, and Kinah, and Dimonah, and Adadah, and Kedesh, and Hazor, and Ithnan, Ziph, and Telem, and Bealoth, and Hazor, Hadattah, and Kerioth, Hesron (which is Hazor) Amam, and Shema, and Moladah, and Hazar, Gaddah, and Heshmon, and Beth-palet, and Hasar-shual, and Beersheba, and Biziothiah, Baalah, and Iim, and Azem, and Eltolad, and Chesil, and Hormah, and Ziklag, & Madmanna, & Sansannah, and Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twentie and nine with their villages. In the low country were Eshtaol, and Zoreah, and Ashnah, and Zanoah, and En-gannim, Tappuah, and Enam, Jarmuth, and Adullam, Socoh, & Azekah, and Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteen cities with their villages. Zenam, and Hadashah, and Migdal-gad, and Dileam, and Mizpeh, and Joktheel, Lachish, and Bozkath, and Eglon, and Cabbon, and Lahmam, and Kithlish, and Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteen cities with their villages. Lebnah, and Ether, and Ashan, and Iipthtah, and Ashnah, and Nezib, and Keilah, and Aczib, & Mareshah: nine cities with their villages. Ekron with her towns and her villages, from Ekron, even unto the Sea, all that lieth about Ashdod with their villages. Ashdod with her towns and her villages: Azzah with her towns and her villages, unto the river of Egypt, & the great Sea was their coast. And in the mountains were Shamir, and Iattir, and Socoh, and Dannah, & Kiriath-sannath (which is Debir) and Anab, and Ashtemoth, and Anim, and Goshen, and Holon, & Giloh: eleuen cities with their villages, Arab, and Dumah, and Eshean, and Janum, & Beth-tappuah, & Aphekah, and Humtah, and Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages. Maon, Carmel, and Ziph, and Juttah, and Izreel, and Jokdeam, and Zanoah, Kain, Gibeah, and Timnah: ten cities with their villages. Halhul, Beth-zur, and Gedor, and Maarah, and Beth-anoth, & Eltekon: six cities with their villages. Kiriath-baal, which is Kiriath-iearim, and Rabbah: two cities with their villages. In the wilderness were Beth-arabah, Middin, and Secacah, and Nibshan, and the city of salt, & Engedi: six cities with their villages. Nevertheless, the Jebusites that were the inhabitants of Jerusalem, could not the children of Judah cast out, but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

And the lot fell to the children of Joseph from Jordan by Jericho unto the water of Jericho Eastward, and to the wilderness that goeth up from Jericho by the mount Beth-el: And goeth out from Beth-el to Luz, and runneth along unto the borders of Archiataroth, and goeth down Westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: & the ends thereof are at the Sea. So the children of Joseph, Manasseh and Ephraim took their inheritance. Also the borders of the children of Ephraim according to their families, even the borders of their inheritance on the Eastside were Atroth-addar, unto Beth-horon the upper. And this border goeth out to the Sea unto Michmethah on the Northside, and this border returneth Eastward unto Taanathshiloh, and passeth it on the Eastside unto Janohah, and goeth down from Ianohah to Ataroth, and Naarath, and cometh to Jericho, and goeth out at Jordan. And this border goeth from Tappuah Westward unto the river Kanah, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families. And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages. And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites unto this day, and served under tribute.

This was also the lot of the tribe of Manasseh: for he was the first borne of Joseph, to wit, of Machir the first borne of Manasseh, and the father of Gilead: now because he was a man of war, he had Gilead and Bashan. And also of the rest of the sons of Manasseh by their families, even of the sons of Abiezer, and of the sons of Helek, and of ye sons of Azriel, and of the sons of Shechem, and of the sons of Hepher, and of the sons of Shemida: these were the males of Manasseh, the son of Joseph according to their families. But Zelophehad the son of Hephir, the son of Gilead, the son of Machir, ye son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah and Tirzah: Which came before Eleazar the Priest, and before Joshua the son of Nun, and before the princes, saying, The Lord commanded Moses to give us an inheritance among our brethren: therefore according to the commandment of the Lord he gave them an inheritance among the brethren of their father. And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which is on the other side Jordan, because the daughters of Manasseh did inherit among his sons: and Manassehs other sons had the land of Gilead. So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hand, even unto the inhabitants of En-tappuah. The land of Tappuah belonged to Manasseh, but Tappuah beside the border of Manasseh belongeth to the sons of Ephraim. Also this border goeth down unto the river Kanah Southward to the river: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the river, and the ends of it are at the Sea, the South perteyneth to

Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in Asher Northwarde, and in Issachar Eastward. And Manasseh had in Issachar and in Asher, Beth-shean, and her towns, and Ibleam, and her towns, and the inhabitants of Dor with ye towns thereof, and the inhabitants of En-dor with the towns thereof, and the inhabitants of Thaanach with her towns, and the inhabitants of Megiddo with the towns of the same, even three countries. Yet the children of Manasseh could not destroy those cities, but the Canaanites dwelled still in that land. Nevertheless, when the children of Israel were strong, they put the Canaanites under tribute, but cast them not out wholly. Then the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot, and one portion to inherit, seeing I am a great people, for as much as the Lord hath blessed me hitherto? Joshua then answered them, If thou be much people, get thee up to the wood, & cut trees for thyself there in the land of the Perizzites, and of the giants, if mount Ephraim be too narrow for thee. Then the children of Joseph said, The mountain will not be enough for us: and all the Canaanites that dwell in the low country have chariots of iron, as well they in Beth-shean, and in the towns of the same, as they in the valley of Izreel. And Joshua spake unto the house of Joseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not have one lot. Therefore the mountain shall be thine: for it is a wood, and thou shalt cut it down: and the ends of it shall be thine, and thou shalt cast out the Canaanites, though they have iron chariots, and though they be strong.

And the whole Congregation of the children of Israel, came together at Shiloh: for they set up the Tabernacle of the Congregation there, after the land was subject unto them. Now there remained among the children of Israel seven tribes, to whom they had not divided their inheritance. Therefore Joshua said unto the children of Israel, Howe long are ye so slacke to enter and possess the land which the Lord God of your father’s hath given you? Give from among you for every tribe three men, that I may send them, and that they may rise, and walk through the land, and distribute it according to their inheritance, & return to me. And that they may divide it unto them into seven parts, (Judah shall abide in his coast at the South, and the house of Joseph shall stand in their coasts at the North) Ye shall describe the land therefore into seven parts, and shall bring them hither to me, and I will cast lots for you here before the Lord our God. But the Levites shall have no part among you: for the Priesthood of the Lord is their inheritance: also Gad and Reuben and half the tribe of Manasseh have received their inheritance beyond Jordan Eastward, which Moses the servant of the Lord gave them. Then the men arose, and went their way: and Joshua charged them that went to describe the land, saying, Depart, and go through the land, and describe it, and return to me, that I may here cast lots for you before the Lord in Shiloh. So the men departed, and passed through the land, and described it by cities into seven parts in a book, and returned to

Joshua into the camp at Shiloh. Then Joshua cast lots for them in Shiloh before the Lord, and there Joshua divided the land unto the children of Israel, according to their portions: And the lot of the tribe of the children of Benjamin came forth according to their families, and the cost of their lot lay between the children of Judah, and the children of Joseph. And their coast on the Northside was from Jordan, and the border went up to the side of Jericho on the Northpart, and went up through the mountains Westward, and the ends thereof are in the wilderness of Beth-aven: And this border goeth along from thence to Luz, even to the Southside of Luz (the same is Beth-el) and this border descendeth to Atroth-addar, near the mount, that lieth on the Southside of Beth-horon the nether. So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baal (which is Kiriath-iearim) a city of the children of Judah: this is the Westquarter. And the Southquarter is from the end of Kiriath-iearim, and this border goeth out Westward, and cometh to the fountain of waters of Nephtoah. And this border descendeth at the end of the mountain, that lieth before the valley of Ben-hinnom, which is in the valley of the giants Northward, and descendeth into the valley of Hinnom by the side of Iebusi Southwarde, and goeth down to En-rogel, and compasseth from the North, and goeth forth to En-shemesh, and stretcheth to Geliloth, which is toward the going up unto Adummim, and goeth down to the stone of Bohan the son of Reuben. So it goeth along to the side over against the plain Northward, and goeth down into the plain. After, this border goeth along to the side of Beth-hoglah Northward: and the ends thereof, that is, of the border, reach to the point of the salt Sea Northward, and to the end of Jordan Southward: this is the Southcoast. 20 Also Jordan is the border of it on the Eastside: this is the inheritance of the children of Benjamin by the coasts thereof round about according to their families. Now the cities of the tribe of the children of Beniamin according to their families, are Jericho, and Beth-hoglah, and the valley of Keziz, and Beth-arabah, and Zemaraim, and Beth-el, and Auim, and Parah, and Ophrah, and Chephar, Ammonai, and Ophni, and Gaba: twelve cities with their villages. Gibeon, and Ramah, and Beeroth, and Mizpeh, & Chephirah, and Mozah, and Rekem, and Irpeel, and Taralah, and Zela, Eleph, and Iebusi, (which is Jerusalem) Gibeath, and Kiriath: fourteen cities with their villages: this is the inheritance of the children of Benjamin according to their families.

And the second lot came out to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was in the midst of the inheritance of the children of Judah. Now they had in their inheritance, Beersheba, and Sheba, and Moladah, and Hazur-shual, and Balah, and Azem, and Eltolad, and Bethul, and Hormah, and Ziklag, and Beth-marcaboth, and Hazar-susah, and Beth-lebaoth, and Sharuhen: thirteene cities with their villages. Ain, Remmon, and Ether, and Ashan: four cities with

their villages. And all the villages that were round about these cities, unto Baalathbeer, & Ramath Southward: this is the inheritance of the tribe of the children of Simeon according to their families. Out of the portion of the children of Judah came ye inheritance of the children of Simeon: for the part of ye children of Judah was too much for them: therefore the children of Simeon had their inheritance within their inheritance.

Also the third lot arose for the children of Zebulun according to their families: and the coasts of their inheritance came to Sarid, and their border goeth up Westward, even to Maralah, and reacheth to Dabbasheth, and meeteth with the river that lieth before Jokneam, and turneth from Sarid Eastward toward the sun rising unto the border of Chisloth-tabor, and goeth out to Daberath, and ascendeth to Japhia, and from thence goeth along Eastward toward the sun rising to Gittah-hepher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah. And this border compasseth it on ye North side to Hannathon, and the ends thereof are in the valley of Iiphtah-el, and Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages. This is the inheritance of the children of Zebulun according to their families: that is, these cities and their villages.

The fourth lot came out to Issachar, even for the children of Issachar according to their families. And their coast was Izreelah, and Chesulloth, and Shunem, and Hapharaim, and Shion, and Anaharath, and Harabbith, and Kishion, and Abez, and Remeth, and En-gannim, and Enhaddah, and Beth-pazzez. And this coast reacheth to Tabor, & Shahazimath, and Beth-shemesh, and the ends of their coast reach to Jordan: sixteen cities with their villages. This is the inheritance of the tribe of the children of Issachar according to their families: that is, the cities, and their villages.

Also the fifth lot came out for the tribe of the children of Asher according to their families. And their coast was Helcath, and Hali, and Beten, and Achshaph, and Alammelech, and Amad, and Misheal, and came to Carmel Westward, and to Shihor Libnath, and turneth toward the sun rising to Beth-dagon, and cometh to Zebulun, and to the valley of Iiphtah-el, toward the Northside of Beth-emek, and Neiel, and goeth out on the left side of Cabul, and to Ebron, and Rehob, & Hammon, and Kanah, unto great Zidon. Then the coast turneth to Ramah and to the strong city of Zor, and this border turneth to Hosah, & the ends thereof are at the Sea from Hebel to Achzib, Ummah also and Aphek, and Rehob: two and twentie cities with their villages. This is the inheritance of the tribe of the children of Asher according to their families: that is, these cities and their villages.

The sixth lot came out to the children of Naphtali, even to the children of Naphtali according to their families. And their coast was from Heleph, and from Allon in Zaanannim, and Adaminekeb, and Jabneel, even to Lakum, and the ends thereof are at

Jordan. So this coast turneth Westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the Southside, and goeth to Asher on the Westside, and to Judah by Jordan toward the sun rising. And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and Cinnereth, and Adamah, and Ramah, and Hazor, and Kedesh, and Edrei, and En-hazor, and Iron, and Migdal-el, Horem, & Beth-anah, and Beth-shemesh: nineteene cities with their villages. This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities and their villages.

The seventh lot came out for the tribe of the children of Dan according to their families. And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh, and Shaalabbin, and Aiialon, and Ithlah, and Elon, and Temnathah, and Ekron, and Eltekeh, and Gibbethon, and Baalah, and Jehud, and Bene-berak, and Gath-rimmon, and Me-iarkon, and Rakkon, with the border that lieth before Japho. but the coasts of the children of Dan fell out too litle for them: therefore the children of Dan went up to fight against Leshem, & took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, & called Leshem, Dan after the name of Dan their father. This is the inheritance of the tribe of the children of Dan according to their families: that is, these cities and their villages.

When they had made an end of dividing the land by the coasts thereof, then the children of Israel gave an inheritance unto Joshua the son of Nun among them. According to the word of the Lord they gave him the city which he asked, even Timnath-serah in mount Ephraim: and he built the city and dwelt therein. These are ye heritages which Eleazar the Priest, and Joshua the son of Nun, & the chief father’s of the tribes of the children of Israel divided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of dividing the country.

The Lord also spake unto Joshua, saying, Speak to the children of Israel, and say, Appoint you cities of refuge, whereof I spake unto you by the hand of Moses, that the slayer that killeth any person by ignorance, and unwittingly, may flee thither, and they shall be your refuge from the avenger of blood. And he that doth flee unto one of those cities, shall stand at the entering of the gate of the city, and shall shew his cause to the Elders of the city: and they shall receive him into the city unto them, and give him a place, that he may dwell with them. And if the avenger of blood pursue after him, they shall not deliver the slayer into his hand because he smote his neighbour ignorantly, neither hated he him before time: But he shall dwell in that city until he stand before the Congregation in judgement, or until the death of the hie Priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, even unto the city from whence he fled.

Then they appointed Kedesh in Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountain of Judah. And on the other side Jordan toward Jericho Eastward, they appointed Bezer in the wilderness upon the plain, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the tribe of Manasseh. These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whosoever killed any person ignorantly, might flee thither, and not die by the hand of the avenger of blood, until he stood before the Congregation.

Then came the principal fathers of the Levites unto Eleazar the Priest, and unto Joshua the son of Nun, and unto the chief fathers of the tribes of the children of Israel, and spake unto them at Shiloh in the land of Canaan, saying, The Lord commanded by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.

So the children of Israel gave unto the Levites, out of their inheritance at the commandment of the Lord these cities with their suburbs. And the lot came out for the families of the Kohathites: and the children of Aaron ye Priest, which were of the Levites, had by lot, out of the tribe of Judah, & out of the tribe of Simeon, and out of the tribe of Benjamin thirteen cities. And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities. Also the children of Gershon had by lot out of the families of the tribe of Issachar, & out of the tribe of Asher, and out of ye tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities. The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. So the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord had commanded by the hand of Moses. And they gave out of the tribe of the children of Judah, & out of the tribe of the children of Simeon, these cities which are here named. And they were the children of Aaron being of the families of the Kohathites, and of the sons of Levi, (for theirs was the first lot) so they gave them Kiriath-arba of the father of Anok (which is Hebron) in the mountain of Judah, with the suburbs of the same round about it. (But the land of the city, and the villages thereof, gave they to Caleb the son of Jephunneh to be his possession.) Thus they gave to the children of Aaron the Priest, a city of refuge for the slayer, even Hebron with her suburbs, and Libnah with her suburbs, and Jattir with her suburbs, and Eshtemoa, and her suburbs, and Holon with her suburbs, and Debir with her suburbs, and Ain with her suburbs, and Juttah with her suburbs, Beth-shemesh with her suburbs: nine cities out of those two tribes. And out of the tribe of Benjamin they gave Gibeon with her suburbs, Geba with her suburbs, Anathoth with her suburbs, and Almon with her suburbs: four cities. All the cities of the children of Aaron Priests, were thirteen cities with their suburbs. But to the families of the children of Kohath of the Levites,

which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim) they gave them the city of refuge for the slayer, Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs, and Kibzaim with her suburbs, and Bethhoron with her suburbs: four cities. And out of the tribe of Dan, Eltekeh with her suburbs, Gibethon with her suburbs, Aiialon with her suburbs, Gath-rimmon with her suburbs: four cities. And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities. All the cities for the other families of the children of Kohath were ten with their suburbs. Also unto the children of Gershon of the families of the Levites, they gave out of the half tribe of Manasseh, the city of refuge for the slayer, Golan in Bashan with her suburbs, and Beeshterah with her suburbs: two cities. And out of the tribe of Issachar, Kishon with her suburbs, Dabereh with her suburbs, Jarmuth with her suburbs, En-gannim with her suburbs: four cities. And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs, Helkah with her suburbs, and Rehob with her suburbs: four cities. And out of the tribe of Naphtali, the city of refuge for the slayer, Kedesh in Galil with her suburbs, and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities. All the cities of the Gershonites according to their families, were thirteen cities with their suburbs. Also unto the families of the children of Merari the rest of the Levites, they gave out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs, Dimnah with her suburbs, Nahalal, with her suburbs: four cities. And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs, Kedemoth with her suburbs, and Mephaath with her suburbs: four cities. And out of the tribe of Gad they gave for a city of refuge for the slayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, Heshbon with her suburbs, and Jazer with her suburbs: four cities in all. So all the cities of the children of Merari according to their families (which were the rest of the families of the Levites) were by their lot, twelve cities. And all the cities of the Levites within the possession of the children of Israel, were eight and forty with their suburbs. These cities lay every one severally with their suburbs round about them: so were all these cities. So the Lord gave unto Israel all ye land, which he had sworne to give unto their father’s: and they possessed it, and dwelt therein. Also the Lord gave them rest round about according to all that he had sworn unto their father’s: and there stood not a ma of all their enemies before them: for the Lord delivered all their enemies into their hand. There failed nothing of all the good things, which the Lord hath said unto the house of Israel, but all came to pass.

Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh, and said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you: You have not forsaken your brethren this long season unto this day, but have diligently kept the commandment of the Lord

your God. And now the Lord hath given rest unto your brethren as he promised them: therefore now return ye and go to your tents, to the land of your possession, which Moses the servant of the Lord hath given you beyond Jordan. But take diligent heed, to do the commandment and Law, which Moses the servant of the Lord commanded you: that is, that ye love the Lord your God, and walk in all his ways, and keep his commandments, and cleave unto him, and serve him with all your heart and with all your soul. So Joshua blessed them and sent them away, and they went unto their tents.

Now unto one half of the tribe of Manasseh Moses had given a possession in Bashan: and unto the other half thereof gave Joshua among their brethren on this side Jordan Westward: therefore when Joshua sent them away unto their tents, and blessed them, thus he spake unto them, saying, Return with much riches unto your tents, & with a great multitude of cattle, with silver and with gold, with brass and with iron, and with great abundance of raiment: divide the spoil of your enemies with your brethren.

So the children of Reuben, and the children of Gad, and half the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to go unto the country of Gilead to the land of their possession, which they had obtained, according to ye word of the Lord by the hand of Moses. And when they came unto the borders of Jordan (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the half tribe of Manasseh, built there an altar by Jordan, a great altar to see to. When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the half tribe of Manasseh have built an altar in the forefront of the land of Canaan upon the borders of Jordan at the passage of the children of Israel: When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh to go up to war against them. Then the children of Israel sent unto the children of Reuben, and to the children of Gad, and to ye half tribe of Manasseh into the land of Gilead, Phinehas the son of Eleazar the Priest, and with him ten princes, of every chief house a prince, according to all the tribes of Israel: for every one was chief of their father’s household among the thousands of Israel.

So they went unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and spake with them, saying, Thus saith the whole congregation of the Lord, What transgression is this that ye have transgressed against the God of Israel, to turn away this day from the Lord, in that ye have built you an altar for to rebel this day against the Lord? Have we too little for the wickedness of Peor, whereof we are not cleansed unto this day, though a plague came upon the Congregation of the Lord? Ye also are turned away this day from the Lord: and seeing ye rebel to day against ye Lord, even tomorrow he will be wroth with all the Congregation of Israel. Notwithstanding if the land of your possession be unclean, come

ye over unto the land of the possession of the Lord, wherein the Lord's Tabernacle dwelleth, and take possession among us: but rebel not against the Lord, nor rebel not against us in building you an altar, beside the altar of the Lord our God. Did not Achan ye son of Zerah trespass grievously in the execrable thing, and wrath fell on all the Congregation of Israel? And this man alone perished not in his wickedness.

Then the children of Reuben and the children of Gad, and half the tribe of Manasseh answered, and said unto the heads over the thousands of Israel, the Lord God of gods, the Lord God of gods, he knoweth, and Israel himself shall know: if by rebellion, or by transgression against ye Lord we have done it, save thou us not this day. If we have built us an altar to return away from the Lord, either to offer thereon burnt offering, or meat offering, or to offer peace offerings thereon, let the Lord himself require it: And if we have not rather done it for fear of this thing, saying, In time to come your children might say unto our children, What have ye to do with the Lord God of Israel? For the Lord hath made Jordan a border between us and you, ye children of Reuben, and of Gad: therefore ye have no part in the Lord: so shall your children make our children cease from fearing the Lord. Therefore we said, We will now go about to make us an altar, not for burnt offering, nor for sacrifice, but it shall be a witness between us and you, and between our generations after us, to execute the service of the Lord before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Ye have no part in the Lord. Therefore said we, If so be that they should so say to us or to our generations in time to come, then will we answer, Behold the fashion of the altar of the Lord, which our father's made, not for burnt offering nor for sacrifice, but it is a witness between us and you. God forbid, that we should rebel against the Lord, and turn this day away from the Lord to build an altar for burnt offering, or for meat offering, or for sacrifice, save the altar of the Lord our God, that is before his Tabernacle. And when Phinehas the Priest, and the princes of the Congregation and heads over the thousands of Israel which were with him, heard the words, that the children of Reuben, and children of Gad, and the children of Manasseh spake, they were well content. And Phinehas the son of Eleazar the Priest said unto the children of Reuben and to the children of Gad, and to the children of Manasseh, This day we perceive, that the Lord is among us, because ye have not done this trespass against the Lord: now ye have delivered the children of Israel out of the hand of the Lord. Then Phinehas the son of Eleazar the Priest with the princes returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them answer. And the saying pleased the children of Israel: and the children of Israel blessed God, and minded not to go against them in battle, for to destroy the land, wherein the children of Reuben, and

Gad dwelt. Then the children of Reuben, and the children of Gad called the altar Ed: for it shall be a witness between us, that the Lord is God.

And a long season after that the Lord had given rest unto Israel from all their enemies round about, and Joshua was old, and stricken in age, then Joshua called all Israel, and their Elders, and their heads, and their judges, and their officers, and said unto them, I am old, and stricken in age. Also ye have seen all that the Lord your God hath done unto all these nations before you, how the Lord your God him self hath fought for you. Behold, I have divided unto you by lot these nations that remain, to be an inheritance according to your tribes, from Jordan, with all the nations that I have destroyed, even unto the great Sea Westward. And the Lord your God shall expel them before you, and cast them out of your sight, and ye shall possess their land, as the Lord your God hath said unto you. Be ye therefore of a valiant courage, to observe and do all that is written in the book of the Law of Moses, that ye turn not therefrom to the right hand nor to the left, neither company with these nations: that is, with them which are left with you, neither make mention of the name of their gods, nor cause to swear by them, neither serve them nor bow unto them: But stick fast unto the Lord your God, as ye have done unto this day. For ye Lord hath cast out before you great nations and mighty, and no man hath stand before your face hitherto. One man of you shall chase a thousand: for the Lord your God, he fighteth for you, as he hath promised you. Take good heed therefore unto yourselves, that ye love the Lord your God. Else, if ye go back, and cleave unto the rest of these nations: that is, of them that remain with you, and shall make marriages with them, and go unto them, and they to you, know ye for certain, that the Lord your God will cast out no more of these nations from before you: but they shall be a snare and destruction unto you, and a whip on your sides, and thorns in your eyes, until ye perish out of this good land, which ye Lord your God hath give you. And behold, this day do I enter into the way of all ye world, & ye know in all your hearts and in all your souls, that nothing hath failed of all the good things which the Lord your God promised you, but all are come to pass unto you: nothing hath failed thereof. Therefore as all good things are come upon you, which the Lord your God promised you, so shall the Lord bring upon you every evil thing, until he have destroyed you out of this good land, which ye Lord your God hath give you. When ye shall transgress the covenant of the Lord your God, which he commanded you, and shall go and serve other gods, and bow yourselves to them, then shall the wrath of the Lord wax hot against you, and ye shall perish quickly out of the good land which he hath given you.

And Joshua assembled again all the tribes of Israel to Shechem, and called the Elders of Israel, and their heads, and their judges, and their officers, and they presented themselves before God. Then Joshua said unto all the people, Thus saith the Lord God of Israel, Your father’s dwelt beyond the flood in old time, even Terah the father of

Abraham, and the father of Nachor, and served other gods. And I took your father Abraham from beyond the flood, and brought him through all the land of Canaan, and multiplied his seed, and gave him Izhak. And I gave unto Izhak, Jaakob and Esau: and I gave unto Esau mount Seir, to possess it: but Jaakob and his children went down into Egypt. I sent Moses also & Aaron, and I plagued Egypt: and when I had so done among them, I brought you out. So I brought your father's out of Egypt, and ye came unto the Sea, and the Egyptians pursued after your fathers with chariots and horsemen unto the red sea. Then they cried unto the Lord, and he put a darkness between you and the Egyptians, and brought the sea upon them, and covered them: so your eyes have seen what I have done in Egypt also ye dwelt in the wilderness a long season. After, I brought you into the land of the Amorites, which dwelt beyond Jordan, and they fought with you: but I gave them into your hand, and ye possessed their country, and I destroyed them out of your sight. Also Balak the son of Zippor King of Moab arose and warred against Israel, and sent to call Balaam the son of Beor for to curse you, but I would not hear Balaam: therefore he blessed you, and I delivered you out of his hand. And ye went over Jordan, and came unto Jericho, and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites & the Jebusites, and I delivered them into your hand. And I sent hornets before you, which cast them out before you, even the two kings of the Amorites, and not with thy sword, nor with thy bow. And I have given you a land, wherein ye did not labour, and cities which ye built not, and ye dwell in them, and eat of the vineyards and olive trees, which ye planted not. Now therefore fear the Lord, & serve him in uprightness and in truth, and put away the gods, which your father's served beyond the flood and in Egypt, and serve the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the gods which your father's served (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: but I & mine house will serve the Lord. Then the people answered and said, God forbid, that we should forsake the Lord, to serve other gods. For the Lord our God, he brought us and our father's out of the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and preserved us in all the way that we went, and among all the people through whom we came. And the Lord did cast out before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the Lord, for he is our God.

And Joshua said unto the people, Ye can not serve the Lord: for he is an holy God: he is a jealous God: he will not pardon your iniquity nor your sins. If ye forsake the Lord and serve strange gods, then he will return and bring evil upon you, and consume you, after that he hath done you good.

And the people said unto Joshua, Nay, but we will serve the Lord.

And Joshua said unto the people, Yee are witnesses against yourselves, that ye have chosen you the Lord, to serve him: and they said, We are witnesses. Then put away now, said he, the strange gods which are among you, and bow your hearts unto the Lord God of Israel.

And ye people said unto Joshua, The Lord our God will we serve, & his voice will we obey.

So Joshua made a covenant with the people the same day, and gave them an ordinance and law in Shechem. And Joshua wrote these words in the book of the Law of God, and took a great stone, and pitched it there under an oak that was in the Sanctuary of the Lord.

And Joshua said unto all the people, Behold, this stone shall be a witness unto us: for it hath heard all the words of the Lord which he spake with us: it shall be therefore a witness against you, lest ye deny your God.

Then Joshua let the people depart, every man unto his inheritance. And after these things Joshua the son of Nun, the servant of the Lord died, being an hundred and ten years old. And they buried him in ye border of his inheritance in Timnath-serah, which is in mount Ephraim, on the Northside of mount Gaash. And Israel served the Lord all the days of Joshua, and all the days of the Elders that overlived Joshua, and which had known all the works of the Lord that he had done for Israel. And the bones of Joseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcel of ground which Jaakob bought of the sons of Hamor the father of Shechem, for an hundred pieces of silver, and the children of Joseph had them in their inheritance. Also Eleazar the son of Aaron died, whom they buried in the hill of Phinehas his son, which was given him in mount Ephraim.

THE BOOK OF JUDGES

After that Joshua was dead, the children of Israel asked ye Lord, saying, Who shall go up for us against the Canaanites, to fight first against them? And the Lord said, Judah shall go up: behold, I have given the land into his hand. And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites: and I likewise will go with thee into thy lot: so Simeon went with him. Then Judah went up, and the Lord delivered the Canaanites and the Perizzites into their hands, and they slew

of them in Bezek ten thousand men. And they found Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites, and the Perizzites. But Adoni-bezek fled, and they pursued after him, and caught him, and cut off the thumbs of his hands and of his feet. And Adoni-bezek said, Seventy Kings having the thumbs of their hands & of their feet cut off, gathered bread under my table: as I have done, so God hath rewarded me. So they brought him to Jerusalem, and there he died. (Now the children of Judah had fought against Jerusalem, and had taken it and smitten it with the edge of the sword, and had set the city on fire.) Afterward also the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and toward the South, and in the low country. And Judah went against the Canaanites that dwelt in Hebron, which Hebron before-time was called Kiriath-arba: and they slew Sheshai, and Ahiman and Talmai. And from thence he went to the inhabitants of Debir, and the name of Debir in old time was Kiriath-sepher. And Caleb said, He that smiteth Kiriath-sepher, and taketh it, even to him will I give Achsah my daughter to wife. And Othniel the son of Kenaz Calebs younger brother took it, to whom he gave Achsah his daughter to wife. And when she came to him, she moved him to ask of her father a field, and she lighted off her ass, and Caleb said unto her, What wilt thou? And she answered him, Give me a blessing: for thou hast given me a South country, give me also springs of water: and Caleb gave her the springs above and the springs beneath. And the children of Keni Moses' father-in-law went up out of the city of the palm trees with the children of Judah, into the wilderness of Judah, that lieth in the South of Arad, & went and dwelt among the people. But Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it, and called the name of the city Hormah. Also Judah took Azzah with the coasts thereof, and Askelon with the coasts thereof, and Ekron with the coasts thereof. And the Lord was with Judah, and he possessed the mountains: for he could not drive out the inhabitants of the valleys, because they had chariots of iron. And they gave Hebron unto Caleb, as Moses had said, and he expelled thence the three sons of Anak. But the children of Benjamin did not cast out the Jebusites, that inhabited Jerusalem: therefore the Jebusites dwell with the children of Benjamin in Jerusalem unto this day. They also that were of the house of Joseph, went up to Beth-el, and the Lord was with them, and the house of Joseph caused to view Beth-el (and the name of the city before-time was Luz) and the spies saw a man come out of the city, and they said unto him, Shew us, we pray thee, the way into the city, and we will shew thee mercy. And when he had shewed them the way into the city, they smote the city with the edge of the sword, but they let the man and all his household depart. Then the man went into the land of the Hittites, and built a city, and called the name thereof Luz, which is the name thereof unto this day. Neither did Manasseh destroy Bethshean with her towns, nor Taanach with her towns, nor the inhabitants of Dor with her towns, nor the inhabitants of Ibleam with her towns, neither the inhabitants of Megiddo with her towns: but the Canaanites dwelt still

in that land. Nevertheless when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly. Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them. Neither did Zebulun expel the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries. Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob, but the Asherites dwelt among the Canaanites the inhabitants of the land: for they did not drive them out. Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh, and of Beth-anath became tributaries unto them. And the Amorites drove the children of Dan into the mountain: so that they suffered them not to come down to the valley. And the Ammonites dwelt still in mount Heres in Aijalon, and in Shaalbim, and when the hand of Joseph's family prevailed, they became tributaries: And the coast of the Amorites was from Maaleh-akrabbim, even from Selah & upward.

And an Angel of the Lord came up from Gilgal to Bochim, & said, I made you to go up out of Egypt, and have brought you unto the land which I had sworn unto your fathers, and said, I will never break my covenant with you. Ye also shall make no covenant with the inhabitants of this land, but shall break down their altars: but ye have not obeyed my voice. Why have ye done this? Wherefore, I said also, I will not cast them out before you, but they shall be as thorns unto your sides, & their gods shall be your destruction. And when the Angel of the Lord spake these words unto all the children of Israel, the people lift up their voice, and wept. Therefore they called the name of that place, Bochim, and offered sacrifices there unto the Lord.

Now when Joshua had sent the people away, the children of Israel went every man into his inheritance, to possess the land. And the people had served the Lord all the days of Joshua, & all the days of the Elders that outlived Joshua, which had seen all the great works of the Lord that he did for Israel. But Joshua the son of Nun the servant of the Lord died, when he was an hundred and ten years old: And they buried him in the coasts of his inheritance, in Timnath-heres in mount Ephraim, on the Northside of mount Gaash. And so all that generation was gathered unto their fathers, & another generation arose after them, which neither knew the Lord, nor yet the works, which he had done for Israel.

Then the children of Israel did wickedly in the sight of the Lord, and served Baalim, and forsook ye Lord God of their fathers, which brought them out of the land of Egypt, & followed other gods, even the gods of the people that were round about them, & bowed unto them, and provoked the Lord to anger. So they forsook the Lord, and served Baal, and Ashtaroth. And the wrath of the Lord was hot against Israel, & he delivered them

into the hands of spoilers, that spoiled them, and he sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies. Whithersoever they went out, the hand of the Lord was sore against them, as ye Lord had said, and as the Lord had sworn unto them: so he punished them sore.

Notwithstanding, the Lord raised up Judges, which delivered them out of the hands of their oppressors. But yet they would not obey their Judges: for they went a whoring after other gods, & worshiped them, & turned quickly out of the way, wherein their fathers walked, obeying the commandments of the Lord: they did not so. And when the Lord had raised them up Judges, the Lord was with the Judge, & delivered them out of the hand of their enemies all the days of the Judge (for the Lord had compassion on their groanings, because of them that oppressed them and tormented them). Yet when the Judge was dead, they returned, and did worse then their fathers, in following other gods to serve them and worship them: they ceased not from their own inventions, nor from their rebellious way. Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my covenant, which I commanded their fathers, & hath not obeyed my voice, therefore will I no more cast out before them any of the nations, which Joshua left when he died, that through them I may prove Israel, whether they will keep the way of the Lord, to walk therein, as their fathers kept it, or not. So the Lord left those nations, and drove them not out immediately, neither delivered them into the hand of Joshua.

These now are the nations which the Lord left, that he might prove Israel by them (even as many of Israel as had not known all the wars of Canaan, only to make the generations of the children of Israel to know, and to teach them war, which doubtless their predecessors knew not). Five princes of the Philistims, and all the Canaanites, and the Sidonians, & the Hivites that dwelt in mount Lebanon, from mount Baal-hermon until one come to Hamath. And these remained to prove Israel by them, to wit, whether they would obey the commandments of the Lord, which he commanded their fathers by the hand of Moses. And the children of Israel dwelt among the Canaanites, the Hittites, & the Amorites, and the Perizzites, & the Hivites, and the Jebusites, and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. So the children of Israel did wickedly in the sight of the Lord, & forgat the Lord their God, and served Baalim, and Asheroth. Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hand of Chushan rishathaim King of Aram-naharaim, and the children of Israel served Chushan rishathaim eight years. And when the children of Israel cried unto the Lord, the Lord stirred up a saviour to ye children of Israel, & he saved them, even Othniel the son of Kenaz, Calebs younger brother. And the spirit of the Lord came upon him, and he judged Israel, & went out to war: and the Lord

delivered Chushan rishathaim king of Aram into his hand, and his hand prevailed against Chushan rishathaim. So the land had rest forty years, and Othniel the son of Kenaz died.

Then the children of Israel again committed wickedness in the sight of the Lord: and the Lord strengthened Eglon King of Moab against Israel, because they had committed wickedness before the Lord. And he gathered unto him the children of Ammon, and Amalek, & went and smote Israel, and they possessed the city of palm trees. So the children of Israel served Eglon king of Moab eighteen years. But when the children of Israel cried unto the Lord, the Lord stirred them up a saviour, Ehud the son of Gera the son of Jemini, a man lame of his right hand: and the children of Israel sent a present by him unto Eglon King of Moab. And Ehud made him a dagger with two edges of a cubit length, and he did gird it under his raiment upon his right thigh, and he presented ye gift unto Eglon King of Moab (and Eglon was a very fat man) And when he had now presented the present, he sent away the people that bare ye present, but he turned again from the quarries, that were by Gilgal, & said, I have a secret errand unto thee, O King. Who said, Keep silence: and all that stood about him, went out from him. Then Ehud came unto him. (and he sat alone in a summer parlor, which he had) and Ehud said, I have a message unto thee from God. Then he arose out of his throne, and Ehud put forth his left hand, & took the dagger from his right thigh, and thrust it into his belly, so that the shaft went in after the blade, and the fat closed about the blade, so that he could not draw the dagger out of his belly, but the dirt came out. Then Ehud gat him out into the porch, and shut the doors of the parlor upon him, and locked them. And when he was gone out, his servants came: who seeing that the doors of the parlor were locked, they said, Surely he doeth his easement in his summer chamber. And they tarried till they were ashamed: & seeing he opened not the doors of the parlor, they took the key, and opened them, & behold, their lord was fallen dead on the earth. So Ehud escaped (while they tarried) & was passed the quarries, and escaped unto Seirah. And when he came home, he blew a trumpet in mount Ephraim, and the children of Israel went down with him from the mountain, and he went before them. Then said he unto them, Follow me: for the Lord hath delivered your enemies, even Moab into your hand. So they went down after him, & took the passages of Jordan toward Moab, and suffered not a man to pass over. And they slew of the Moabites the same time about ten thousand men, all fed men, & all were warriors, and there escaped not a man. So Moab was subdued that day, under the hand of Israel: and the land had rest fourscore years. And after him was Shamgar the son of Anath, which slew of the Philistims six hundred men with an ox goad, and he also delivered Israel.

And the children of Israel began again to do wickedly in the sight of the Lord when Ehud was dead. And the Lord sold them into the hand of Jabin King of Canaan, that reigned in Hazor, whose chief Captain was called Sisera, which dwelt in Harosheth of

the Gentiles. Then the children of Israel cried unto the Lord: (for he had nine hundred chariots of iron, and twenty years he had vexed the children of Israel very sore) And at that time Deborah a Prophetess the wife of Lapidoth judged Israel. And this Deborah dwelt under a palm tree, between Ramah and Beth-el in mount Ephraim, and the children of Israel came up to her for judgment. Then she sent and called Barak the son of Abinoam out of Kadesh of Naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go, and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army with his chariots, and his multitude, and will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, I will go: but if thou wilt not go with me, I will not go. Then she answered, I will surely go with thee, but this journey that thou takest, shall not be for thine honour: for the Lord shall sell Sisera into the hand of a woman; Deborah arose & went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh, and he went up on his feet with ten thousand men, and Deborah went up with him. (Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, was departed from the Kenites, and pitched his tent until the plain of Zaanaim, which is by Kedesh.) Then they shewed Sisera, that Barak the son of Abinoam was gone up to mount Tabor. And Sisera called for all his chariots, even nine hundred chariots of iron, and all the people that were with him from Harosheth of the Gentiles, unto the river Kishon. Then Deborah said unto Barak, Up: for this is the day that the Lord hath delivered Sisera into thine hand. Is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. And the Lord destroyed Sisera and all his chariots, & all his host with the edge of the sword before Barak, so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword: there was not a man left. Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: (for peace was between Jabin the king of Hazor, & between the house of Heber the Kenite). And Jael went out to meet Sisera, & said unto him, Turn in, my lord, turn in to me: fear not; when he had turned in unto her into her tent, she covered him with a mantle. And he said unto her, Give me, I pray thee, a little water to drink: for I am thirsty; she opened a bottle of milk, and gave him drink, and covered him. Again he said unto her, Stand in the door of the tent, and when any man doth come and inquire of thee, saying, Is any man there? thou shalt say, Nay. Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, & smote the nail into his temples, and fastened it into the ground, (for he was fast a sleep and weary) and so he died. And behold, as Barak pursued after Sisera, Jael came out to meet him, and said unto him, Come, & I will shew thee the man, whom thou seekest: and when he came into her tent, behold, Sisera lay dead, and the nail in his temples. So

God brought down Jabin the King of Canaan that day before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the King of Canaan, until they had destroyed Jabin King of Canaan.

Then sang Deborah, and Barak the son of Abinoam the same day, saying, Praise ye the Lord for the avenging of Israel, and for the people that offered themselves willingly. Hear, ye Kings, hearken ye princes: I, even I will sing unto the Lord: I will sing praise unto the Lord God of Israel. Lord, when thou wentest out of Seir, when thou departedst out of the field of Edom, the earth trembled, and the heavens rained, the clouds also dropped water. The mountains melted before the Lord, as did that Sinai before the Lord God of Israel. In the days of Shamgar the son of Anath, in the days of Jael the high ways were unoccupied, and the travelers walked through by ways. The towns were not inhabited: they decayed, I say, in Israel, until I Deborah came up, which rose up a mother in Israel. They chose new gods: then was war in the gates. Was there a shield or spear seen among forty thousand of Israel? Mine heart is set on the governors of Israel, and on them that are willing among the people: praise ye the Lord. Speak ye that ride on white asses, ye that dwell by Middin, & that walk by the way. For the noise of the archers appaised among the drawers of water: there shall they rehearse the righteousness of the Lord, his righteousness of his towns in Israel: then did the people of the Lord go down to the gates. Up Deborah, up, arise, and sing a song: arise Barak, and lead thy captivity captive, thou son of Abinoam. For they that remain, have dominion over the mighty of the people: the Lord hath given me dominion over the strong. Of Ephraim their root arose against Amalek: & after thee, Benjamin shall fight against thy people, O Amalek: of Machir came rulers, & of Zebulun they that handle the pen of the writer. And the Princes of Issachar were with Deborah, and Issachar, and also Barak: he was set on his feet in the valley: for the divisions of Reuben were great thoughts of heart. Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? for the divisions of Reuben were great thoughts of heart. Gilead abode beyond Jordan: and why doth Dan remain in ships? Asher sat on the sea shore, and tarried in his decayed places. But the people of Zebulun and Naphtali have jeopard their lives unto the death in the high places of the field. The Kings came and fought: then fought the Kings of Canaan in Taanach by the waters of Megiddo: they received no gain of money. They fought from heaven, even the stars in their courses fought against Sisera. The River Kishon swept them away, that ancient river the river Kishon. O my soul, thou hast marched valiantly. Then were the horse hooves broken with the oft beating together of their mighty men. Curse ye Meroz: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to help the Lord, to help the Lord against the mighty. Jael the wife of Heber the Kenite shall be blessed above other women: blessed shall she be above women dwelling in tents. He asked water, and she gave him milk: she brought forth butter in a lordly dish. She put her

hand to the nail, & her right hand to the workman's hammer: with the hammer smote she Sisera: she smote off his head, after she had wounded, and pierced his temples. He bowed him down at her feet, he fell down, and lay still: at her feet he bowed him down, and fell: and when he had sunk down, he lay there dead. The mother of Sisera looked out at a widow, and cried through the lattice, Why is his chariot so long a coming? why tarry the wheels of his chariots? Her wise ladies answered her, Yea. She answered her self with her own words, Have they not gotten, and they divide the spoil? every man hath a maid or two. Sisera hath a pray of divers coloured garments, a pray of sundry colours made of needle work: of divers colours of needle work on both sides, for the chief of the spoil. So let all thine enemies perish, O Lord: but they that love him, shall be as the Sun when he riseth in his might, and the land had rest forty years.

Afterward the children of Israel committed wickedness in the sight of the Lord, and the Lord gave them into the hands of Midian seven years. And the hand of Midian prevailed against Israel, and because of the Midianites the children of Israel made them dens in the mountains, and caves, and strong holds. When Israel had sown, then came up the Midianites, the Amalekites, & they of the East, and came upon them, and camped by them, and destroyed the fruit of the earth, even till thou come unto Azzah, and left no food for Israel, neither sheep, nor ox, nor ass. For they went up, and their cattle, & came with their tents as grasshoppers in multitude: so that they & their camels were without number: and they came into the land to destroy it. So was Israel exceedingly impoverished by the Midianites: therefore the children of Israel cried unto the Lord. And when the children of Israel cried unto the Lord because of the Midianites, the Lord sent unto the children of Israel a Prophet, who said unto them, Thus saith the Lord God of Israel, I have brought you up from Egypt, and have brought you out of the house of bondage, and I have delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and have cast them out before you, and given you their land. And I said unto you, I am the Lord your God: fear not the gods of the Amorites in whose land you dwell: but ye have not obeyed my voice. And the Angel of the Lord came, and sat under the oak which was in Ophrah, that pertained unto Joash the father of the Ezrites, and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. Then the Angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou valiant man. To whom Gideon answered, Ah my Lord, if the Lord be with us, why then is all this come upon us? and where be all his miracles which our fathers told us of, and said, Did not the Lord bring us out of Egypt? but now the Lord hath forsaken us, and delivered us into the hand of the Midianites. And the Lord looked upon him, & said, Go in this thy might, and thou shalt save Israel out of the hands of the Midianites: have not I sent thee? And he answered him, Ah my Lord, whereby shall I save Israel? behold, my father is poor in Manasseh, and I am the least in my fathers

house. Then the Lord said unto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man. And he answered him, I pray thee, if I have found favour in thy sight, then shew me a sign, that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring mine offering, and lay it before thee; he said, I will tarry until thou come again. Then Gideon went in, and made ready a kid, and unleavened bread of an Ephah of flour, and put the flesh in a basket, and put the broth in a pot, and brought it out unto him under the oak, and presented it. And the Angel of God said unto him, Take the flesh and the unleavened bread, and lay them upon this stone, and power out the broth: and he did so. Then the Angel of the Lord put forth the end of the staff that he had in his hand, and touched the flesh and the unleavened bread: and there arose up fire out of the stone, & consumed the flesh and the unleavened bread: so the Angel of the Lord departed out of his sight. And when Gideon perceived that it was an Angel of the Lord, Gideon then said, Alas, my Lord God: for because I have seen an Angel of the Lord face to face, I shall die. And the Lord said unto him, Peace be unto thee: fear not, thou shalt not die. Then Gideon made an altar there unto the Lord, and called it, Jehovah shalom: unto this day it is in Ophrah, of the father of the Ezrites. And the same night the Lord said unto him, Take thy father's young bullock, and an other bullock of seven years old, and destroy the altar of Baal that thy father hath, and cut down the grove that is by it, and build an altar unto the Lord thy God upon the top of this rock, in a plain place: and take the second bullock, and offer a burnt offering with the wood of the grove, which thou shalt cut down. Then Gideon took ten men of his servants, and did as ye Lord bade him: but because he feared to do it by day for his father's household, and the men of the city, he did it by night. And when the men of the city arose early in the morning, behold, the altar of Baal was broken, and the grove cut down that was by it, and the second bullock offered upon the altar that was made. Therefore they said one to another, Who hath done this thing? and when they inquired & asked, they said, Gideon the son of Joash hath done this thing. Then the men of the city said unto Joash, Bring out thy son, that he may die: for he hath destroyed the altar of Baal, and hath also cut down the grove that was by it. And Joash said unto all that stood by him, Will ye plead Baals cause? or will ye save him? he that will contend for him, let him die or the morning. If he be God, let him plead for himself against him that hath cast down his altar. And in that day was Gideon called Jerubbaal, that is, Let Baal plead for himself because he hath broken down his altar. Then all the Midianites and the Amalekites and they of ye East, were gathered together, and went and pitched in the valley of Izreel. But the Spirit of the Lord came upon Gideon, and he blew a trumpet, and Abiezer was joined with him. And he sent messengers throughout all Manasseh, which also was joined with him, and he sent messengers unto Asher, and to Zebulun and to Naphtali, and they came up to meet them. Then Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, Behold, I will put a fleece of wool in the threshing place: if the dew come on the

fleece only, and it be dry upon all the earth, then shall I be sure, that thou wilt save Israel by mine hand, as thou hast said. And so it was: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, and filled a bowl of water. Again, Gideon said unto God, Be not angry with me, that I may speak once more: let me prove once again, I pray thee, with the fleece: let it now be dry only upon the fleece, and let dew be upon all the ground. And God did so that same night: for it was dry upon the fleece only, and there was dew on all the ground.

Then Jerubbaal (who is Gideon) rose up early, and all the people that were with him, and pitched beside the well of Harod, so that the host of the Midianites was on the Northside of them in the valley by the hill of Moreh. And the Lord said unto Gideon, The people that are with thee, are too many for me to give the Midianites into their hands, lest Israel make their vaunt against me, and say, Mine hand hath saved me. Now therefore proclaim in the audience of the people, and say, Who so is timorous or fearful, let him return, and depart early from mount Gilead; there returned of the people which were at mount Gilead, two and twenty thousand: so ten thousand remained. And the Lord said unto Gideon, The people are yet too many: bring them down unto the water, and I will try them for thee there: and of whom I say unto thee, This man shall go with thee, the same shall go with thee: and of whomsoever I say unto thee, This man shall not go with thee, the same shall not go. So he brought down the people unto the water; the Lord said unto Gideon, As many as lap the water with their tongues, as a dog lappeth, them put by themselves, and every one that shall bow down his knees to drink, put apart. And the number of them that lapped by putting their hands to their mouthes, were three hundred men: but all the remnant of the people kneeled down upon their knees to drink water. Then the Lord said unto Gideon, By these three hundred men that lapped, will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place. So the people took vitals with them, & their trumpets: and he sent all the rest of Israel, every man unto his tent, and retained the three hundred men: and the host of Midian was beneath him in a valley. And the same night the Lord said unto him, Arise, get thee down unto the host: for I have delivered it into thine hand. But if thou fear to go down, then go thou, and Phurah thy servant down to the host, And thou shalt hearken what they say, and so shall thine hands be strong to go down unto the host. Then went he down and Phurah his servant unto the outside of the soldiers that were in the host. And the Midianites, and the Amalekites and all they of the East, lay in the valley like grasshoppers in multitude, and their camels were without number, as the sand which is by the sea side for multitude. And when Gideon was come, behold, a man told a dream unto his neighbour, and said, Behold, I dreamed a dream, & lo, a cake of barley bread tumbled from above into the host of Midian, & came unto a tent, and smote it that it fell, and overturned it, that the tent fell down. And his fellow answered, and said, This

is nothing else save the sword of Gideon the son of Joash a man of Israel: for into his hand hath God delivered Midian and all the host. When Gideon heard the dream told, and the interpretation of the same, he worshiped, and returned unto the host of Israel, & said, Up: for the Lord hath delivered into your hand the host of Midian. And he divided the three hundred men into three bands, and gave every man a trumpet in his hand with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise, when I come to the side of the host: even as I do, so do you. When I blow with a trumpet and all that are with me, blow ye with trumpets also on every side of the host, and say, For the Lord, and for Gideon. So Gideon and the hundred men that were with him, came unto the outside of the host, in the beginning of the middle watch, and they raised up the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands. And the three companies blew with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right. Hands to blow withal: and they cried, The sword of the Lord and of Gideon. And they stood, every man in his place round about the host: and all the host ran, and cried, and fled. And the three hundred blew with trumpets, and the Lord set every man's sword upon his neighbour, & upon all the host: so the host fled to Beth-hashittah in Zererah, & to the border of Abel-meholah, unto Tabbath. Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh, pursued after the Midianites. And Gideon sent messengers unto all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah, and Jordan. Then all the men of Ephraim gathered together and took the waters unto Beth-barah, and Jordan. And they took two princes of the Midianites, Oreb and Zeeb, and slew Oreb upon the rock Oreb, and slew Zeeb at the winepress of Zeeb, and pursued the Midianites, and brought the heads of Oreb and Zeeb to Gideon beyond Jordan.

Then the men of Ephraim said unto him, Why hast thou served us thus that thou calledst us not, when thou wentest to fight with the Midianites? and they chode with him sharply. To whom he said, What have I now done in comparison of you? is not the gleaning of grapes of Ephraim better, then the vintage of Abiezer? God hath delivered into your hands the princes of Midian, Oreb & Zeeb: and what was I able to do in comparison of you? & when he had thus spoken, then their spirits abated toward him. And Gideon came to Jordan to pass over, he, and the three hundred men that were with him, weary, yet pursuing them. And he said unto the men of Succoth, Give, I pray you, morsels of bread unto the people that follow me (for they be weary) that I may follow after Zebah, & Zalmunna Kings of Midia. And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hands, that we should give bread unto thine army? Gideon then said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, I will tear your flesh with thorns of the wilderness and with briers. And he went up

thence to Penuel, and spake unto them likewise, and the men of Penuel answered him, as the men of Succoth answered. And he said also unto the men of Penuel, When I come again in peace, I will break down this tower. Now Zebah & Zalmunna were in Karkor, and their hosts with them, about fifteen thousand, all that were left of all the hosts of them of the East: for there was slain an hundred and twenty thousand men, that drew swords. And Gideon went through them that dwelt in Tabernacles on the East side of Nobah and Jogbehah, and smote the host: for the host was careless. And when Zebah and Zalmunna fled, he followed after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host. So Gideon the son of Joash returned from battle, the sun being yet high, and took a servant of the me of Succoth, and inquired of him: and he wrote to him the princes of Succoth and the Elders thereof, even seventy and seven men. And he came unto the men of Succoth, & said, Behold Zebah and Zalmunna, by whom ye upbraided me, saying, Are the hands of Zebah & Zalmunna already in thine hands, that we should give bread unto thy weary men? Then he took the Elders of the city, and thorns of the wilderness & briers, & did tear the men of Succoth with them. Also he brake down the tower of Penuel, and slew the men of the city. Then said he unto Zebah & Zalmuna, What manner of men were they, whom ye slew at Tabor? and they answered, As thou art, so were they: every one was like the children of a King. And he said, They were my brethren, even my mothers children: as the Lord liveth, if ye had saved their lives, I would not slay you. Then he said unto Jether his first borne son, Up, & slay them: but the boy drew not his sword: for he feared, because he was yet young. Then Zebah & Zalmunna said, Rise thou, & fall upon us: for as the man is, so his strength; Gideon arose and slew Zebah & Zalmunna, and took away the ornaments, that were on their camels necks. Then the men of Israel said unto Gideon, Reign thou over us, both thou, & thy son, and thy sons son: for thou hast delivered us out of the hand of Midian. And Gideon said unto them, I will not reign over you, neither shall my child reign over you, but the Lord shall reign over you. Again Gideon said unto them, I would desire a request of you, that you would give me every man the earrings of his pray (for they had golden earrings because they were Ismaelites) and they answered, We will give them; they spread a garment, and did cast therein every man the earrings of his pray. And the weight of the golden earrings that he required, was a thousand and seven hundred shekels of gold, beside collars and jewels, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels necks. And Gideon made an Ephod thereof, & put it in Ophrah his city: and all Israel went a whoring there after it, which was the destruction of Gideon and his house. Thus was Midian brought low before the children of Israel, so that they lift up their heads no more: and the country was in quietness forty years in the days of Gideon. Then Jerubbaal the son of Joash went, and dwelt in his own house. And Gideon had seventy sons begotten of his body: for he had many wives. And his concubine that was in Shechem, bare him a

son also, whose name he called Abimelech. So Gideon the son of Joash died in a good age, & was buried in the sepulchre of Joash his father in Ophrah, of the father of ye Ezrites. But when Gideon was dead, the children of Israel turned away and went a whoring after Baalim, and made Baal-berith their God. And the children of Israel remembered not the Lord their God, which had delivered the out of the hands of all their enemies on every side. Neither shewed they mercy on the house of Jerubbaal, or Gideon, according to all the goodness which he had shewed unto Israel.

Then Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, & communed with them, and with all the family, and house of his mother's father, saying, Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sons of Jerubbaal, which are seventy persons, reign over you, either that one reign over you? Remember also, that I am your bone, and your flesh. Then his mother's brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were moved to follow Abimelech: for said they, He is our brother. And they gave him seventy pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light fellows which followed him. And he went unto his fathers house at Ophrah, & slew his brethren, the sons of Jerubbaal, about seventy persons upon one stone: yet Jotham the youngest son of Jerubbaal was left: for he hid himself. And all the men of Shechem gathered together with all the house of Millo, and came & made Abimelech King in the plain, where the stone was erected in Shechem. And when they told it to Jotham, he went and stood in the top of mount Gerizim, & lift up his voice, and cried, & said unto them, Hearken unto me, you men of Shechem, that God may hearken unto you. The trees went forth to anoint a King over them, and said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God & man, & go to advance me above ye trees? Then the trees said to the fig tree, Come thou, and be King over us. But the fig tree answered them, Should I forsake my sweetness, and my good fruit, and go to advance me above the trees? Then said the trees unto the Vine, Come thou, and be king over us. But the Vine said unto them, Should I leave my wine, whereby I cheer God and man, and go to advance me above the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If ye will in deed anoint me King over you, come, and put your trust under my shadow: and if not, the fire shall come out of the bramble, and consume the Cedars of Lebanon. Now therefore, if ye do truly and uncorruptly to make Abimelech King, and if ye have dealt well with Jerubbaal and with his house, and have done unto him according to the deserving of his hands, (For my father fought for you, and adventured his life, and delivered you out of the hands of Midian. And ye are risen up against my father's house this day, and have slain his children, about seventy persons upon one stone, and have made Abimelech the son of his

maid servant, King over the men of Shechem, because he is your brother.) If ye then have dealt truly and purely with Jerubbaal, and with his house this day, then rejoice with you. But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech. And Jotham ran away, and fled, and went to Beer, and dwelt there for fear of Abimelech his brother. So Abimelech reigned three year over Israel. But God sent an evil spirit between Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech, that the cruelty toward the seventy sons of Jerubbaal and their blood might come & be laid upon Abimelech their brother, which had slain them, and upon the men of Shechem, which had aided him to kill his brethren. So the men of Shechem set men in wait for him in the tops of the mountains: who robbed all that passed that way by them: and it was told Abimelech. Then Gaal the son of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him. Therefore they went out into the field, & gathered in their grapes and troad them, and made merry, & went into the house of their gods, and did eat and drink, and cursed Abimelech. Then Gaal the son of Ebed said, Who is Abimelech? and who is Shechem, that we should serve him? Is he not the son of Jerubbaal? and Zebul is his officer? Serve rather the men of Hamor the father of Shechem: for why should we serve him? Now would God this people were under mine hand: then would I put away Abimelech; he said to Abimelech, Increase thine army, and come out. And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his wrath was kindled. Therefore he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem, and behold, they fortify the city against thee. Now therefore arise by night, thou & the people that is with thee, and lie in wait in the field. And rise early in the morning as soon as the sun is up, and assault the city: and when he and the people that is with him, shall come out against thee, do to him what thou canst. So Abimelech rose up, and all the people that were with him by night: and they lay in wait against Shechem in four bands. Then Gaal the son of Ebed went out & stood in the entering of the gate of the city: and Abimelech rose up, and the folk that were with him, from lying in wait. And when Gaal saw the people, he said to Zebul, Behold, there come people down from the tops of the mountains: and Zebul said unto him, The shadow of the mountains seem men unto thee. And Gaal spake again, and said, See, there come folk down by the middle of the land, and another band cometh by the way of the plain of Meonenim. Then said Zebul unto him, Where is now thy mouth, that said, Who is Abimelech, that we should serve him? Is not this the people that thou hast despised? Go out now, I pray thee, and fight with them. And Gaal went out before the men of Shechem, and fought with Abimelech. But Abimelech pursued him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate. And Abimelech dwelt at Arumah: & Zebul

thrust out Gaal and his brethren that they should not dwell in Shechem. And on the morrow, the people went out into the field: which was told Abimelech. And he took the people, and divided them into three bands, and laid wait in the fields, and looked, and behold, the people were come out of the city, & he rose up against them, and smote them. And Abimelech, and the bands that were with him, rushed forward, and stood in the entering of the gate of the city: and the two other bands ran upon all the people that were in the field and slew them. And when Abimelech had fought against the city all that day, he took the city, and slew the people that was therein, and destroyed the city and sowed salt in it. And when all the men of the tower of Shechem heard it, they entered into an hold of the house of the god Berith. And it was told Abimelech, that all the men of the tower of Shechem were gathered together. And Abimelech gat him up to mount Zalmon, he and all the people that were with him: and Abimelech took axes with him, and cut down boughs of trees, and took them, and bare them on his shoulder, and said unto the folk that were with him, What ye have seen me do, make haste, and do like me. Then all the people also cut down every man his bough, and followed Abimelech, & put them to the hold, and set the hold on fire with them: so all the men of the tower of Shechem died also, about a thousand men and women. Then went Abimelech to Tebez, and besieged Tebez, and took it. But there was a strong tower within the city, and thither fled all the men and women, and all the chief of the city, and shut it to them, and went up to the top of the tower. And Abimelech came unto the tower and fought against it, and went hard unto the door of the tower to set it on fire. But a certain woman cast a piece of a millstone upon Abimelechs head, and brake his brain pan. Then Abimelech called hastily his page that bare his harneis, and said unto him, Draw thy sword and slay me, that men say not of me, A woman slew him; his page thrust him through, and he died. And when the men of Israel saw that Abimelech was dead, they departed every man unto his own place. Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren. Also all the wickedness of the men of Shechem did God bring upon their heads. So upon them came the curse of Jotham the son of Jerubbaal.

After Abimelech there arose to defend Israel, Tola, the son of Puah, the son of Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim. And he judged Israel three and twenty year and died, and was buried in Shamir. And after him arose Jair a Gileadite, and judged Israel two and twenty year. And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Hauoth-Jair unto this day, and are in the land of Gilead. And Jair died, and was buried in Kamon. And the children of Israel wrought wickedness again in the sight of the Lord, and served Baalim and Ashtaroth, and the gods of Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsook the Lord and

served not him. Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hands of the Philistims, and into the hands of the children of Ammon: Who from that year vexed and oppressed the children of Israel eighteen years, even all the children of Israel that were beyond Jordan, in the land of the Amorites, which is in Gilead. Moreover, the children of Ammon went over Jordan to fight against Judah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented. Then the children of Israel cried unto the Lord, saying, We have sinned against thee, even because we have forsaken our own God, and have served Baalim. And the Lord said unto the children of Israel, Did not I deliver you from the Egyptians & from the Amorites, from the children of Ammon and from the Philistims? The Zidonians also, and the Amalekites, and the Maonites did oppress you, and ye cried to me and I saved you out of their hands. Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more. Go, and cry unto the gods which ye have chosen: let them save you in the time of your tribulation. And the children of Israel said unto the Lord, We have sinned: do thou unto us whatsoever please thee: only we pray thee to deliver us this day. Then they put away the strange gods from among them and served the Lord: and his soul was grieved for the misery of Israel. Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themselves, and pitched in Mizpeh. And the people and princes of Gilead said one to another, Whosoever will begin the battle against the children of Ammon, the same shall be head over all the inhabitants of Gilead.

Then Gilead begat Iphtah, and Iphtah the Gileadite was a valiant man, but the son of an harlot. And Gilead's wife bare him sons, and when the woman's children were come to age, they thrust out Iphtah, and said unto him, Thou shalt not inherit in our father's house: for thou art the son of a strange woman. Then Iphtah fled from his brethren, and dwelt in the land of Tob: and there gathered idle fellows to Iphtah, & went out with him. And in process of time the children of Ammon made war with Israel. And when the children of Ammon fought with Israel, the Elders of Gilead went to fetch Iphtah out of the land of Tob. And they said unto Iphtah, Come and be our captain, that we may fight with the children of Ammon. Iphtah then answered the Elders of Gilead, Did not ye hate me, and expel me out of my father's house? how then come you unto me now in time of your tribulation? Then the Elders of Gilead said unto Iphtah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead. And Iphtah said unto the Elders of Gilead, If ye bring me home again to fight against the children of Ammon, if the Lord give them before me, shall I be your head? And the Elders of Gilead said to Iphtah, The Lord be witness between us, if we do not according to thy words. Then Iphtah went with the

Elders of Gilead, and the people made him head and captain over them: and Iphtah rehearsed all his words before the Lord in Mizpeh.

Then Iphtah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me, to fight in my land? And the King of the children of Ammon answered unto the messengers of Iphtah, Because Israel took my land, when they came up from Egypt, from Arnon unto Jabbok, & unto Jordan: now therefore restore those lands quietly. Yet Iphtah sent messengers again unto the King of the children of Ammon, and said unto him, Thus saith Iphtah, Israel took not the land of Moab, nor the land of the children of Ammon. But when Israel came up from Egypt, and walked through the wilderness unto the red Sea, then they came to Kadesh. And Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, go through thy land: but the King of Edom would not consent: and also they sent unto the King of Moab, but he would not: therefore Israel abode in Kadesh. Then they went through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the Eastside of the land of Moab, and pitched on the other side of Arnon, and came not within the coast of Moab: for Arnon was the border of Moab. Also Israel sent messengers unto Sihon, King of the Amorites, the King of Heshbon, and Israel said unto him, Let us pass, we pray thee, by thy land unto our place. But Sihon consented not to Israel, that he should go through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Israel. And the Lord God of Israel gave Sihon and all his folk into the hands of Israel, & they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country: And they possessed all the coast of the Amorites, from Arnon unto Jabbok, and from the wilderness even unto Jordan. Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possess it? Wouldest not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the Lord our God driveth out before us, them will we possess. And art thou now far better then Balak the son of Zippor King of Moab? did he not strive with Israel and fight against them, when Israel dwelt in Heshbon and in her towns, and in Aroer and in her towns, and in all the cities that are by the coasts of Arnon, three hundred years? why did ye not then recover them in that space? Wherefore, I have not offended thee: but thou doest me wrong to war against me. The Lord the Judge be judge this day between the children of Israel, and the children of Ammon.

Howbeit the King of the children of Ammon hearkened not unto the words of Iphtah, which he had sent him. Then the Spirit of the Lord came upon Iphtah, and he passed over to Gilead and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went unto the children of Ammon. And Iphtah vowed a vow unto the Lord, and said, If thou shalt deliver the children of Ammon into mine hands, then that thing that cometh out of the doors of mine house to meet me, when I come home in peace

from the children of Ammon, shall be the Lords, and I will offer it for a burnt offering. And so Iphtah went unto the children of Ammon to fight against them, and the Lord delivered them into his hands. And he smote them from Aroer even till thou come to Minnith, twenty cities, and so forth to Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel. Now when Iphtah came to Mizpeh unto his house, behold, his daughter came out to meet him with timbrels and dances, which was his only child: he had none other son, nor daughter. And when he saw her, he rent his clothes, and said, Alas my daughter, thou hast brought me low, and art of them that trouble me: for I have opened my mouth unto the Lord, and can not go back. And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do with me as thou hast promised, seeing that the Lord hath avenged thee of thine enemies the children of Ammon. Also she said unto her father, Do thus much for me: suffer me two months, that I may go to the mountains, and bewail my virginity, I and my fellows. And he said, Go: and he sent her away two months: so she went with her companions, and lamented her virginity upon the mountains. And after the end of two months, she turned again unto her father, who did with her according to his vow which he had vowed, and she had known no man; it was a custom in Israel: The daughters of Israel went year by year to lament the daughter of Iphtah the Gileadite, four days in a year.

And the me of Ephraim gathered themselves together, and went Northward, and said unto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and didst not call us to go with thee? we will therefore burn thine house upon thee with fire. And Iphtah said unto them, I and my people were at great strife with the children of Ammon, and when I called you, ye delivered me not out of their hands. So when I saw that ye delivered me not, I put my life in mine hands, and went upon the children of Ammon: so the Lord delivered them into mine hands. Wherefore then are ye come upon me now to fight against me? Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are renegades of Ephraim among the Ephraimites, and among the Manassites. Also the Gileadites took the passages of Jordan before the Ephraimites, and when the Ephraimites that were escaped, said, Let me pass, then the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay, then said they unto him, Say now Shibboleth: and he said, Sibboleth: for he could not so pronounce: then they took him, and slew him at the passages of Jordan: & there fell at that time of the Ephraimites two & forty thousand. And Iphtah judged Israel six year: then died Iphtah the Gileadite, and was buried in one of the cities of Gilead. After him Ibzan of Beth-lehem judged Israel, who had thirty sons and thirty daughters, which he sent out, & took in thirty daughters from abroad for his sons; he judged Israel seven year. Then Ibzan died, and was buried at Bethlehem. And

after him judged Israel Elon, a Zebulonite, and he judged Israel ten year. Then Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun. And after him Abdon the son of Hillel the Pirathonite judged Israel. And he had forty sons and thirty nephews that rode on seventy ass colts: and he judged Israel eight years. Then died Abdon the son of Hillel the Pirathonite, & was buried in Pirathon, in ye land of Ephraim, in the Mount of the Amalekites.

But the children of Israel continued to commit wickedness in the sight of the Lord, and the Lord delivered them into the hands of the Philistims forty year. Then there was a man in Zorah of the family of the Danites, named Manoah, whose wife was barren, and bare not. And the Angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bare a son. And now therefore beware that thou drink no wine, nor strong drink, neither eat any unclean thing. For lo, thou shalt conceive and bare a son, and no razor shall come on his head: for the child shall be a Nazarite unto God from his birth: and he shall begin to save Israel out of the hands of the Philistims. Then the wife came, and told her husband, saying, A man of God came unto me, and the fashion of him was like the fashion of the Angel of God exceeding fearful, but I asked him not whence he was, neither told he me his name, but he said unto me, Behold, thou shalt conceive, and bear a son, and now thou shalt drink no wine, nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from his birth to the day of his death. Then Manoah prayed to the Lord and said, I pray thee, my Lord, Let the man of God, whom thou sentest, come again now unto us, and teach us what we shall do unto the child when he is borne. And God heard the voice of Manoah, and the Angel of God came again unto the wife, as she sat in the field, but Manoah her husband was not with her. And the wife made haste and ran, and shewed her husband and said unto him, Behold, the man hath appeared unto me, that came unto me to day. And Manoah arose & went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? and he said, Yea. Then Manoah said, Now let thy saying come to pass: but how shall we order the child and do unto him? And the Angel of the Lord said unto Manoah, The woman must beware of all that I said unto her. She may eat of nothing that cometh of the vinetree: she shall not drink wine nor strong drink, nor eat any unclean thing: let her observe all that I have commanded her. Manoah then said unto the Angel of the Lord, I pray thee, let us retain thee, until we have made ready a kid for thee. And the Angel of the Lord said unto Manoah, Though thou make me abide, I will not eat of thy bread, and if thou wilt make a burnt offering, offer it unto the Lord: for Manoah knew not that it was an Angel of the Lord. Again Manoah said unto the Angel of the Lord, What is thy name, that when thy saying is come to pass, we may honour thee? And the Angel of the Lord said unto him, Why askest thou thus after my name, which is secret? Then Manoah took a kid with a

meat offering, and offered it upon a stone unto the Lord: and the Angel did wondrously, whiles Manoah and his wife looked on. For when the flame came up toward heaven from the altar, the Angel of the Lord ascended up in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces unto the ground. (So the Angel of the Lord did no more appear unto Manoah and his wife.) Then Manoah knew that it was an Angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the Lord would kill us, he would not have received a burnt offering, and a meat offering of our hands, neither would he have shewed us all these things, nor would now have told us any such. And the wife bare a son, and called his name Samson: and the child grew, and the Lord blessed him. And the Spirit of the Lord began to strengthen him in the host of Dan, between Zorah, and Eshtaol.

Now Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistims, and he came up and told his father and his mother and said, I have seen a woman in Timnath of the daughters of the Philistims: now therefore give me her to wife. Then his father and his mother said unto him, Is there never a wife among the daughters of thy brethren, and among all my people, that thou must go to take a wife of the uncircumcised Philistims? And Samson said unto his father, Give me her, for she pleaseth me well. But his father and his mother knew not that it came of the Lord, that he should seek an occasion against the Philistims: for at that time the Philistims reigned over Israel. Then went Samson and his father and his mother down to Timnath, and came to ye vineyards at Timnath: and behold, a young Lion roared upon him. And the Spirit of the Lord came upon him, and he tore him, as one should have rent a kid, and had nothing in his hand, neither told he his father nor his mother what he had done. And he went down, & talked with the woman which was beautiful in the eyes of Samson. And within a few days, when he returned to receive her, he went aside to see the carcass of the Lion: and behold, there was a swarm of bees, and honey in the body of the Lion. And he took thereof in his hands, and went eating, and came to his father and to his mother, and gave unto them, and they did eat: but he told not them, that he had taken the honey out of the body of the lion. So his father went down unto the woman, and Samson made there a feast: for so used the young men to do. And when they saw him, they brought thirty companions to be with him. Then Samson said unto them, I will now put forth a riddle unto you: and if you can declare it me within seven days of the feast, and find it out, I will give you thirty sheets, and thirty change of garments. But if you cannot declare it me, then shall ye give me thirty sheets and thirty change of garments; they answered him, Put forth thy riddle, that we may hear it. And he said unto them, Out of the eater came meat, and out of the strong came sweetness: and they could not in three days expound the riddle. And when the seventh day was come, they said unto Samson's wife, Entice thine husband, that he may declare us the riddle, lest we burn thee and thy

father's house with fire. Have ye called us, to possess us? is it not so? And Samson's wife wept before him, and said, Surely thou hatest me and lovest me not: for thou hast put forth a riddle unto the children of my people, and hast not told it me; he said unto her, Behold, I have not told it my father, nor my mother, and shall I tell it thee? Then Samson's wife wept before him seven days, while their feast lasted: and when the seventh day came he told her, because she was importunate upon him: so she told the riddle to the children of her people. And the men of ye city said unto him the seventh day before the Sun went down, What is sweeter then honey? and what is stronger then a lion? Then said he unto them, If ye had not plowed with my heiffer, ye had not found out my riddle. And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them and spoiled them, and gave change of garments unto them, which expounded the riddle: and his wrath was kindled, and he went up to his father's house. Then Samson's wife was given to his companion, whom he had used as his friend.

But within a while after, in the time of wheat harvest, Samson visited his wife with a kid, saying, I will go in to my wife into the chamber: but her father would not suffer him to go in. And her father said, I thought that thou hadst hated her: therefore gave I her to thy companion. Is not her younger sister fairer then she? take her, I pray thee, in stead of the other. Then Samson said unto them, Now am I more blameless then the Philistims: therefore will I do them displeasure. And Samson went out, and took three hundred foxes, and took firebrands, and turned them tail to tail, and put a firebrand in ye midst between two tails. And when he had set the brands on fire, he sent them out into the standing corn of the Philistims, and burnt up both the rickes and the standing corn with the vineyards and olives. Then the Philistims said, Who hath done this? And they answered, Samson the son in law of the Timnite, because he had taken his wife, and given her to his companion. Then the Philistims came up and burnt her and her father with fire. And Samson said unto them, Though ye have done this, yet will I be avenged of you, and then I will cease. So he smote them hip and thigh with a mighty plague: then he went and dwelt in the top of the rock Etam. Then the Philistims came up, and pitched in Judah, and were spread abroad in Lehi. And the men of Judah said, Why are ye come up unto us? And they answered, To bind Samson are we come up, and to do to him as he hath done to us. Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistims are rulers over us? Wherefore then hast thou done thus unto us? And he answered them, As they did unto me, so have I done unto them. Again they said unto him, We are come to bind thee, and to deliver thee into the hand of the Philistims; Samson said unto them, Swear unto me, that ye will not fall upon me your selves. And they answered him, saying, No, but we will bind thee and deliver thee unto their hand, but we will not kill thee; they bound him with two new

cords, & brought him from the rock. When he came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came upon him, and the cords that were upon his arms, became as flax that was burnt with fire: for the bands loosed from his hands. And he found a new jawbone of an ass, and put forth his hand, and caught it, and slew a thousand men therewith. Then Samson said, With the jaw of an ass are heaps upon heaps: with the jaw of an ass have I slain a thousand men. And when he had left speaking, he cast away the jawbone out of his hand, and called that place, Ramath-Lehi. And he was sore a thirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hands of the uncircumcised? Then God brake the cheek tooth, that was in the jaw, and water came thereout: and when he had drunk, his Spirit came again, and he was revived: wherefore the name thereof is called, Enhakkore, which is in Lehi unto this day. And he judged Israel in the days of the Philistims twenty years.

Then went Samson to Azzah, & saw there an harlot, and went in unto her. And it was told to the Azzahites, Samson is come hither. And they went about, and laid wait for him all night in the gate of the city, & were quiet all the night, saying, Abide till the morning early, and we shall kill him. And Samson slept till midnight, and arose at midnight, and took the doors of the gates of the city, and the two posts and lifted them away with the bars, and put them upon his shoulders, and carried them up to the top of the mountain that is before Hebron.

And after this he loved a woman by the river of Sorek, whose name was Delilah: Unto whom came the princes of the Philistims, and said unto her, Entice him, and see wherein his great strength lieth, and by what mean we may overcome him, that we may bind him, and punish him, and every one of us shall give thee eleven hundred shekels of silver. And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound, to do thee hurt. Samson then answered unto her, If they bind me with seven green cords, that were never dried, then shall I be weak, and be as an other man. And the princes of the Philistims brought her seven green cords that were not dry, and she bound him therewith. (And she had men lying in wait with her in the chamber) Then she said unto him, The Philistims be upon thee, Samson; he brake the cords, as a thread of tow is broken, when it feeleth fire: so his strength was not known. After Delilah said unto Samson, See, thou hast mocked me and told me lies. I pray thee now, tell me wherewith thou mightest be bound. Then he answered her, If they bind me with new ropes that never were occupied, then shall I be weak, and be as an other man. Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistims be upon thee, Samson: (and men lay in wait in the chamber) and he brake them from his arms, as a thread. Afterward Delilah said to Samson, Hitherto thou hast beguiled me, and told me lies: tell me how thou mightest be bound. And he said unto

her, If thou plattedst seven locks of mine head with the threads of the wolf. And she fastened it with a pine, and said unto him, The Philistims be upon thee, Samson; he awoke out of his sleep, and went away with the pine of the web and the wolf. Again she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. And because she was importunate upon him with her words continually, and vexed him, his soul was pained unto the death. Therefore he told her all his heart, and said unto her, There never came razor upon mine head: for I am a Nazarite unto God from my mother's womb: therefore if I be shaven, my strength will go from me, and I shall be weak, and be like all other men. And when Delilah saw that he had told her all his heart, she sent, and called for the Princes of ye Philistims, saying, Come up once again: for he hath shewed me all his heart. Then the Princes of the Philistims came up unto her, and brought the money in their hands. And she made him sleep upon her knees, and she called a man, and made him to shave off the seven locks of his head, and she began to vex him, and his strength was gone from him. Then she said, The Philistims be upon thee, Samson; he awoke out of his sleep, and thought, I will go out now as at other times, and shake my self, but he knew not that the Lord was departed from him. Therefore the Philistims took him, and put out his eyes, and brought him down to Azzah, and bound him with fetters: and he did grind in the prison house. And the hear of his head began to grow again after that it was shaven. Then the Princes of the Philistims gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hands. Also when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy and destroyer of our country, which hath slain many of us. And when their hearts were merry, they said, Call Samson, that he may make us pastime. So they called Samson out of the prison house, and he was a laughing stock unto them, and they set him between the pillars. Then Samson said unto the servant that led him by the hand, Lead me, that I may touch the pillars that the house standeth upon, and that I may lean to them. (Now the house was full of men and women, and there were all the princes of the Philistims: also upon the roof were about three thousand men and women that beheld while Samson played.) Then Samson called unto the Lord, and said, O Lord God, I pray thee, think upon me: O God, I beseech thee, strengthen me at this time only, that I may be at once avenged of the Philistims for my two eyes. And Samson laid hold on the two middle pillars whereupon the house stood, and on which it was borne up: on the one with his right hand, and on the other with his left. Then Samson said, Let me lose my life with the Philistims: and he bowed him with all his might, and the house fell upon the princes, & upon all the people that were therein. so the dead which he slew at his death were more then they which he had slain in his life. Then his brethren, and all the house of his father came down and took him, and brought him up and buried him between

Zorah & Eshtaol, in the sepulchre of Manoah his father: now he had judged Israel twenty years.

There was a man of mount Ephraim, whose name was Michah, and he said unto his mother, The eleven hundred shekels of silver that were taken from thee, for the which thou cursedst, and spakedst it, even in mine hearing, behold, the silver is with me, I took it. Then his mother said, Blessed be my son of the Lord. And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had dedicated the silver to the Lord of mine hand for my son, to make a graven and molten image. Now therefore I will give it thee again. And when he had restored the money unto his mother, his mother took two hundred shekels of silver, and gave them to the founder, which made thereof a graven and molten image, and it was in the house of Michah. And this man Michah had an house of gods, & made an Ephod, and Teraphim, & consecrated one of his sons, who was his Priest. In those days there was no King in Israel, but every man did that which was good in his own eyes. There was also a young man out of Bethlehem Judah, of the family of Judah: who was a Levite, and sojourned there. And the man departed out of the city, even out of Beth-lehem Judah, to dwell where he could find a place: and as he journeyed, he came to mount Ephraim to the house of Michah And Michah said unto him, Whence comest thou? And the Levite answered him, I come from Beth-lehem Judah, and go to dwell where I may find a place. Then Michah said unto him, Dwell with me, and be unto me a father and a Priest, and I will give thee ten shekels of silver by year, and a suit of apparel, and thy meat and drink. So the Levite went in. And the Levite was content to dwell with the man, and the young man was unto him as one of his own sons. And Michah consecrated the Levite, and the young man was his Priest, and was in the house of Michah. Then said Michah, Now I know that the Lord will be good unto me, seeing I have a Levite to my Priest.

In those days there was no King in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for unto that time all their inheritance had not fallen unto them among the tribes of Israel. Therefore the children of Dan sent of their family, five men out of their coasts, even men expert in war, out of Zorah and Eshtaol, to view the land and search it out, and said unto them, Go, and search out the land. Then they came to mount Ephraim to the house of Michah and lodged there. When they were in the house of Michah, they knew the voice of the young man the Levite: and being turned in thither, they said unto him, Who brought thee hither? Or what makest thou in this place? And what hast thou to do here? And he answered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Priest. Again they said unto him, Ask counsel now of God, that we may know whether the way which we go, shall be prosperous. And the Priest said unto them, Go in peace: for the Lord guideth your way which ye go. Then the five men departed and came to Laish, and saw the people that were therein, which

dwelt careless, after the manner of the Zidonians, quiet and sure, because no man made any trouble in the land, or usurped any dominion: also they were far from the Zidonians, and had no business with other men. So they came again unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What have ye done? And they answered, Arise, that we may go up against them: for we have seen the land, & surely it is very good, and do ye sit still? Be not slothful to go and enter to possess the land: (If ye will go, ye shall come unto a careless people, and the country is large) for God hath given it into your hand. It is a place which doth lack nothing that is in the world. Then there departed thence of the family of the Danites, from Zorah and from Eshtaol, six hundred men appointed with instruments of war. And they went up, and pitched in Kiriath-jearim in Judah: wherefore they called that place, Mahaneh-Dan unto this day: and it is behind Kiriath-jearim. And they went thence unto mount Ephraim, and came to the house of Michah. Then answered the five men, that went to spy out the country of Laish, & said unto their brethren, Know ye not, that there is in these houses an Ephod, and Teraphim, and a graven & a molten image? Now therefore consider what ye have to do. And they turned thitherward & came to the house of the young man the Levite, even unto the house of Michah, and saluted him peaceably. And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate. Then the five men that went to spy out the land, went in thither, and took the graven image and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entering of the gate with the six hundred men, that were appointed with weapons of war, and the other went into Michah's house and fetched the graven image, the Ephod, and the Teraphim, and the molten image. Then said the Priest unto them, What do ye? And they answered him, Hold thy peace: lay thine hand upon thy mouth, and come with us to be our father and Priest. Whether is it better that thou shouldest be a Priest unto ye house of one man, or that thou shouldest be a Priest unto a tribe and to a family in Israel? And the Priest's heart was glad, and he took the Ephod and the Teraphim, and the graven image, and went among the people. And they turned and departed, and put the children, and the cattle, and the substance before them. When they were far off from the house of Michah, the men that were in the houses near to Michah's house, gathered together, and pursued after the children of Dan, And cried unto the children of Dan: who turned their faces, and said unto Michah, What aileth thee, that thou makest an outcry? And he said, Ye have taken away my gods, which I made, and the Priest, and go your ways: and what have I more? How then say ye unto me, what aileth thee? And the children of Dan said unto him, Let not thy voice be heard among us, least angry fellows run upon thee, and thou lose thy life with the lives of thine household. So the children of Dan went their ways: and when Michah saw that they were too strong for him, he turned, and went back unto his house. And they took the things which Michah had made, and the Priest which he had, and came unto Laish, unto

a quiet people and without mistrust, and smote them with the edge of the sword, and burnt the city with fire: And there was none to help, because Laish was far from Zidon, and they had no business with other men: also it was in the valley that lieth by Beth-rehob. After, they built the city, and dwelt therein, and called the name of the city Dan, after the name of Dan their father which was borne unto Israel: howbeit the name of the city was Laish at the beginning. Then the children of Dan set them up the graven image: and Jonathan the son of Gershom, the son of Manasseh and his sons were the Priests in the tribe of the Danites until the day of the captivity of the land. So they set them up the graven image, which Michah had made, all the while the house of God was in Shiloh.

Also in those days, when there was no king in Israel, a certain Levite dwelt on the side of mount Ephraim, and took to wife a concubine out of Beth-lehem Judah, and his concubine played ye whore there, and went away from him unto her father's house to Beth-lehem Judah, and there continued the space of four months. And her husband arose and went after her, to speak friendly unto her, and to bring her again: he had also his servant with him, and a couple of asses: and she brought him unto her father's house, and when the young woman's father saw him, he rejoiced of his coming. And his father in law, the young woman's father retained him: & he abode with him three days: so they did eat & drink, & lodged there. And when the fourth day came, they arose early in the morning, and he prepared to depart: then the young woman's father said unto his son in law, Comfort thine heart with a morsel of bread, and then go your way. So they sat down, and did eat & drink both of them together; the young woman's father said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry. And when the man rose up to depart, his father in law was earnest: therefore he returned, and lodged there. And he arose up early the fifth day to depart, and the young woman's father said, Comfort thine heart, I pray thee: and they tarried until after midday, and they both did eat. Afterward when the man arose to depart with his concubine and his servant, his father in law, the young woman's father said unto him, Behold now, the day draweth toward even: I pray you, tarry all night: behold, the sun goeth to rest: lodge here, that thine heart may be merry, and to morrow get you early upon your way, and go to thy tent. But the man would not tarry, but arose & departed, and came over against Jebus, (which is Jerusalem) and his two asses laden, and his concubine were with him. When they were near to Jebus, the day was sore spent, and the servant said unto his master, Come, I pray thee, and let us turn into this city of the Jebusites, and lodge all night there. And his master answered him, We will not turn into the city of strangers that are not of the children of Israel, but we will go forth to Gibeah. And he said unto his servant, Come, and let us draw near to one of these places, that we may lodge in Gibeah or in Ramah. So they went forward upon their way, and the sun went down upon them near to Gibeah, which is in Benjamin. Then they turned thither to go in and lodge in Gibeah:

and when he came, he sat him down in a street of the city: for there was no man that took them into his house to lodging. And behold, there came an old man from his work out of the field at even, & the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of Jemini. And when he had lift up his eyes, he saw a wayfairing man in the streets of the city: then this old man said, Whither goest thou, and whence camest thou? And he answered him, We came from Beth-lehem Judah, unto the side of Mount Ephraim: from thence am I: and I went to Beth-lehem Judah, and go now to the house of the Lord: and no man receiveth me to house, Although we have straw and provader for our asses, and also bread and wine for me & thine handmaid, and for the boy that is with thy servant: we lack nothing. And the old man said, Peace be with thee: as for all that thou lackest, shalt thou find with me: only abide not in the street all night. So he brought him into his house, & gave fodder unto the asses: and they washed their feet, and did eat and drink. And as they were making their hearts merry, behold, the men of the city, wicked men beset the house round about, and smote at the door, and spake to this old man the master of the house saying, Bring forth the man that came into thine house that we may know him. And this man the master of ye house went out unto the, & said unto them, Nay my brethren, do not so wickedly, I pray you: seeing that this man is come into mine house, do not this villainy. Behold, here is my daughter, a virgin, and his concubine: them will I bring out now, and humble them, and do with them what seemeth you good: but to this man do not this villainy. But the men would not hearken to him: therefore ye man took his concubine, & brought her out unto them: and they knew her and abused her all the night unto the morning: and when the day began to spring, they let her go. So the woman came in the dawning of the day, and fell down at the door of the man's house where her Lord was, till the light day. And her lord arose in the morning, and opened the doors of the house, and went out to go his way, and behold, the woman his concubine was dead at the door of the house and her hands lay upon the threshold. And he said unto her, Up and let us go: but she answered not. Then he took her up upon the ass, and the man rose up, and went unto his place. And when he was come to his house, he took a knife, and laid hand on his concubine, and divided her in pieces with her bones into twelve parts, and sent her through all quarters of Israel. And all that saw it, said, There was no such thing done or seen since the time that the children of Israel came up from the land of Egypt unto this day: consider the matter, consult and give sentence.

Then all the children of Israel went out, and the Congregation was gathered together as one man, from Dan to Beersheba, with the land of Gilead, unto the Lord in Mizpeh. And the chief of all the people, and all the tribes of Israel assembled in the Congregation of the people of God four hundred thousand footmen that drew sword. (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh) Then the children

of Israel said, How is this wickedness committed? And the same Levite, the woman's husband that was slain, answered and said, I came unto Gibeah that is in Benjamin with my concubine to lodge, and the men of Gibeah arose against me, and beset the house round about upon me by night, thinking to have slain me, and have forced my concubine that she is dead. Then I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed abomination and villainy in Israel. Behold, ye are all children of Israel: give your advise, and counsel herein. Then all the people arose as one man, saying, There shall not a man of us go to his tent, neither any turn into his house. But now this is that thing which we will do to Gibeah: we will go up by lot against it, And we will take ten men of the hundred throughout all the tribes of Israel, & an hundred of the thousand, and a thousand of ten thousand to bring vital for the people that they may do (when they come to Gibeah of Benjamin) according to all the villainy, that it hath done in Israel. So all the men of Israel were gathered against the city, knit together, as one man. And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is committed among you? Now therefore deliver us those wicked men which are in Gibeah, that we may put them to death, and put away evil from Israel: but the children of Benjamin would not obey the voice of their brethren the children of Israel. But ye children of Benjamin gathered them selves together out of the cities unto Gibeah, to come out and fight against the children of Israel. And ye children of Benjamin were numbered at that time out of the cities six and twenty thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men. Of all this people were seven hundred chosen men, being left handed: all these could sling stones at an hear breadth, and not fail. Also the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword, even all men of war. And the children of Israel arose, and went up to the house of God, and asked of God, saying, Which of us shall go up first to fight against the children of Benjamin? And the Lord said, Judah shall be first. Then the children of Israel arose up early and camped against Gibeah. And the men of Israel went out to battle against Benjamin, & the men of Israel put themselves in aray to fight against the beside Gibeah. And the children of Benjamin came out of Gibeah, & slew down to the ground of the Israelites that day two and twenty thousand men. And the people, the men of Israel plucked up their hearts, and set their battle again in array in the place where they put them in array the first day. (For the children of Israel had gone up and wept before the Lord unto the evening, and had asked of the Lord, saying, Shall I go again to battle against the children of Benjamin my brethren? and the Lord said, Go up against them.) Then the children of Israel came near against the children of Benjamin the second day. Also the second day Benjamin came forth to meet them out of Gibeah, and slew down to the ground of the children of Israel again eighteen thousand men: all they could handle the sword. Then all the children of

Israel went up and all the people came also unto the house of God, and wept and sat there before the Lord & fasted that day unto the evening, and offered burnt offerings and peace offerings before the Lord. And the children of Israel asked the Lord (for there was the Ark of the covenant of God in those days, and Phinehas the son of Eleazar, the son of Aaron stood before it at that time) saying, Shall I yet go any more to battle against the children of Benjamin my brethren, or shall I cease? And the Lord said, Go up: for to morrow I will deliver them into your hand. And Israel set men to lie in wait round about Gibeah. And the children of Israel went up against the children of Benjamin the third day, and put themselves in array against Gibeah, as at other times. Then the children of Benjamin coming out against the people, were drawn from the city: and they began to smite of ye people and kill as at other times, even by the ways in the field (whereof one goeth up to the house of God, and the other to Gibeah) upon a thirty men of Israel. (For the children of Benjamin said, They are fallen before us, as at the first. But the children of Israel said, Let us flee and pluck them away from the city unto the high ways.) And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the men that lay in wait of the Israelites came forth of their place, even out of the meadows of Gibeah, and they came over against Gibeah, ten thousand chosen men of all Israel, and the battle was sore: for they knew not that the evil was near them. And the Lord smote Benjamin before Israel, and the children of Israel destroyed of the Benjamites the same day five and twenty thousand and an hundred men: all they could handle the sword. So the children of Benjamin saw that they were stricken down: for the men of Israel gave place to the Benjamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah. And they that lay in wait hasted, and brake forth toward Gibeah, & the ambushment drew themselves along, and smote all the city with the edge of the sword. Also the men of Israel had appointed a certain time with the ambushments, that they should make a great flame and smoke rise up out of the city. And when the men of Israel retired in the battle, Benjamin began to smite and kill of the men of Israel about thirty persons: for they said, Surely they are stricken down before us, as in the first battle. But when the flame began to arise out of the city, as a pillar of smoke, the Benjamites looked back, and behold, the flame of the city began to ascend up to heaven. Then the men of Israel turned again, & the men of Benjamin were astonished: for they saw that evil was near unto them. Therefore they fled before the men of Israel unto the way of the wilderness, but the battle overtook them: also they which came out of the cities, slew them among them. Thus they compassed the Benjamites about, and chased them at ease, and overran them, even over against Gibeah on the Eastside. And there were slain of Benjamin eighteen thousand men, which were all men of war. And they turned and fled to the wilderness unto the rock of Rimmon: and the Israelites glained of them by the way five thousand men, and pursued after them unto Gidom, and slew two thousand men of them, so that all that were slain that day of Benjamin, were

five and twenty thousand men that drew sword, which were all men of war: But six hundred men turned and fled to the wilderness unto the rock of Rimmon, and abode in the rock of Rimmon four months. Then the men of Israel returned unto the children of Benjamin, and smote them with the edge of the sword from the men of the city unto the beasts, and all that came to hand: also they set on fire all the cities that they could come by.

Moreover, the men of Israel swore in Mizpeh, saying, None of us shall give his daughter unto the Benjamites to wife. And the people came unto ye house of God and abode there till even before God, and lift up their voices, and wept with great lamentation, And said, O Lord God of Israel, why is this come to pass in Israel, that this day one tribe of Israel should want? And on the morrow the people rose up & made there an altar, and offered burnt offerings and peace offerings. Then the children of Israel said, Who is he among all the tribes of Israel, that came not up with the Congregation unto the Lord? For they had made a great oath concerning him that came not up to the Lord to Mizpeh, saying, Let him die the death. And the children of Israel were sorry for Benjamin their brother, & said, There is one tribe cut off from Israel this day. How shall we do for wives to them that remain, seeing we have sworn by the Lord, that we will not give them of our daughters to wives? Also they said, Is there any of the tribes of Israel that came not up to Mizpeh to the Lord? and behold, there came none of Jabesh Gilead unto the host and to the Congregation. For when the people were viewed; behold, none of the inhabitants of Jabesh Gilead were there. Therefore the Congregation sent thither twelve thousand men of the most valiant, and commanded them, saying, Go, and smite the inhabitants of Jabesh Gilead with the edge of the sword, both women, and children. And this is it that ye shall do: ye shall utterly destroy all the males and all the women that have lien by men. And they found among the inhabitants of Jabesh Gilead four hundred maids, virgins that had known no man by lying with any male: and they brought them unto the host to Shiloh, which is in the land of Canaan. Then the whole Congregation sent and spake with the children of Benjamin that were in the rock of Rimmon, and called peaceably unto them: And Benjamin came again at that time, and they gave them wives which they had saved alive of the women of Jabesh Gilead: but they had not so enough for them. And the people were sorry for Benjamin, because the Lord had made a breach in the tribes of Israel. Therefore the Elders of the Congregation said, How shall we do for wives to the remnant? for the women of Benjamin are destroyed. And they said, there must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel. Howbeit we may not give them wives of our daughters: for the children of Israel had sworn, saying, Cursed be he that giveth a wise to Benjamin. Therefore they said, Behold, there is a feast of the Lord every year in Shiloh in a place, which is on the Northside of Beth-el, and on the Eastside of the way that goeth up from

Beth-el to Shechem, and on the South of Lebonah. Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards. And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man a wife of the daughters of Shiloh, and go into the land of Benjamin. And when their fathers or their brethren come unto us to complain, we will say unto them, Have pity on them for our sakes, because we reserved not to each man his wife in the war, and because ye have not given unto them hitherto, ye have sinned. And the children of Benjamin did so, and took wives of them that danced according to their number: which they took, and went away, and returned to their inheritance, and repaired the cities and dwelt in them. So the children of Israel departed thence at that time, every man to his tribe, and to his family, and went out from thence every man to his inheritance. In those days there was no King in Israel, but every man did that which was good in his eyes.

THE BOOK OF RUTH

In the time that the Judges ruled, there was a dearth in the land, and a man of Beth-lehem Judah went for to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sons, Mahlon, and Chilion, Ephrathites of Beth-lehem Judah: and when they came into the land of Moab, they continued there.

Then Elimelech the husband of Naomi died, and she remained with her two sons, which took them wives of the Moabites: the one's name was Orpah, & the name of ye other Ruth: and they dwelt there about ten years. And Mahlon and Chilion died also both twain: so the woman was left destitute of her two sons, and of her husband. Then she arose with her daughters-in-law, and returned from the country of Moab: for she had heard say in the country of Moab, that the Lord had visited his people, and given them bread. Wherefore she departed out of the place where she was, and her two daughters-in-law with her, and they went on their way to return unto the land of Judah. Then Naomi said unto her two daughters-in-law, Go, return each of you unto her own mother's house: the Lord shew favour unto you, as ye have done with the dead, and with me. The Lord grant you, that you may find rest, either of you in the house of her husband; when she kissed them, they lift up their voice and wept. And they said unto her, Surely we will return with thee unto thy people. But Naomi said, Turn again, my daughters: for what

cause will you go with me? are there any more sons in my womb, that they may be your husbands? Turn again, my daughters: go your way: for I am too old to have an husband. If I should say, I have hope, and if I had an husband this night: yea, if I had borne sons, would ye tarry for them, till they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for it grieveth me much for your sakes that the hand of the Lord is gone out against me. Then they lifted up their voice and wept again, and Orpah kissed her mother-in-law, but Ruth abode still with her. And Naomi said, Behold, thy sister in law is gone back unto her people and unto her gods: return thou after thy sister in law. And Ruth answered, Entreat me not to leave thee, nor to depart from thee: for whither thou goest, I will go: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried. the Lord do so to me and more also, if ought but death depart thee and me. When she saw that she was steadfastly minded to go with her, she left speaking unto her.

So they went both until they came to Beth-lehem: and when they were come to Beth-lehem, it was noised of them through all the city, and they said, Is not this Naomi? And she answered them, Call me not Naomi, but call me Mara: for the Almighty hath given me much bitterness. I went out full, and the Lord hath caused me to return empty: why call ye me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me unto adversity? So Naomi returned and Ruth the Moabitesse her daughter-in-law with her, when she came out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

Then Naomi's husband had a kinsman, one of great power of the family of Elimelech, and his name was Boaz. And Ruth ye Moabitesse said unto Naomi, I pray thee, Let me go to the field, and gather ears of corn after him, in whose sight I find favour; she said unto her, Go my daughter. And she went, and came and gleaned in the field after the reapers, and it came to pass, that she met with the portion of the field of Boaz, who was of the family of Elimelech. And behold, Boaz came from Beth-lehem, and said unto the reapers, The Lord be with you: and they answered him, The Lord bless thee. Then said Boaz unto his servant that was appointed over the reapers, Whose maid is this? And the servant that was appointed over the reapers, answered, and said, It is the Moabitish maid, that came with Naomi out of the country of Moab: And she said unto us, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued from that time in the morning unto now, save that she tarried a little in the house. Then said Boaz unto Ruth, Hearest thou, my daughter? go to none other field to gather, neither go from hence: but abide here by my maidens. Let thine eyes be on the field that they do reap, and go thou after the maidens. Have I not charged the servants, that they touch thee not? Moreover when thou art a thirst, go unto ye vessels, and drink

of that which ye servants have drawn. Then she fell on her face, and bowed her self to the ground, and said unto him, How have I found favour in thine eyes, that thou shouldest know me, seeing I am a stranger? And Boaz answered, & said unto her, All is told and shewed me that thou hast done unto thy mother-in-law, since the death of thine husband, and how thou hast left thy father & thy mother, and ye land where thou wast borne, & art come unto a people which thou knewest not in time past. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. Then she said, Let me find favour in thy sight, my lord: for thou hast comforted me, and spoken comfortably unto thy maid, though I be not like to one of thy maids. And Boaz said unto her, At the meal time come thou hither, and eat of the bread, and dip thy morsel in the vinegar; she sat beside the reapers, and he reached her parched corn: and she did eat, and was sufficed, and left thereof. And when she arose to glean, Boaz commanded his servants, saying, Let her gather among the sheaves, and do not rebuke her. Also let fall some of the sheaves for her, and let it lie, that she may gather it up, & rebuke her not. So she gleaned in the field until evening, and she threshed that she had gathered, and it was about an Ephah of barley. And she took it up, & went into the city, & her mother-in-law saw what she had gathered: Also she took forth, and gave to her that which she had reserved, when she was sufficed. Then her mother-in-law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he, that knew thee; she shewed her mother-in-law, with whom she had wrought, and said, The man's name, with whom I wrought to day, is Boaz. And Naomi said unto her daughter-in-law, Blessed be he of the Lord: for he ceaseth not to do good to the living and to the dead. Again Naomi said unto her, The man is near unto us, and of our affinity. And Ruth the Moabitesse said, He said also certainly unto me, Thou shalt be with my servants, until they have ended all mine harvest. And Naomi answered unto Ruth her daughter in law, It is best, my daughter, that thou go out with his maids, that they meet thee not in an other field. Then she kept her by the maids of Boaz, to gather unto the end of barley harvest, and of wheat harvest, and dwelt with her mother-in-law.

Afterward Naomi her mother-in-law said unto her, My daughter, shall not I seek rest for thee, that thou mayest prosper? Now also is not Boaz our kinsman, with whose maids thou wast? behold, he winoweth barley tonight in the floor. Wash thy self therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: let not the man know of thee, until he have left eating and drinking. And when he shall sleep, mark the place where he layeth him down, and go, and uncover the place of his feet, and lay thee down, and he shall tell thee what thou shalt do. And she answered her, All that thou biddest me, I will do. So she went down unto the floor, and did according to all that her mother-in-law bade her. And when Boaz had eaten, and drunken, and cheered his heart, he went to lie down at the end of the heap of corn, & she came softly, and uncovered the

place of his feet, & lay down. And at midnight the man was afraid and caught hold: and lo, a woman lay at his feet. Then he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore the wing of thy garment over thine handmaid: for thou art the kinsman. Then said he, Blessed be thou of the Lord, my daughter: thou hast shewed more goodness in the latter end, then at the beginning, in as much as thou followedst not young men, were they poor or rich. And now, my daughter, fear not: I will do to thee all that thou requirest: for all the city of my people doth know, that thou art a virtuous woman. And now, it is true that I am thy kinsman, howbeit there is a kinsman nearer then I. Tarry tonight, and when morning is come, if he will do the duty of a kinsman unto thee, well, let him do the kinsman's duty: but if he will not do the kinsman's part, then will I do the duty of a kinsman, as the Lord liveth: sleep until the morning. And she lay at his feet until the morning: and she arose before one could know another: for he said, Let no man know, that a woman came into the floor. Also he said, Bring the sheet that thou hast upon thee, and hold it; when she held it, he measured six measures of barley, and laid them on her, and she went into the city. And when she came to her mother-in-law, she said, Who art thou, my daughter? And she told her all that the man had done to her, and said, These six measures of barley gave he me: for he said to me, Thou shalt not come empty unto thy mother-in-law. Then said she, My daughter, sit still, until thou know how the thing will fall: for the man will not be in rest, until he hath finished the matter this same day.

Then went Boaz up to the gate, and sat there, and behold, the kinsman, of whom Boaz had spoken, came by: and he said, Ho, such one, come, sit down here; he turned, and sat down. Then he took ten men of the Elders of the city, and said, Sit ye down here; they sat down. And he said unto ye kinsman, Naomi, that is come again out of ye country of Moab, will sell a parcel of land, which was our brother Elimelechs. And I thought to advertise thee, saying, Buy it before the assistants, & before the Elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, tel me: for I know that there is none besides thee to redeem it, & I am after thee. Then he answered, I will redeem it. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabitesse the wife of the dead, to stir up the name of the dead, upon his inheritance. And the kinsman answered, I can not redeem it, lest I destroy mine own inheritance: redeem my right to thee, for I can not redeem it. Now this was the manner beforetime in Israel, concerning redeeming and changing, for to stablish all things: a man did pluck off his shoe, and gave it his neighbour, and this was a sure witness in Israel. Therefore the kinsman said to Boaz, Buy it for thee: and he drew off his shoe. And Boaz said unto the Elders & unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. And moreover, Ruth the Moabitesse the wife of Mahlon, have I bought

to be my wife, to stir up the name of the dead upon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his place: ye are witnesses this day. And all the people that were in the gate, and the Elders said, We are witnesses: the Lord make the wife that cometh into thine house, like Rachel and like Leah, which twain did build the house of Israel: & that thou mayest do worthily in Ephrathah, & be famous in Beth-lehem, and that thine house be like the house of Pharez (whom Thamar bare unto Judah) of the seed which the Lord shall give thee of this young woman.

So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave that she conceived, and bare a son. And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, and his name shall be continued in Israel. And this shall bring thy life again, and cherish thine old age: for thy daughter-in-law which loveth thee, hath borne unto him, and she is better to thee then seven sons. And Naomi took the child, and laid it in her lap, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a child borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of David.

These now are ye generations of Pharez: Pharez begat Hezron, and Hezron begat Ram, & Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmah, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Ishai, and Ishai begat David.

THE FIRST BOOK OF SAMUEL

There was a man of one of the two Ramathaim Zophim, of mount Ephraim, whose name was Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: And he had two wives: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And this man went up out of his city every year, to worship and to sacrifice unto the Lord of hosts in Shiloh, where were the two sons of Eli, Hophni and Phinehas Priests of the Lord. And on a day, when Elkanah sacrificed, he gave to Peninnah his wife and to all her sons and daughters portions, 5 But unto Hannah he gave a worthy portion: for he loved Hannah, and the Lord had made her barren. And her adversary vexed her sore, forasmuch as she upbraided her, because the Lord had made her barren (And so did he year by year). And as oft as she went up to the house of the Lord, thus she vexed her, that she wept and did

not eat. Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten sons?

So Hannah rose up after that they had eaten and drunk in Shiloh (and Eli the Priest sat upon a stool by one of the posts of the Temple of the Lord). And she was troubled in her mind, and prayed unto the Lord, and wept sore: Also she vowed a vow, and said, O Lord of hosts, if thou wilt look on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but give unto thine handmaid a manchild, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head. And as she continued praying before the Lord, Eli marked her mouth. For Hannah spake in her heart: her lips did move only, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? Put away thy drunkenness from thee.

Then Hannah answered and said, Nay my lord, but I am a woman troubled in spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a wicked woman: for of the abundance of my complaint and my grief have I spoken hitherto.

Then Eli answered, and said, Go in peace, and the God of Israel grant thy petition that thou hast asked of him.

She said again, Let thine handmaid find grace in thy sight: so the woman went her way, and did eat, and looked no more sad.

Then they rose up early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord remembered her. For in process of time Hannah conceived, and bare a son, and she called his name Samuel, Because, said she, I have asked him of the Lord. So the man Elkanah and all his house went up to offer unto the Lord the yearly sacrifice, and his vow: But Hannah went not up: for she said unto her husband, I will tarry until the child be weened, then I will bring him that he may appear before the Lord, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee best: tarry until thou hast weened him: only the Lord accomplish his word. So the woman abode, and gave her son suck until she weened him. And when she had weened him, she took him with her with three bullocks and an Ephah of flour and a bottle of wine, and brought him unto the house of the Lord in Shiloh, and the child was young. And they slew a bullock, and brought the child to Eli. And she said, Oh my Lord, as thy soul liveth, my lord, I am the woman that stood with thee here praying unto the Lord. I prayed for this child, and the Lord hath given me my desire which I asked of him. Therefore also I have given him unto the Lord: as long as he liveth he shall be given unto the Lord: and he worshipped the Lord there.

And Hannah prayed, and said, Mine heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies, because I rejoice in thy salvation. There is none holy as the Lord: yea, there is none besides thee, & there is no god like our God. Speak no more presumptuously: let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him enterprises are established. The bow and the mighty men are broken, and the weak have girded themselves with strength. They that were full, are hired forth for bread, and the hungry are no more hired, so that the barren hath borne seven: and she that had many children, is feeble. The Lord killeth and maketh alive: bringeth down to the grave and raiseth up. The Lord maketh poor and maketh rich: bringeth low, and exalteth. He raiseth up ye poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the seat of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his Saints, and the wicked shall keep silence in darkness: for in his own might shall no man be strong. The Lord's adversaries shall be destroyed, and out of heaven shall he thunder upon them: the Lord shall judge the ends of the world, and shall give power unto his King, and exalt the horn of his Anointed. And Elkanah went to Ramah to his house, and the child did minister unto the Lord before Eli the Priest.

Now the sons of Eli were wicked men, and knew not the Lord. For the Priests custom toward the people was this: when any man offered sacrifice, the Priest's boy came, while the flesh was seething, and a fleshhook with three teeth, in his hand, and thrust it into the kettle, or into the cauldron, or into the pan, or into the pot: all that the fleshhook brought up, the Priest took for himself: thus they did unto all the Israelites, that came thither to Shiloh. Yea, before they burnt the fat, the priest's boy came and said to the man that offered, Give me flesh to roast for the priest: for he will not have sodden flesh of thee, but raw. And if any man said unto him, Let them burn the fat according to the custom, then take as much as thine heart desireth: then he would answer, No, but thou shalt give it now: and if thou wilt not, I will take it by force. Therefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord.

Now Samuel being a young child ministered before the Lord, girded with a linen Ephod. And his mother made him a little coat, and brought it to him from year to year, when she came up with her husband, to offer the yearly sacrifice. And Eli blessed Elkanah and his wife, and said, The Lord give thee seed of this woman, for the petition that she asked of the Lord: and they departed unto their place. And the Lord visited Hannah, so that she conceived, & bare three sons, & two daughters; the child Samuel grew before the Lord.

So Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the tabernacle of the Congregation. And he said unto them, Why do ye such things? For of all this people I hear evil reports of you. Do

no more, my sons, for it is no good report that I hear, which is, that ye make the Lord's people to trespass. If one man sin against another, the Judge shall judge it: but if a man sin against the Lord, who will plead for him? Notwithstanding they obeyed not the voice of their father, because the Lord would slay them. Now the child Samuel profited and grew, and was in favor both with the Lord and also with men.

And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did not I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And I chose him out of all the tribes of Israel to be my Priest, to offer upon mine altar, and to burn incense, and to wear an Ephod before me, and I gave unto the house of thy father all the offerings made by fire of the children of Israel. Wherefore have you kicked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honourest thy children above me, to make yourselves fat of the first fruits of all the offerings of Israel my people? Wherefore the Lord God of Israel saith, I said, that thine house and the house of thy father should walk before me forever: but now the Lord saith, It shall not be so: for them that honour me, I will honour, and they that despise me, shall be despised. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see thine enemy in the habitation of the Lord in all things wherewith God shall bless Israel, and there shall not be an old man in thine house for ever. Nevertheless, I will not destroy every one of thine from mine altar, to make thine eyes to fail, and to make thine heart sorrowful: and all ye multitude of thine house shall die when they be men. And this shall be a sign unto thee, that shall come upon thy two sons Hophni and Phinehas: in one day they shall die both. And I will stir me up a faithful Priest, that shall do according to mine heart and according to my mind: & I will build him a sure house, & he shall walk before mine Anointed for ever. And all that are left in thine house, shall come and bow down to him for a piece of silver and a morsel of bread, and shall say, Appoint me, I pray thee, to one of the priest's offices, that I may eat a morsel of bread.

Now the child Samuel ministered unto the Lord before Eli: and the word of the Lord was precious in those days: for there was no manifest vision. And at that time, as Eli lay in his place, his eyes began to wax dim that he could not see. And yet the light of God went out, Samuel slept in the temple of the Lord, where the Ark of God was. Then the Lord called Samuel: and he said, Here I am. And he ran unto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: go again and sleep; he went and slept. And the Lord called once again, Samuel; Samuel arose, and went to Eli, and said, I am here: for thou didst call me; he answered, I called thee not, my son: go again and sleep. Thus did Samuel, before he knew the Lord, and before the word of the Lord was revealed unto him. And the Lord called Samuel again the third time: and he arose, and went to Eli, & said, I am here: for thou hast called me. Then Eli perceived that the Lord had called the

child. Therefore Eli said unto Samuel, Go and sleep: and if he call thee, then say, Speak Lord, for thy servant heareth. So Samuel went, and slept in his place. And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak, for thy servant heareth.

Then the Lord said to Samuel, Behold, I will do a thing in Israel, whereof whosoever shall hear, his two ears shall tingle. In that day I will raise up against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. And I have told him that I will judge his house forever, for the iniquity which he knoweth, because his sons ran into a slaunder, and he stayed them not. Now therefore I have sworn unto the house of Eli, that the wickedness of Eli's house, shall not be purged with sacrifice nor offering forever. Afterward Samuel slept until the morning, and opened the doors of the house of the Lord, and Samuel feared to shew Eli the vision.

Then Eli called Samuel, and said, Samuel my son; he answered, Here I am. Then he said, What is it, that the Lord said unto thee? I pray thee, hide it not from me. God do so to thee, and more also, if thou hide any thing from me, of all that he said unto thee. So Samuel told him every whit, and hid nothing from him. Then he said, It is the Lord: let him do what seemeth him good. And Samuel grew, & the Lord was with him, and let none of his words fall to the ground. And all Israel from Dan to Beer-sheba knew that faithful Samuel was the Lord's Prophet. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by his word.

And Samuel spake unto all Israel: and Israel went out against the Philistims to battle and pitched beside Eben-ezer: and the Philistims pitched in Aphek. And the Philistims put themselves in array against Israel: and when they joined the battle, Israel was smitten down before the Philistims: who slew of the army in the field about four thousand men. So when the people were come into the camp, the Elders of Israel said, Wherefore hath the Lord smitten us this day before ye Philistims? let us bring the Ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies. Then the people sent to Shiloh, & brought from thence the Ark of the covenant of the Lord of hosts, who dwelleth between the Cherubims: and there were the two sons of Eli, Hophni, and Phinehas, with the Ark of the covenant of God. And when the Ark of the covenant of the Lord came into the host, all Israel shouted a mighty shout, so that the earth rang again. And when the Philistims heard the noise of the shout, they said, What meaneth the sound of this mighty shout in the host of the Hebrews? and they understood, that the Ark of the Lord was come into the host. And the Philistims were afraid, and said, God is come into the host: therefore said they, Wo unto us: for it hath not been so heretofore. Wo unto us, who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness. Be strong and play the men, O Philistims, that ye be not servants unto the

Hebrews, as they have served you: be valiant therefore, and fight. And the Philistims fought, and Israel was smitten down, and fled every man into his tent: and there was an exceeding great slaughter: for there fell of Israel thirty thousand footmen. And the Ark of God was taken, and the two sons of Eli, Hophni and Phinehas died.

And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and earth upon his head. And when he came, lo, Eli sat upon a seat by the wayside, waiting: for his heart feared for the Ark of God and when the man came into the city to tell it, all the city cried out. And when Eli heard the noise of the crying, he said, What meaneth this noise of the tumult? and the man came in hastily, and told Eli. (Now Eli was fourscore and eighteen year old, and his eyes were dim that he could not see.) And the man said unto Eli, I came from the army, and I fled this day out of the host: and he said, What thing is done, my son? Then the messenger answered and said, Israel is fled before the Philistims, and there hath been also a great slaughter among the people: and moreover thy two sons, Hophni and Phinehas are dead, and the Ark of God is taken. And when he had made mention of the Ark of God, Eli fell from his seat backward by the side of the gate, and his neck was broken, and he died: for he was an old man and heavy: and he had judged Israel forty years. And his daughter-in-law Phinehas' wife was with child near her travail: and when she heard the report that the Ark of God was taken, and that her father-in-law and her husband were dead, she bowed her self, and travailed: for her pains came upon her. And about the time of her death, the women that stood about her, said unto her, Fear not: for thou hast borne a son: but she answered not, nor regarded it. And she named the child Ichabod, saying, The glory is departed from Israel, because the Ark of God was taken, and because of her father in law and her husband. She said again, The glory is departed from Israel: for the Ark of God is taken.

Then the Philistims took the Ark of God and carried it from Eben-ezer unto Ashdod, even the Philistims took ye Ark of God, and brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen upon his face on the ground before the Ark of the Lord, and they took up Dagon, and set him in his place again. Also they rose up early in the morning the next day, and behold, Dagon was fallen upon his face on the ground before the Ark of the Lord, and the head of Dagon and the two palms of his hands were cut off upon the threshold: only the stump of Dagon was left to him. Therefore the Priests of Dagon, & all that come into Dagon's house tread not on the threshold of Dagon in Ashdod, unto this day. But the hand of the Lord was heavy upon them of Ashdod, and destroyed them, and smote them with the emerods, both Ashdod, and the coasts thereof. And when the men of Ashdod saw this, they said, Let not the Ark of the God of Israel abide with us: for his hand is sore upon us and upon Dagon our god. They sent therefore and gathered

all the princes of the Philistims unto them, and said, What shall we do with the Ark of the God of Israel? And they answered, Let the Ark of the God of Israel be carried about unto Gath: and they carried the Ark of the God of Israel about. And when they had carried it about, the hand of the Lord was against the city with a very great destruction, and he smote the men of the city both small and great, and they had emerods in their secret parts. Therefore they sent the Ark of God to Ekron: and as soon as the Ark of God came to Ekron, the Ekronites cried out, saying, They have brought the Ark of the God of Israel to us to slay us and our people. Therefore they sent, and gathered together all the princes of the Philistims and said, Send away the Ark of the God of Israel, and let it return to his own place, that it slay us not and our people: for there was a destruction and death throughout all the city, and the hand of God was very sore there. And the men that died not, were smitten with the emerods: and the cry of the city went up to heaven.

So the Ark of the Lord was in the country of the Philistims seven months. And the Philistims called the priests and the soothsayers, saying, What shall we do with the Ark of the Lord? tell us wherewith we shall send it home again. And they said, If you send away the Ark of the God of Israel, send it not away empty, but give unto it a sin offering: then shall ye be healed, and it shall be known to you, why his hand departeth not from you. Then said they, What shall be the sin offering, which we shall give unto it? And they answered, Five golden emerods and five golden mice, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes. Wherefore ye shall make the similitudes of your emerods, & the similitudes of your mice that destroy the land: so ye shall give glory unto the God of Israel, that he may take his hand from you, and from your gods, and from your land. Wherefore then should ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he wrought wonderfully among them, did they not let them go, and they departed? Now therefore make a new cart, and take two milk kine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calves home from them. Then take the Ark of the Lord, and set it upon the cart, and put the jewels of gold which ye give it for a sin offering in a coffer by the side thereof, and send it away, that it may go. And take heed, if it go up by the way of his own coast to Beth-shemesh, it is he that did us this great evil: but if not, we shall know then, that it is not his hand that smote us, but it was a chance that happened us. And the men did so: for they took two kine that gave milk, and tied them to the cart, and shut the calves at home.

So they set the Ark of the Lord upon the cart, and the coffer with the mice of gold, and with the similitudes of their emerods. And the kine went the straight way to Beth-shemesh, & kept one path & lowed as they went, and turned neither to the right hand nor to the left: also the Princes of the Philistims went after them, unto the borders of Beth-shemesh. Now they of Beth-shemesh were reaping their wheat harvest in the valley, and

they lift up their eyes, and spied the Ark, and rejoiced when they saw it. And the cart came into the field of Joshua a Beth-shemite, and stood still there. There was also a great stone, and they clave the wood of the cart, and offered the kine for a burnt offering unto the Lord. And the Levites took down the Ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day unto the Lord. And when the five Princes of ye Philistims had seen it, they returned to Ekron the same day.

So these are the golden emerods, which the Philistims gave for a sin offering to the Lord: for Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one, And golden mice, according to the number of all the cities of the Philistims, belonging to the five princes, both of walled towns, and of towns unwalled, unto the great stone of Abel, whereon they set the Ark of the Lord: which stone remaineth unto this day in the field of Joshua the Beth-shemite. And he smote of the men of Beth-shemesh, because they had looked in the Ark of the Lord: he slew even among the people fifty thousand men and three score and ten men; the people lamented, because the Lord had slain the people with so great a slaughter. Wherefore the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shall he go from us? And they sent messengers to the inhabitants of Kiriath-jearim, saying, The Philistims have brought again the Ark of the Lord: come ye down and take it up to you. Then the men of Kiriath-jearim came, and took up the Ark of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his son, to keep the Ark of the Lord. For while the Ark abode in Kiriath-jearim, the time was long, for it was twenty years and all the house of Israel lamented after ye Lord.

Then Samuel spake unto all the house of Israel, saying, If ye be come again unto the Lord with all your heart, put away the strange gods from among you, and Ashtaroth, & direct your hearts unto the Lord, & serve him only, and he shall deliver you out of the hand of ye Philistims. Then the children of Israel did put away Baalim & Ashtaroth, & served the Lord only. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh, and drew water and poured it out before the Lord, and fasted the same day, and said there, We have sinned against the Lord; Samuel judged the children of Israel in Mizpeh.

When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went up against Israel: and when the children of Israel heard that, they were afraid of the Philistims. And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he may save us out of the hand of the Philistims. Then Samuel took a sucking lamb, and offered it all together for a burnt offering unto the Lord, and Samuel cried unto the Lord for Israel, and the Lord heard

him. And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord thundered with a great thunder that day upon the Philistims, and scattered them: so they were slain before Israel. And the men of Israel went from Mizpeh and pursued the Philistims, and smote them until they came under Beth-car. Then Samuel took a stone and pitched it between Mizpeh and Shen, and called the name thereof, Eben-ezer, and he said, Hitherto hath the Lord holpen us.

So the Philistims were brought under, and they came no more again into the coasts of Israel: and the hand of the Lord was against the Philistims all the days of Samuel. Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron even to Gath: and Israel delivered the coasts of the same out of the hands of the Philistims: and there was peace between Israel and the Amorites. And Samuel judged Israel all the days of his life, And went about year by year to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places. Afterward he returned to Ramah: for there was his house, and there he judged Israel: also he built an altar there unto the Lord.

When Samuel was now become old, he made his sons Judges over Israel. And the name of his eldest son was Joel, and the name of the second Abiah even Judges in Beer-sheba. And his sons walked not in his ways, but turned aside after lucre, and took rewards, and perverted the judgment. Wherefore all the Elders of Israel gathered them together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: make us now a King to judge us like all nations. But the thing displeased Samuel, when they said, Give us a King to judge us: and Samuel prayed unto the Lord. And the Lord said unto Samuel, Hear the voice of the people in all that they shall say unto thee: for they have not cast thee away, but they have cast me away, that I should not reign over them. As they have ever done since I brought them out of Egypt even unto this day, (and have forsaken me, and served other gods) even so do they unto thee. Now therefore hearken unto their voice: howbeit yet testify unto them, and shew them the manner of ye King that shall reign over them.

So Samuel told all the words of the Lord unto the people that asked a King of him. And he said, This shall be the manner of the King that shall reign over you: he will take your sons, and appoint them to his chariots, and to be his horsemen, and some shall run before his chariot. Also he will make them his captains over thousands, and captains over fifties, and to ear his ground, and to reap his harvest, and to make instruments of war, and the things that serve for his chariots. He will also take your daughters and make them apothecaries, and cooks, and bakers. And he will take your fields, & your vineyards, and your best Olive trees, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, & give it to his Eunuchs, and to his servants. And he will take your men servants, and your maid servants, and the chief of your young men, and your asses, and put them to his work. He will take the tenth of your sheep, and

ye shall be his servants. And ye shall cry out at that day, because of your King, whom ye have chosen you, and the Lord will not hear you at that day. But the people would not hear the voice of Samuel, but did say, Nay, but there shall be a King over us. And we also will be like all other nations, and our King shall judge us, and go out before us, and fight our battles. Therefore when Samuel heard all ye words of ye people, he rehearsed the in ye ears of ye Lord. And the Lord said to Samuel, Hearken unto their voice, and make them a King; Samuel said unto the men of Israel, Go every man unto his city.

There was now a man of Benjamin, mighty in power named Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, the son of a man of Jemini. And he had a son called Saul, a goodly young man and a fair: so that among the children of Israel there was none goodlier then he: from the shoulders upward he was higher then any of the people. And the asses of Kish Saul's father were lost: therefore Kish said to Saul his son, Take now one of the servants with thee, and arise, go, and seek the asses.

So he passed through mount Ephraim, and went through the land of Shalishah, but they found them not. Then they went through the land of Shalim, and there they were not: he went also through ye land of Jemini, but they found the not. When they came to the land of Zuph, Saul said unto his servant that was with him, Come and let us return, lest my father leave the care of asses, and take thought for us. And he said unto him, Behold now, in this city is a man of God, and he is an honorable man: all that he saith cometh to pass: let us now go thither, if so be that he can shew us what way we may go. Then said Saul to his servant, Well then, let us go: but what shall we bring unto the man? For the bread is spent in our vessels, and there is no present to bring to the man of God: what have we? And the servant answered Saul again, and said, Behold, I have found about me the fourth part of a shekell of silver: that will I give the man of God, to tell us our way. (Beforetime in Israel when a man went to seek an answer of God, thus he spake, Come, and let us go to the Seer: for he that is called now a Prophet, was in the old time called a Seer.) Then said Saul to his servant, Well said, come, let us go: so they went into the city where the man of God was.

And as they were going up the high way to the city, they found maids that came out to draw water, & said unto them, Is there here a Seer? And they answered them, and said, Yea: lo, he is before you: make haste now, for he came this day to the city: for there is an offering of the people this day in the high place. When ye shall come into the city, ye shall find him straightway yet he come up to the high place to eat: for the people will not eat until he come, because he will bless the sacrifice: and then eat they that be bidden to the feast: now therefore go up: for even now shall ye find him. Then they went up into the city, & when they were come into the midst of the city, Samuel came out against them, to go up to the high place.

But the Lord had revealed to Samuel secretly (a day before Saul came) saying, Tomorrow about this time I will send thee a man out of the land of Benjamin: him shalt thou anoint to be governour over my people Israel, that he may save my people out of the hands of the Philistims: for I have looked upon my people, and their cry is come unto me. When Samuel therefore saw Saul, the Lord answered him, See, this is the man whom I spake to thee of, he shall rule my people.

Then went Saul to Samuel in the midst of the gate, and said, Tell me, I pray thee, where the Seers house is. And Samuel answered Saul, and said, I am the Seer: go up before me unto the high place: for ye shall eat with me today; tomorrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, care not for them: for they are found; on whom is set all the desire of Israel? is it not upon thee and on all thy father's house?

But Saul answered, and said, Am not I the son of Jemini of the smallest tribe of Israel? and my family is the least of all the families of the tribe of Benjamin. Wherefore then speakest thou so to me?

And Samuel took Saul and his servant, and brought them into the chamber, and made them sit in the chiefest place among them that were bidden: which were about thirty persons. And Samuel said unto the cook, Bring forth the portion which I gave thee, and whereof I said unto thee, Keep it with thee. And the cook took up the shoulder, and that which was upon it, and set it before Saul; Samuel said, Behold, that which is left, set it before thee and eat: for hitherto hath it been kept for thee, saying, Also I have called the people. So Saul did eat with Samuel that day. And when they were come down from the high place into the city, he communed with Saul upon the top of the house. And when they arose early about ye spring of the day, Samuel called Saul to the top of the house, saying, Up, that I may send thee away; Saul arose, and they went out, both he, & Samuel. And when they were come down to the end of the city, Samuel said to Saul, Bid the servant go before us, (and he went) but stand thou still now, that I may shew thee the word of God.

Then Samuel took a viol of oil and poured it upon his head, and kissed him, and said, Hath not the Lord anointed thee to be governour over his inheritance? When thou shalt depart from me this day, thou shalt find two men by Rachel's sepulchre in the border of Benjamin, even at Zelzah, and they will say unto thee, The asses which thou wentest to seek, are found: and lo, thy father hath left the care of the asses, & sorroweth for you, saying, What shall I do for my son? Then shalt thou go forth from thence and shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel: one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: And they will ask thee if all be well, and will give thee the two loaves of

bread, which thou shalt receive of their hands. After that shalt thou come to the hill of God, where is the garrisons of the Philistims: and when thou art come thither to the city, thou shalt meet a company of Prophets coming down from the high place with a violin, and a timbrel, and a pipe, and an harp before them, and they shall prophesy. Then the Spirit of the Lord will come upon thee, and thou shalt prophecy with them, and shalt be turned into another man.

Therefore when these signs shall come unto to thee, do as occasion shall serve: for God is with thee. And thou shalt go down before me to Gilgal: and I also will come down unto thee to offer burnt offerings, and to sacrifice sacrifices of peace. Tarry for me seven days, till I come to thee and shew thee what thou shalt do. And when he had turned his back to go from Samuel, God gave him another heart: and all those tokens came to pass that same day. And when they came thither to the hill, behold, the company of Prophets met him, and the Spirit of God came upon him, & he prophesied among them. Therefore all the people that knew him before, when they saw that he prophesied among the Prophets, said each to other, What is come unto the son of Kish? is Saul also among the Prophets? And one of the same place answered, and said, But who is their father? Therefore it was a proverb, Is Saul also among the Prophets? And when he had made an end of prophesying, he came to the high place. And Saul's uncle said unto him, and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were nowhere, we came to Samuel. And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. Then Saul said to his uncle, He told us plainly that the asses were found: but concerning the kingdom whereof Samuel spake, told he him not.

And Samuel assembled the people unto the Lord in Mizpeh, and he said unto the children of Israel, Thus saith ye Lord God of Israel, I have brought Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hands of all kingdoms that troubled you. But ye have this day cast away your God, who only delivereth you out of all your adversities and tribulations: and ye said unto him, No, but appoint a King over us. Now therefore stand ye before the Lord according to your tribes, and according to your thousands. And when Samuel had gathered together all the tribes of Israel, the tribe of Benjamin was taken. Afterward he assembled the tribe of Benjamin according to their families, and the family of Matri was taken. So Saul the son of Kish was taken, and when they sought him, he could not be found. Therefore they asked the Lord again, if that man should yet come thither; the Lord answered, Behold, he hath hid himself among the stuff. And they ran, and brought him thence: and when he stood among the people, he was higher then any of the people from the shoulders upward. And Samuel said to all the people, See ye not him, whom the Lord hath chosen, that there is none like him among all the people? and all the people shouted and said, God save the King. Then Samuel told the people the duty of the kingdom, and wrote it in a book, and laid it up

before the Lord, and Samuel sent all the people away every man to his house. Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched, But the wicked men said, How shall he save us? So they despised him, and brought him no presents: but he held his tongue.

Then Nahash the Ammonite came up, and besieged Jabesh Gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will be thy servants. And Nahash ye Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and bring that shame upon all Israel. To whom the Elders of Jabesh said, Give us seven days respect, that we may send messengers unto all the coasts of Israel: and then if no man deliver us, we will come out to thee.

Then came the messengers to Gibeah of Saul, and told these tidings in the ears of the people: and all the people lift up their voices and wept. And behold, Saul came following the cattle out of the field, and Saul said, What aileth this people, that they weep? And they told him the tidings of the men of Jabesh. Then the Spirit of God came upon Saul, when he heard those tidings, and he was exceeding angry, and took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul, and after Samuel, so shall his oxen be served; the fear of the Lord fell on the people, and they came out with one consent. And when he numbered them in Bezek, the children of Israel were three hundred thousand men: and the men of Judah thirty thousand. Then they said unto the messengers that came, So say unto the men of Jabesh Gilead, Tomorrow by then the sun be hot, ye shall have help; the messengers came and shewed it to the men of Jabesh, which were glad. Therefore the men of Jabesh said, Tomorrow we will come out unto you, and ye shall do with us all that pleaseth you. And when the morrow was come, Saul put the people in three bands, and they came in upon the host in the morning watch, and slew the Ammonites until the heat of the day: and they that remained, were scattered, so that two of them were not left together.

Then the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring those men that we may slay them. But Saul said, There shall no man die this day: for to day the Lord hath saved Israel. Then said Samuel unto ye people, Come, that we may go to Gilgal, and renew the kingdom there. So all the people went to Gilgal, & made Saul King there before the Lord in Gilgal: and there they offered peace offerings before the Lord: and there Saul and all the men of Israel rejoiced exceedingly.

Samuel then said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have appointed a King over you. Now therefore behold, your King walketh before you, and I am old and gray headed, and behold, my sons are with you:

and I have walked before you from my childhood unto this day. Behold, here I am: bear record of me before the Lord & before his Anointed. Whose oxen have I taken? or whose ass have I taken? or whom have I done wrong to? or whom have I hurt? or of whose hand have I received any bribe, to blind mine eyes therewith, and I will restore it you?

Then they said, Thou hast done us no wrong, nor hast hurt us, neither hast thou taken ought of any mans hand.

And he said unto them, The Lord is witness against you, and his Anointed is witness this day, that ye have found nought in mine hands; they answered, He is witness.

Then Samuel said unto the people, It is the Lord that made Moses and Aaron, and that brought your fathers out of the land of Egypt. Now therefore stand still, that I may reason with you before the Lord according to all the righteousness of the Lord, which he shewed to you and to your fathers. After that Jaakob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place. And when they forgat the Lord their God, he sold them into the hand of Sisera captain of the host of Hazor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them. And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth. Now therefore deliver us out of the hands of our enemies, and we will serve thee. Therefore the Lord sent Jerubbaal and Bedan and Iphtaph, and Samuel, and delivered you out of the hands of your enemies on every side, and ye dwelt safe. Notwithstanding when you saw, that Nahash the King of the children of Ammon came against you, ye said unto me, No, but a King shall reign over us: when yet the Lord your God was your King. Now therefore behold the King whom ye have chosen, and whom ye have desired: lo therefore, the Lord hath set a King over you. If ye will fear the Lord and serve him, and hear his voice, and not disobey the word of the Lord, both ye, and the King that reigneth over you, shall follow the Lord your God. But if ye will not obey the voice of the Lord, but disobey the Lord’s mouth, then shall the hand of the Lord be upon you, and on your fathers. Now also stand and see this great thing which the Lord will do before your eyes. Is it not now wheat harvest? I will call unto the Lord, and he shall send thunder and rain, that ye may perceive and see, how that your wickedness is great, which ye have done in the sight of the Lord in asking you a King. Then Samuel called unto the Lord, and the Lord sent thunder and rain the same day: and all the people feared the Lord and Samuel exceedingly.

And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have sinned in asking us a King, beside all our other sins.

And Samuel said unto the people, Fear not. Ye have indeed done all this wickedness, yet depart not from following the Lord, but serve the Lord with all your heart, neither turn ye back: for that should be after vain things which cannot profit you, nor deliver you, for they are but vanity. For the Lord will not forsake his people for his great Name's sake: because it hath pleased the Lord to make you his people. Moreover God forbid, that I should sin against the Lord, and cease praying for you, but I will shew you the good and right way. Therefore fear you the Lord, and serve him in the truth with all your hearts, and consider how great things he hath done for you. But if ye do wickedly, ye shall perish, both ye, and your King.

Saul now had been King one year, and he reigned two years over Israel. Then Saul chose him three thousand of Israel: and two thousand were with Saul in Michmash, & in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every one to his tent. And Jonathan smote the garrison of the Philistims, that was in the hill: and it came to the Philistims ears: and Saul blew the trumpet throughout all the land, saying, Hear, O ye Hebrews. And all Israel heard say, Saul hath destroyed a garrison of the Philistims: wherefore Israel was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal. The Philistims also gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen: for the people was like the sand which is by the seas side in multitude, and came up, and pitched in Michmash Eastward from Beth-aven. And when the men of Israel saw that they were in a strait (for the people were in distress) the people hid themselves in caves, and in holds, and in rocks, and in towers, and in pits. And some of the Hebrews went over Jordan unto the land of Gad and Gilead: and Saul was yet in Gilgal, and all the people for fear followed him. And he tarried seven days, according unto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were scattered from him. And Saul said, Bring a burnt offering to me and peace offerings: and he offered a burnt offering. And as soon as he had made an end of offering the burnt offering, behold, Samuel came: and Saul went forth to meet him, to salute him.

And Samuel said, What hast thou done?

Then Saul said, Because I saw that the people was scattered from me, and that thou camest not within the days appointed, and that the Philistims gathered themselves together to Michmash, therefore said I, The Philistims will come down now upon me to Gilgal, and I have not made supplication unto the Lord. I was bold therefore and offered a burnt offering.

And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for the Lord had now

stablished thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be governour over his people, because thou hast not kept that which the Lord had commanded thee.

And Samuel arose, and gat him up from Gilgal in Gibeah of Benjamin: and Saul numbered the people that were found with him, about six hundred men. And Saul and Jonathan his son, and the people that were found with them, had their abiding in Gibeah of Benjamin: but the Philistims pitched in Michmash. And there came out of the host of the Philistims three bands to destroy, one band turned unto the way of Ophrah unto the land of Shual, and another band turned toward the way to Beth-horon, and the third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wilderness. Then there was no smith found throughout all the land of Israel: for the Philistims said, Lest the Hebrews make them swords or spears. Wherefore all ye Israelites went down to the Philistims, to sharpen every man his share, his mattock, and his axe, and his weeding hook. Yet they had a file for the shares, and for the mattocks, and for the pick forks, and for the axes, and for to sharpen the goads. So when the day of battle was come, there was neither sword nor spear found in the hands of any of the people that were with Saul and with Jonathan: but only with Saul and Jonathan his son was there found. And the garrison of the Philistims came out to the passage of Michmash.

Then on a day Jonathan the son of Saul said unto the young man that bare his armour, Come and let us go over toward the Philistims garrison, that is yonder on the other side, but he told not his father. And Saul tarried in the border of Gibeah under a pomegranate tree, which was in Migron, and the people that were with him, were about six hundred men. And Ahiah the son of Ahitub, Ichabod’s brother, the son of Phinehas, the son of Eli, was the Lord’s Priest in Shiloh, and ware an Ephod: and the people knew not that Jonathan was gone. Now in the way whereby Jonathan sought to go over to the Philistims garrison, there was a sharp rock on the one side, and a sharp rock on the other side: the name of the one was called Bozez, and the name of the other Seneh. The one rock stretched from the North toward Michmash, and the other was from the South toward Gibeah.

And Jonathan said to the young man that bear his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work with us: for it is not hard to the Lord to save with many, or with few.

And he that bare his armour, said unto him, Do all that is in thine heart: go where it pleaseth thee: behold, I am with thee as thine heart desireth.

Then said Jonathan, Behold, we go over unto those men, and will shew ourselves unto them. If they say on this wise to us, Tarry until we come to you, then we will stand still in our place, and not go up to them. But if they say, Come up unto us, then we will go up: for the Lord hath delivered them into our hand: and this shall be a sign unto us.

So they both shewed themselves unto the garrison of the Philistims: and the Philistims said, See, the Hebrews come out of the holes wherein they had hid themselves. And the men of the garrison answered Jonathan, and his armour bearer, and said, Come up to us: for we will shew you a thing.

Then Jonathan said unto his armour bearer, Come up after me: for the Lord hath delivered them into the hand of Israel.

So Jonathan went up upon his hands and upon his feet, and his armour bearer after him: and some fell before Jonathan, & his armour bearer slew others after him. So the first slaughter which Jonathan and his armour bearer made, was about twenty men, as it were within half an acre of land which two oxen plow. And there was a fear in the host, and in the field, and among all the people: the garrison also, and they that went out to spoil, were afraid themselves: and the earth trembled: for it was stricken with fear by God. Then the watchmen of Saul in Gibeah of Benjamin saw: and behold, the multitude was discomfited, and smitten as they went.

Therefore said Saul unto the people that were with him, Search now and see, who is gone from us; when they had numbered, behold, Jonathan and his armour bearer were not there.

And Saul said unto Ahiah, Bring hither the Ark of God (for the Ark of God was at that time with the children of Israel).

And while Saul talked unto the Priest, the noise that was in the host of the Philistims, spread farther abroad, and increased: therefore Saul said unto the Priest, Withdraw thine hand.

And Saul was assembled with all the people that were with him, and they came to the battle: and behold, every man's sword was against his fellow, and there was a very great discomfiture. Moreover, the Hebrews that were with the Philistims beforetime, and were come with them into all parts of the host, even they also turned to be with the Israelites that were with Saul and Jonathan. Also all the men of Israel which had hid themselves in mount Ephraim, when they heard, that the Philistims were fled, they followed after them in the battle. And so the Lord saved Israel that day: and the battle continued unto Beth-aven. And at that time the men of Israel were pressed with hunger: for Saul charged the people with an oath, saying, Cursed be the man that eateth food till night, that I may be avenged of mine enemies: so none of the people tasted any sustenance.

And all they of the land came to a wood, where honey lay upon the ground. And the people came into the wood, and behold, the honey dropped, and no man moved his hand to his mouth: for the people feared the oath. But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth, and his eyes received sight. Then answered one of the people, and said, Thy father made the people to swear, saying, Cursed be the man that eateth sustenance this day: and the people were faint.

Then said Jonathan, My father hath troubled the land: see now how mine eyes are made clear, because I have tasted a little of this honey: How much more, if the people had eaten today of the spoil of their enemies which they found? for had there not been now a greater slaughter among the Philistims? And they smote the Philistims that day, from Michmash to Aiialon: and the people were exceeding faint.

So the people turned to the spoil, & took sheep, and oxen, and calves, and slew them on the ground, and the people did eat them with the blood. Then men told Saul, saying, Behold, the people sin against the Lord, in that they eat with the blood.

He said, Ye have trespassed: roll a great stone unto me this day.

Again Saul said, Go abroad among the people, and bid them bring me every man his oxen, and every man his sheep, and slay them here, and eat and sin not against the Lord in eating with the blood; ye people brought every man his oxen in his hand that night, & slew them there.

Then Saul made an altar unto the Lord, and that was the first altar that he made unto the Lord. And Saul said, Let us go down after the Philistims by night, and spoil them until the morning shine, and let us not leave a man of them.

They said, Do whatsoever thou thinkest best.

Then said the Priest, Let us draw near hither unto God.

So Saul asked of God, saying, Shall I go down after ye Philistims? wilt thou deliver them into the hands of Israel? But he answered him not at that time.

And Saul said, All ye chief of the people, come ye hither, and know, and see by whom this sin is done this day. For as the Lord liveth, which saveth Israel, though it be done by Jonathan my son, he shall die the death. But none of all the people answered him.

Then he said unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side.

The people said unto Saul, Do what thou thinkest best.

Then Saul said unto the Lord God of Israel, Give a perfect lot. And Jonathan and Saul were taken, but the people escaped.

And Saul said, Cast lot between me and Jonathan my son; Jonathan was taken.

Then Saul said to Jonathan, Tell me what thou hast done.

Jonathan told him, & said, I tasted a little honey with the end of the rod, that was in mine hand, and lo, I must die.

Again Saul answered, God do so & more also, unless thou die the death, Jonathan.

And the people said unto Saul, Shall Jonathan die, who hath so mightily delivered Israel? God forbid. As the Lord liveth, there shall not one hair of his head fall to the ground: for he hath wrought with God this day. So the people delivered Jonathan that he died not.

Then Saul came up from the Philistims: and the Philistims went to their own place. So Saul held the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistims: and whithersoever he went, he handled them as wicked men. He gathered also an host and smote Amalek, and delivered Israel out of the hands of them that spoiled them. Now the sons of Saul were Jonathan, and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the younger was named Michal. And the name of Saul's wife was Ahinoam the daughter of Ahimaaz: and the name of his chief captain was Abner the son of Ner, Saul's uncle. And Kish was Saul's father: and Ner the father of Abner was the son of Abiel. And there was sore war against the Philistims all the days of Saul: and whomsoever Saul saw to be a strong man, and meet for the war, he took him unto him.

Afterward Samuel said unto Saul, The Lord sent me to anoint thee King over his people, over Israel: now therefore obey the voice of the words of the Lord. Thus saith the Lord of hosts, I remember what Amalek did to Israel, how they laid wait for the in ye way, as they came up from Egypt. Now therefore go, and smite Amalek, and destroy ye all that pertaineth unto them, & have no compassion on them, but slay both man and woman, both infant and suckling, both oxen, and sheep, both camel, and ass.

And Saul assembled ye people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and set watch at the river. And Saul said unto the Kenites, Go, depart, and get you down from among the Amalekites, least I destroy you with them: for ye shewed mercy to all the children of Israel, when they came up from Egypt: and the Kenites departed from among the Amalekites.

So Saul smote the Amalekites from Havilah as thou comest to Shur, that is before Egypt, and took Agag the King of the Amalekites alive, and destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the better sheep, and the oxen, and the fat beasts, and the lambs, and all that was good, and they would not destroy them: but everything that was vile and nought worth, that they destroyed.

Then came the word of the Lord unto Samuel, saying, It repenteth me that I have made Saul King: for he is turned from me, and hath not performed my commandments; Samuel was moved, and cried unto the Lord all night. And when Samuel arose early to meet Saul in the morning, one told Samuel, saying, Saul is gone to Carmel: and behold, he hath made him there a place, from whence he returned, and departed, and is gone down to Gilgal.

Then Samuel came to Saul, and Saul said unto him. Blessed be thou of the Lord, I have fulfilled the commandment of the Lord.

But Samuel said, What meaneth then the bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

And Saul answered, They have brought them from the Amalekites: for the people spared the best of the sheep, and of the oxen to sacrifice them unto the Lord thy God, and the remnant have we destroyed.

Again Samuel said to Saul, Let me tell thee what the Lord hath said to me this night.

He said unto him, Say on.

Then Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? For the Lord anointed thee King over Israel. And the Lord sent thee on a journey, and said, Go, and destroy those sinners the Amalekites, and fight against them, until thou destroy them. Now wherefore hast thou not obeyed the voice of the Lord, but hast turned to the prey, and hast done wickedly in the sight of the Lord?

And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, & have brought Agag the King of Amalek, and have destroyed the Amalekites. But the people took of the spoil, sheep, and oxen, and the chiefest of the things which should have been destroyed, to offer unto the Lord thy God in Gilgal.

And Samuel said, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? Behold, to obey is better then sacrifice, and to hearken is better then the fat of rams. For rebellion is as the sin of witchcraft, and transgression is wickedness and idolatry. Because thou hast cast away the word of the Lord, therefore he hath cast away thee from being King.

Then Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words, because I feared the people, and obeyed their voice. Now therefore I pray thee, take away my sin, and turn again with me, that I may worship the Lord.

But Samuel said unto Saul, I will not return with thee: for thou hast cast away the word of the Lord, and the Lord hath cast away thee, that thou shalt not be King over Israel. And as Samuel turned himself to go away, he caught the lap of his coat, and it rent. Then Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to thy neighbour, that is better then thou. For indeed the strength of Israel will not lie nor repent: for he is not a man that he should repent.

Then he said, I have sinned: but honour me, I pray thee, before the Elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God. So Samuel turned again, and followed Saul: and Saul worshipped the Lord.

Then said Samuel, Bring ye hither to me Agag ye King of the Amalekites: and Agag came unto him pleasantly, and Agag said, Truly the bitterness of death is passed.

And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among other women; Samuel hewed Agag in pieces before the Lord in Gilgal. So Samuel departed to Ramah, and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death: but Samuel mourned for Saul, and the Lord repented that he made Saul King over Israel.

The Lord then said unto Samuel, How long wilt thou mourn for Saul, seeing I have cast him away from reigning over Israel? Fill thine horn with oil and come, I will send thee to Ishai the Bethlehemite: for I have provided me a King among his sons.

And Samuel said, How can I go? For if Saul shall hear it, he will kill me.

Then the Lord answered, Take an heifer with thee, and say, I am come to do sacrifice to the Lord. And call Ishai to the sacrifice, and I will shew thee what thou shalt do, and thou shalt anoint unto me him whom I name unto thee.

So Samuel did that the Lord bade him, and came to Beth-lehem, and the Elders of the town were astonished at his coming, and said, Comest thou peaceably?

And he answered, Yea: I am come to do sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice; he sanctified Ishai & his sons, & called them to the sacrifice. And when they were come, he looked on Eliab, and said, Surely the Lord’s Anointed is before him.

But the Lord said unto Samuel, Look not on his countenance, nor on the height of his stature, because I have refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the heart.

Then Ishai called Abinadab, & made him come before Samuel; he said, Neither hath the Lord chosen this.

Then Ishai made Shammah come; he said, Neither yet hath the Lord chosen him.

Again Ishai made his seven sons to come before Samuel: and Samuel said unto Ishai, The Lord hath chosen none of these.

Finally, Samuel said unto Ishai, Are there no more children but these?

And he said, There remaineth yet a little one behind, that keepeth the sheep.

Then Samuel said unto Ishai, Send and set him: for we will not sit down, till he be come hither. And he sent, and brought him in: and he was ruddie, & of a good countenance, and comely visage.

The Lord said, Arise, and anoint him: for this is he.

Then Samuel took the horn of oil, and anointed him in the midst of his brethren; the Spirit of the Lord came upon David, from that day forward: then Samuel rose up, and went to Ramah.

But the Spirit of the Lord departed from Saul, and an evil spirit sent of the Lord vexed him. And Saul's servants said unto him, Behold now, the evil spirit of God vexeth thee. Let our Lord therefore command thy servants, that are before thee, to seek a man that is a cunning player upon the harp: that when the evil spirit of God cometh upon thee, he may play with his hand, and thou mayest be eased.

Saul then said unto his servants, Provide me a man, I pray you, that can play well, & bring him to me.

Then answered one of his servants, and said, Behold, I have seen a son of Ishai, a Bethlehemite, that can play, and is strong, valiant and a man of war and wise in matters, and a comely person, and the Lord is with him.

Wherefore Saul sent messengers unto Ishai, and said, Send me David thy son which is with the sheep. And Ishai took an ass laden with bread and a flagon of wine and a kid, and sent them by the hand of David his son unto Saul. And David came to Saul, and stood before him: and he loved him very well, and he was his armour bearer.

And Saul sent to Ishai, saying, Let David now remain with me: for he hath found favor in my sight. And so when the evil spirit of God came upon Saul, David took an harp and

played with his hand, and Saul was refreshed, and was eased: for the evil spirit departed from him.

Now the Philistims gathered their armies to battle, & came together to Shochoh, which is in Judah, and pitched between Shochoh and Azekah, in the coast of Dammim. And Saul, and the men of Israel assembled, and pitched in the valley of Elah, and put themselves in battle array to meet the Philistims. And the Philistims stood on a mountain on the one side, and Israel stood on a mountain on the other side: so a valley was between them. Then came a man between them both out of the tents of the Philistims, named Goliath of Gath: his height was six cubits and an hand breadth, and had an helmet of brass upon his head, & a brigantine upon him: and the weight of his brigantine was five thousand shekels of brass. And he had boots of brass upon his legs, and a shield of brass upon his shoulders. And the shaft of his spear was like a weavers beam: and his spear head weighed six hundred shekels of iron: and one bearing a shield went before him. And he stood, and cried against the host of Israel, and said unto them, Why are ye come to set your battle in array? Am not I a Philistim, and you servants to Saul? Choose you a man for you, and let him come down to me. If he be able to fight with me, and kill me, then will we be your servants: but if I overcome him, and kill him, then shall ye be our servants, and serve us.

Also the Philistim said, I defy the host of Israel this day: give me a man, that we may fight together.

When Saul & all Israel heard those words of the Philistim, they were discouraged, & greatly afraid.

Now this David was the son of an Ephrathite of Beth-lehem Judah, named Ishai, which had eight sons: and this man was taken for an old man in the days of Saul. And the three eldest sons of Ishai went and followed Saul to the battle: and the names of his three sons that went to battle, were Eliab the Eldest, and the next Abinadab, and the third Shammah. So David was the least: and the three eldest went after Saul. David also went, but he returned from Saul to feed his fathers sheep in Beth-lehem. And the Philistim drew near in the morning, and evening, and continued forty days. And Ishai said unto David his son, Take now for thy brethren an Ephah of this parched corn, and these ten cakes, and run to the host to thy brethren. Also carry these ten fresh cheeses unto the captain, and look how thy brethren fare, and receive their pledge. (Then Saul and they, and all the men of Israel were in the valley of Elah, fighting with the Philistims.)

So David rose up early in the morning, and left the sheep with a keeper, and took and went as Ishai had commanded him, and came within the compass of the host: and the host went out in array, and shouted in the battle. For Israel & the Philistims had put themselves in array, army against army. And David left the things, which he bare, under

the hands of the keeper of the carriage, and ran into the host, and came, and asked his brethren how they did. And as he talked with them, behold, the man that was between the two armies, came up, (whose name was Goliath ye Philistim of Gath) out of the army of the Philistims, and spake such words, and David heard them. And all the men of Israel, when they saw the man, ran away from him, and were sore afraid. For every man of Israel said, Saw ye not this man that cometh up? even to revile Israel is he come up: and to him that killeth him, will the king give great riches, and will give him his daughter, yea, and make his fathers house free in Israel.

Then David spake to the men that stood with him, and said, What shall be done to the man that killeth this Philistim, and taketh away the shame from Israel? for who is this uncircumcised Philistim, that he should revile the host of the living God?

And the people answered him after this manner, saying, Thus shall it be done to the man that killeth him.

And Eliab his eldest brother heard when he spake unto the men, and Eliab was very angry with David, and said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride and the malice of thine heart, that thou art come down to see the battle.

Then David said, What have I now done? Is there not a cause? And he departed from him into the presence of another, and spake of the same manner, and the people answered him according to the former words. And they that heard the words which David spake, rehearsed them before Saul, which caused him to be brought.

So David said to Saul, Let no man’s heart fail him, because of him: thy servant will go, and fight with this Philistim.

And Saul said to David, Thou art not able to go against this Philistim to fight with him: for thou art a boy, and he is a man of war from his youth.

And David answered unto Saul, Thy servant kept his father’s sheep, and there came a lion, and likewise a bear, and took a sheep out of the flock, and I went out after him and smote him, and took it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slue him. So thy servant slew both the lion, and the bear: therefore this uncircumcised Philistim shall be as one of them, seeing he hath railed on the host of the living God.

Moreover David said, The Lord that delivered me out of the paw of the lion, & out of the paw of the bear, he will deliver me out of the hand of this Philistim.

Then Saul said unto David, Go, and the Lord be with thee. And Saul put his raiment upon David, & put an helmet of brass upon his head, and put a brigantine upon him. Then girded David his sword upon his raiment, and began to go: for he never proved it.

And David said unto Saul, I can not go with these: for I am not accustomed. wherefore David put them off him.

Then took he his staff in his hand, and chose him five smooth stones out of a brook, and put them in his shepherds bag or skrippe, and his sling was in his hand, and he drew near to the Philistim. And the Philistim came and drew near unto David, and the man that bare the shield went before him. Now when the Philistim looked about & saw David, he disdained him: for he was but young, ruddie, and of a comely face.

And the Philistim said unto David, Am I a dog, that thou comest to me with staves? And the Philistim cursed David by his gods.

And the Philistim said to David, Come to me, & I will give thy flesh unto the fowls of the heaven, and to the beasts of the field.

Then said David to the Philistim, Thou comest to me with a sword, and with a spear, & with a shield, but I come to thee in the Name of the Lord of hosts, the God of the host of Israel, whom thou hast railed upon. This day shall the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, & I will give the carcases of the host of the Philistims this day unto the fowls of the heaven, & to the beasts of the earth, that all the world may know that Israel hath a God, and that all this assembly may know, that the Lord saveth not with sword nor with spear (for the battle is the Lord's) and he will give you into our hands.

And when the Philistim arose to come and draw near unto David, David hasted and ran to fight against the Philistim. And David put his hand in his bag, and took out a stone, and slang it, & smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groveling to the earth. So David overcame the Philistim with a sling & with a stone, & smote the Philistim, and slew him, when David had no sword in his hand. Then David ran, & stood upon the Philistim, and took his sword and drew it out of his sheath, and slew him, and cut off his head therewith. So when the Philistims saw, that their champion was dead, they fled. And the men of Israel and Judah arose, & shouted, and followed after the Philistims, until they came to the valley, & unto the gates of Ekron: and the Philistims fell down wounded by the way of Shaaraim, even to Gath & to Ekron.

And the children of Israel returned from pursuing the Philistims, & spoiled their tents. And David took the head of ye Philistim, and brought it to Jerusalem, and put his armour in his tent. When Saul saw David go forth against the Philistim, he said unto Abner the captain of his host, Abner, whose son is this young man?

Abner answered, As thy soul liveth, O King, I can not tell.

Then the King said, Inquire thou whose son this young man is. And when David was returned from the slaughter of the Philistim, then Abner took him, and brought him before Saul with the head of the Philistim in his hand.

And Saul said to him, Whose son art thou, thou young man?

And David answered, I am the son of thy servant Ishai the Bethlehemite.

And when he had made an end of speaking unto Saul, the soul of Jonathan was knit with the soul of David, & Jonathan loved him, as his own soul. And Saul took him that day, and would not let him return to his father's house. Then Jonathan and David made a covenant: for he loved him as his own soul. And Jonathan put off the robe that was upon him, & gave it David, & his garments, even to his sword, and to his bow, and to his girdle. And David went out whithersoever Saul sent him, & behaved himself wisely: so that Saul set him over the men of war, & he was accepted in the sight of all the people, and also in the sight of Saul's servants. When they came again, & David returned from the slaughter of the Philistim, the women came out of all cities of Israel singing and dancing to meet king Saul, with timbrels, with instruments of joy, and with rebeckes. And the women sang by course in their play, and said, Saul hath slain his thousand, & David his ten thousand.

Therefore Saul was exceeding wroth, and the saying displeased him, & he said, They have ascribed unto David ten thousand, & to me they have ascribed but a thousand, & what can he have more save the kingdom? Wherefore Saul had an eye on David from that day forward. And on the morrow, the evil spirit of God came upon Saul, and he prophesied in the midst of the house: and David played with his hand like as at other times, and there was a spear in Saul's hand. And Saul took the spear, and said, I will smite David through to the wall. But David avoided twice out of his presence. And Saul was afraid of David, because the Lord was with him, & was departed from Saul. Therefore Saul put him from him, & made him a captain over a thousand, and he went out and in before the people. And David behaved himself wisely in all his ways: for the Lord was with him. Wherefore when Saul saw that he was very wise, he was afraid of him. For all Israel and Judah loved David, because he went out and in before them.

Then Saul said to David, Behold mine eldest daughter Merab, her I will give thee to wife: only be a valiant son unto me, & fight the Lord's battles: for Saul thought, Mine hand shall not be upon him, but the hand of the Philistims shall be upon him.

And David answered Saul, What am I? and what is my life, or the family of my father in Israel, that I should be son in law to the King?

Howbeit when Merab Saul's daughter should have been given to David, she was given unto Adriel a Meholathite to wife. Then Michal Saul's daughter loved David: & they shewed Saul, & the thing pleased him. Therefore Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistims may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in the one of the twain. And Saul commanded his servants, Speak with David secretly, & say, Behold, ye King hath a favor to thee, and all his servants love thee: be now therefore the King's son in law. And Saul's servants spake these words in the ears of David; David said, Seemeth it to you a light thing to be a King's son in law, seeing that I am a poor man & of small reputation?

And then Saul's servants brought him word again, saying, Such words spake David. And Saul said, This wise shall ye say to David, The King desireth no dowry, but an hundred foreskins of the Philistims, to be avenged of the King's enemies: for Saul thought to make David fall into the hands of the Philistims. And when his servants told David these words, it pleased David well, to be the King's son in law: and the days were not expired. Afterward David arose with his men, and went and slew of the Philistims two hundred men: and David brought their foreskins, and they gave them wholly to the King that he might be the King's son in law: therefore Saul gave him Michal his daughter to wife. Then Saul saw, and understood that the Lord was with David, & that Michal the daughter of Saul loved him. Then Saul was more & more afraid of David, and Saul became alway David's enemy. And when the Princes of the Philistims went forth, at their going forth David behaved himself more wisely then all the servants of Saul, so that his name was much set by.

Then Saul spake to Jonathan his son, and to all his servants, that they should kill David: but Jonathan Saul's son had a great favor to David. And Jonathan told David, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heed unto thyself unto the morning, & abide in a secret place, & hide thyself. And I will go out, and stand by my father in the field where thou art, and will commune with my father of thee, & I will see what he saith, and will tell thee.

And Jonathan spake good of David unto Saul his father, & said unto him, Let not the King sin against his servant, against David: for he hath not sinned against thee, but his works have been to thee very good. For he did put his life in danger, and slew the Philistim, and the Lord wrought a great salvation for all Israel: thou sawest it, and thou rejoicedst: wherefore then wilt thou sin against innocent blood, and slay David without a cause?

Then Saul hearkened unto the voice of Jonathan, and Saul swear, As the Lord liveth, he shall not die. So Jonathan called David, and Jonathan shewed him all those words, & Jonathan brought David to Saul, and he was in his presence as in times past.

Again the war began, & David went out & fought with the Philistims, and slew them with a great slaughter, and they fled from him. And the evil spirit of the Lord was upon Saul, as he sat in his house having his spear in his hand, and David played with his hand. And Saul intended to smite David to the wall with the spear: but he turned aside out of Saul's presence, & he smote the spear against the wall: but David fled, & escaped the same night.

Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told it him, saying, If thou save not thyself this night, tomorrow thou shalt be slain. So Michal let David down through a window: and he went, and fled, and escaped. Then Michal took an image, & laid it in the bed, & put a pillow stuffed with goats hair under the head of it, & covered it with a cloth. And when Saul sent messengers to take David, she said, He is sick.

And Saul sent the messengers again to see David, saying, Bring him to me in the bed, that I may slay him. And when the messengers were come in, behold, an image was in the bed, with a pillow of goats hear under the head of it.

And Saul said unto Michal, Why hast thou mocked me so, & sent away mine enemy, that he is escaped?

And Michal answered Saul, He said unto me, Let me go, or else I will kill thee.

So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

But one told Saul, saying, Behold, David is at Naioth in Ramah. And Saul sent messengers to take David: & when they saw a company of Prophets prophesying, and Samuel standing as appointed over them, the Spirit of God fell upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise: again Saul sent the third messengers, and they prophesied also. Then went he himself to Ramah, & came to a great well that is in Sechu, and he asked, and said, Where are Samuel and David? & one said, Behold, they be at Naioth in Ramah. And he went thither, even to Naioth in Ramah, and the Spirit of God came upon him also, and he went prophesying until he came to Naioth in Ramah. And he stripped off his clothes, and he prophesied also before Samuel, and fell down naked all that day and all that night: therefore they say, Is Saul also among the Prophets?

And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? What is mine iniquity? And what sin have I committed before thy father, that he seeketh my life?

And he said unto him, God forbid, thou shalt not die: behold, my father will do nothing great nor small, but he will shew it me: and why should my father hide this thing from me? He will not do it.

And David swear again and said, Thy father knoweth that I have found grace in thine eyes: therefore he thinketh, Jonathan shall not know it, lest he be sorry: but indeed, as the Lord liveth, and as thy soul liveth, there is but a step between me and death.

Then said Jonathan unto David, Whatsoever thy soul requireth, that I will do unto thee.

And David said unto Jonathan, Behold, tomorrow is the first day of the month, and I should sit with the King at meat: but let me go, that I may hide myself in the fields unto the third day at even. If thy father make mention of me, then say, David asked leave of me, that he might go to Beth-lehem to his own city: for there is a yearly sacrifice for all that family. And if he say thus, It is well, thy servant shall have peace: but if he be angry, be sure that wickedness is concluded of him. So shalt thou shew mercy unto thy servant: for thou hast joined thy servant into a covenant of the Lord with thee, and if there be in me iniquity, slay thou me: for why shouldest thou bring me to thy father?

And Jonathan answered, God keep that from thee: for if I knew that wickedness were concluded of my father to come upon thee, would not I tell it thee?

Then said David to Jonathan, Who shall tell me? How shall I know, if thy father answer thee cruelly?

And Jonathan said to David, Come and let us go out into the field: and they twain went out into the field.

Then Jonathan said to David, O Lord God of Israel, when I have groped my father’s mind tomorrow at this time, or within this three days, and if it be well with David, and I then send not unto thee, and shew it thee, the Lord do so and much more unto Jonathan: but if my father have mind to do thee evil, I will shew thee also, and send thee away, that thou mayest go in peace: & the Lord be with thee as he hath been with my father. Likewise I require not whiles I live: for I doubt not but thou wilt shew me the mercy of the Lord, that I die not. But I require that thou cut not off thy mercy from mine house forever: no, not when the Lord hath destroyed the enemies of David, every one from the earth.

So Jonathan made a bond with the house of David, saying, Let the Lord require it at the hands of David's enemies. And again Jonathan swear unto David, because he loved him (for he loved him as his own soul).

Then said Jonathan to him, Tomorrow is the first day of the month: and thou shalt be looked for, for thy place shall be empty. Therefore thou shalt hide thyself three days, then thou shalt go down quickly and come to the place where thou didst hide thyself, when this matter was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And after I will send a boy, saying, Go, seek the arrows. If I say unto the boy, See, the arrows are on this side thee, bring them, & come thou: for it is well with thee and no hurt, as the Lord liveth. But if I say thus unto the boy, Behold, the arrows are beyond thee, go thy way: for the Lord hath sent thee away. As touching the thing which thou and I have spoken of, behold, the Lord be between thee and me forever.

So David hid himself in the field: and when the first day of the month came, the King sat to eat meat. And the King sat, as at other times upon his seat, even upon his seat by the wall: and Jonathan arose, and Abner sat by Saul's side, but David's place was empty. And Saul said nothing that day: for he thought, Something hath befallen him, though he were clean, or else because he was not purified. But on the morrow which was the second day of the month, David's place was empty again: and Saul said unto Jonathan his son, Wherefore cometh not the son of Ishai to meat, neither yesterday nor to day?

And Jonathan answered unto Saul, David required of me, that he might go to Beth-lehem. For he said, Let me go, I pray thee: for our family offereth a sacrifice in the city, & my brother hath sent for me: therefore now if I have found favor in thine eyes, let me go, I pray thee, and see my brethren: this is the cause that he cometh not unto the Kings table.

Then was Saul angry with Jonathan, and said unto him, Thou son of the wicked rebellious woman, do not I know, that thou hast chosen the son of Ishai to thy confusion, and to the confusion and shame of thy mother? For as long as the son of Ishai liveth upon the earth, thou shalt not be stablished, nor thy kingdom: wherefore now send and fetch him unto me, for he shall surely die.

And Jonathan answered unto Saul his father, and said unto him, Wherefore shall he die? What hath he done?

And Saul cast a spear at him to hit him, whereby Jonathan knew, that it was determined of his father to slay David. So Jonathan arose from the table in a great anger, and did eat no meat the second day of the month: for he was sorry for David, and because his father had reviled him. On the next morning therefore Jonathan than went out into the field, at

the time appointed with David, and a little boy with him. And he said unto his boy, Run now, seek the arrows which I shoot, and as the boy ran, he shot an arrow beyond him. And when the boy was come to the place where the arrow was that Jonathan had shot, Jonathan cried after the boy, and said, Is not the arrow beyond thee? And Jonathan cried after the boy, Make speed, haste and stand not still: and Jonathan's boy gathered up the arrows, and came to his master, but the boy knew nothing: only Jonathan and David knew the matter. Then Jonathan gave his bow and arrows unto the boy that was with him, and said unto him, Go, carry them into the city. As soon as the boy was gone, David arose out of a place that was toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept both twain, till David exceeded.

Therefore Jonathan said to David, Go in peace: that which we have sworn both of us in the Name of the Lord, saying, The Lord be between me and thee, and between my seed and between thy seed, let it stand for ever. And he arose and departed, and Jonathan went into the city.

Then came David to Nob, to Ahimelech the Priest, and Ahimelech was astonished at the meeting of David, and said unto him, Why art thou alone, and no man with thee?

And David said to Ahimelech the Priest, The King hath commanded me a certain thing, and hath said unto me, Let no man know whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such places. Now therefore if thou hast ought under thine hand, give me five cakes of bread, or what cometh to hand.

And the Priest answered David, and said, There is no common bread under mine hand, but here is hallowed bread, if the young men have kept themselves, at least from women.

David then answered the Priest, and said unto him, Certainly women have been separate from us these two or three days since I came out: and the vessels of the young men were holy, though the way were profane, & how much more then shall every one be sanctified this day in the vessel?

So the Priest gave him hallowed bread: for there was no bread there, save the shew bread that was taken from before the Lord, to put hot bread there, the day that it was taken away. And there was the same day one of the servants of Saul abiding before the Lord, named Doeg the Edomite, the chiefest of Saul's herdsmen.

And David said unto Ahimelech, Is there not here under thine hand a spear or a sword? for I have neither brought my sword nor mine harness with me, because the King's business required haste.

And the Priest said, The sword of Goliath the Philistim, whom thou slewest in the valley of Elah, behold, it is wrapped in a cloth behind the Ephod: if thou wilt take that to thee, take it: for there is none other save that here.

And David said, There is none to that, give it me. And David arose and fled the same day from the presence of Saul, and went to Achish the King of Gath.

And the servants of Achish said unto him, Is not this David the King of the land? did they not sing unto him in dances, saying, Saul hath slain his thousand, and David his ten thousand? And David considered these words, and was sore afraid of Achish the King of Gath. And he changed his behaviour before them, and fained himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

Then said Achish unto his servants, Lo, ye see the man is beside himself, wherefore have ye brought him to me? Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall he come into mine house?

David therefore departed thence, and saved himself in the cave of Adullam: & when his brethren & all his father's house heard it, they went down thither to him. And there gathered unto him all men that were in trouble and all men that were in debt, and all those that were vexed in mind, and he was their prince, and there were with him about four hundred men.

And David went thence to Mizpeh in Moab, and said unto the King of Moab, I pray thee, let my father & my mother come and abide with you, till I know what God will do for me. And he brought them before the King of Moab, and they dwelt with him all the while that David was in the hold.

And the Prophet Gad said unto David, Abide not in the hold, but depart and go into the land of Judah. Then David departed & came into the forest of Hareth. And Saul heard that David was discovered, and the men that were with him, and Saul remained in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants stood about him.

And Saul said unto his servants that stood about him, Hear now, ye sons of Jemini, will the son of Ishai give every one of you fields & vineyards: will he make you all captains over thousands, and captains over hundreds: That all ye have conspired against me, and there is none that tellerh me that my son hath made a covenant with the son of Ishai? and there is none of you that is sorry for me, or sheweth me, that my son hath stirred up my servant to lie in wait against me, as appeareth this day?

Then answered Doeg the Edomite (who was appointed over the servants of Saul) & said, I saw the son of Ishai when he came to Nob, to Ahimelech the son of Ahitub, who asked

counsel of the Lord for him and gave him vitals, and he gave him also the sword of Goliath the Philistim. Then the King sent to call Ahimelech the Priest the son of Ahitub, and all his father's house, to wit, the Priests that were in Nob: and they came all to the King.

And Saul said, Hear now thou son of Ahitub; he answered, Here I am, my lord.

Then Saul said unto him, Why have ye conspired against me, thou & the son of Ishai, in that thou hast given him vital, and a sword, and hast asked counsel of God for him, that he should rise against me, and lye in wait as appeareth this day?

And Ahimelech answered the King, and said, Who is so faithful among all thy servants as David, being also the King's son in law, and goeth at thy commandment, and is honourable in thine house? Have I this day first begun to ask counsel of God for him? be it far from me, let not the King impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less nor more.

Then the King said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

And the King said unto the sergeants that stood about him, Turn, & slay the Priests of the Lord, because their hand also is with David, and because they knew when he fled, and shewed it not unto me. But the servants of the King would not move their hands to fall upon the Priests of the Lord.

Then the King said to Doeg, Turn thou and fall upon the Priests.

Doeg the Edomite turned, and ran upon the Priests, and slew that same day four score and five persons that did wear a linen Ephod. Also Nob the city of the Priests smote he with the edge of the sword, both man & woman, both child and suckling, both oxen and ass, and sheep with the edge of the sword. But one of the sons of Ahimelech the son of Ahitub (whose name was Abiathar) escaped and fled after David. And Abiathar shewed David, that Saul had slain the Lord's Priests.

And David said unto Abiathar, I knew it the same day, when Doeg the Edomite was there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house. Abide thou with me, & fear not: for he that seeketh my life, shall seek thy life also: for with me thou shalt be in safeguard.

Then they told David, saying, Behold, the Philistims fight against Keilah, and spoil the barns.

Therefore David asked counsel of the Lord, saying, Shall I go and smite these Philistims?

And the Lord answered David, Go and smite the Philistims, and save Keilah.

And David's men said unto him, See, we be afraid here in Judah, how much more if we come to Keilah against the host of ye Philistims?

Then David asked counsel of the Lord again.

The Lord answered him, & said, Arise, go down to Keilah: for I will deliver the Philistims into thine hand.

So David and his men went to Keilah, and fought with the Philistims, & brought away their cattle, & smote them with a great slaughter: thus David saved the inhabitants of Keilah. And when Abiathar the son of Ahimelech fled to David to Keilah, he brought an Ephod with him.

And it was told Saul that David was come to Keilah, & Saul said, God hath delivered him into mine hand: for he is shut in, seeing he is come into a city that hath gates and bars. Then Saul called all the people together to war, for to go down to Keilah, & to besiege David and his men.

And David having knowledge that Saul imagined mischief against him, said to Abiathar the Priest, Bring the Ephod.

Then said David, O Lord God of Israel, thy servant hath heard, that Saul is about to come to Keilah to destroy the city for my sake. Will the lords of Keilah deliver me up into his hand? and will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant.

The Lord said, He will come down.

Then said David, Will the lords of Keilah deliver me up, and the men that are with me, into the hand of Saul?

And the Lord said, They will deliver thee up.

Then David and his men, which were about six hundred, arose, & departed out of Keilah, and went whither they could; it was told Saul, that David was fled from Keilah, and he left off his journey. And David abode in the wilderness in holds, & remained in a mountain in the wilderness of Ziph; Saul sought him every day, but God delivered him not into his hand. And David saw that Saul was come out for to seek his life: and David was in the wilderness of Ziph in the wood.

And Jonathan Saul's son arose and went to David into the wood, and comforted him in God, and said unto him, Fear not: for the hand of Saul my father shall not find thee, and thou shalt be King over Israel, & I shall be next unto thee: and also Saul my father knoweth it. So they twain made a covenant before ye Lord: and David did remain in the wood: but Jonathan went to his house.

Then came up the Ziphims to Saul to Gibeah, saying, Doth not David hide himself by us in holds, in the wood in the hill of Hachilah, which is on the right side of Jeshimon? Now therefore, O King, come down according to all that thine heart can desire, and our part shall be to deliver him into the Kings hands.

Then Saul said, Be ye blessed of the Lord: for ye have had compassion on me. Go, I pray you, & prepare ye yet better: know and see his place where he haunteth, and who hath seen him there: for it is said to me, He is subtle, and crafty. See therefore & know all the secret places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and if he be in the land, I will search him out throughout all the thousands of Judah.

Then they arose and went to Ziph before Saul, but David and his men were in the wilderness of Maon, in the playne on the right hand of Jeshimon. Saul also & his men went to seek him, & they told David: wherefore he came down unto a rock, and abode in the wilderness of Maon; when Saul heard that, he followed after David in the wilderness of Maon. And Saul and his men went on the one side of the mountain, and David and his men on the other side of the mountain: and David made haste to get from the presence of Saul: for Saul and his men compassed David and his men round about, to take them. But there came a messenger to Saul, saying, Haste thee, and come: for the Philistims have invaded the land. Wherefore Saul returned from pursuing David, & went against the Philistims. Therefore they called that place, Sela-hammahlekoth. And David went thence, & dwelt in holds at En-gedi.

When Saul was turned from ye Philistims, they told him, saying, Behold, David is in the wilderness of En-gedi. Then Saul took three thousand chosen men out of all Israel, & went to seek David and his men upon the rocks among the wild goats. And he came to the sheep coats by the way where there was a cave, & Saul went in to do his easement: and David and his men sat in the inward parts of the cave.

And the men of David said unto him, See, the day is come, whereof the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, and thou shalt do to him as it shall seem good to thee. Then David arose and cut off the lap of Saul’s garment privily. And afterward David was touched in his heart, because he had cut off the lap which was on Saul’s garment. And he said unto his men, The Lord keep me from doing that thing unto my master the Lord’s Anointed, to lay mine hand upon him: for he is the Anointed of the Lord.

So David overcame his servants with these words, & suffered them not to arise against Saul: so Saul rose up out of the cave and went away. David also arose afterward, and went out of the cave, and cried after Saul, saying, O my lord the King; when Saul looked behind him, David inclined his face to the earth, and bowed himself. And David said to

Saul, Wherefore givest thou an ear to mens words, that say, Behold, David seeketh evil against thee? Behold, this day thine eyes have seen, that the Lord had delivered thee this day into mine hand in the cave, and some bade me kill thee, but I had compassion on thee, and said, I will not lay mine hand on my master: for he is the Lord's Anointed. Moreover my father, behold: behold, I say, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Understand & see, that there is neither evil nor wickedness in me, neither have I sinned against thee, yet thou huntest after my soul to take it. The Lord be judge between thee and me, and the Lord avenge me of thee, & let not mine hand be upon thee. According as the old proverb saith, Wickedness proceedeth from the wicked, but mine hand be not upon thee. After whom is the King of Israel come out? after whom doest thou pursue? after a dead dog, and after a flea? The Lord therefore be judge, and judge between thee and me, and see, & plead my cause, and deliver me out of thine hand.

When David had made an end of speaking these words to Saul, Saul said, Is this thy voice, my son David? & Saul lift up his voice, & wept, and said to David, Thou art more righteous then I: for thou hast rendered me good, and I have rendered thee evil. And thou hast shewed this day, that thou hast dealt well with me: forasmuch as when the Lord had closed me in thine hands, thou killedst me not. For who shall find his enemy, and let him depart free? wherefore the Lord render thee good for that thou hast done unto me this day. For now behold, I know that thou shalt be King, and that the kingdom of Israel shall be stablished in thine hand. Swear now therefore unto me by the Lord, that thou wilt not destroy my seed after me, and that thou wilt not abolish my name out of my fathers house.

So David swear unto Saul, and Saul went home: but David & his men went up unto ye hold. Then Samuel died, & all Israel assembled, and mourned for him, and buried him in his own house at Ramah.

David arose and went down to the wilderness of Paran. Now in Maon was a man, who had his possession in Carmel, & the man was exceeding mighty & had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. The name also of the man was Nabal, and the name of his wife Abigail, & she was a woman of singular wisdom, and beautiful, but the man was churlish, and evil conditioned, and was of the family of Caleb. And David heard in the wilderness, that Nabal did shear his sheep.

Therefore David sent ten young men, & David said unto the young men, Go up to Carmel, and go to Nabal, & ask him in my name how he doth. And thus shall ye say for salutation, Both thou, and thine house, and all that thou hast, be in peace, wealth and prosperity. Behold, I have heard, that thou hast shearers: now thy shepherds were with us, and we did the no hurt, neither did they miss anything all the while they were in

Carmel. Ask thy servants and they will shew thee. Wherefore let these young men find favor in thine eyes: (for we come in a good season) give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

And when David's young men came, they told Nabal all those words in the name of David, and held their peace. Then Nabal answered David's servants, & said, Who is David? And who is the son of Ishai? There be many servants now a days, that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?

So David's servants turned their way, and went again, and came, and told him all those things. And David said unto his men, Gird every man his sword about him. And they girded every man his sword: David also girded his sword; about four hundred men went up after David, and two hundred abode by the carriage.

Now one of the servants told Abigail Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master, and he railed on them. Notwithstanding the men were very good unto us, and we had no displeasure, neither missed we anything as long as we were conversant with them, when we were in the fields. They were as a wall unto us both by night & by day, all the while we were with them keeping sheep. Now therefore take heed, and see what thou shalt do: for evil will surely come upon our master, and upon all his family: for he is so wicked that a man can not speak to him.

Then Abigail made haste, & took two hundred cakes, & two bottles of wine, & five sheep ready dressed, & five measures of parched corn, and an hundred frails of raisins, & two hundred of figs, and laded them on asses. Then she said unto her servants, Go ye before me: behold, I will come after you: yet she told not her husband Nabal.

And as she rode on her ass, she came down by a secret place of the mountain, and behold, David and his men came down against her, and she met them. And David said, Indeed I have kept all in vain that this fellow had in the wilderness, so that nothing was missed of all that pertained unto him: for he hath requited me evil for good. So and more also do God unto the enemies of David: for surely I will not leave of all that he hath, by the dawning of the day, any that pisseth against the wall.

And when Abigail saw David, she hasted and lighted off her ass, and fell before David on her face, and bowed herself to the ground, and fell at his feet, and said, Oh, my lord, I have committed the iniquity, and I pray thee, let thine handmaid speak to thee, and hear thou the words of thine handmaid. Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, so is he: Nabal is his name, and folly is with him: but I thine

handmaid saw not the young men of my lord whom thou sentest. Now therefore my lord, as the Lord liveth, and as thy soul liveth (the Lord, I say, that hath withholden thee from coming to shed blood, & that thine hand should not save thee) so now thine enemies shall be as Nabal, and they that intend to do my lord evil. And now, this blessing which thine handmaid hath brought unto my lord, let it be given unto the young men, that follow my lord. I pray thee, forgive the trespass of thine handmaid: for the Lord will make my lord a sure house, because my lord fighteth the battles of the Lord, and none evil hath been found in thee in all thy life. Yet a man hath risen up to persecute thee, and to seek thy soul, but the soul of my lord shall be bound in the bundle of life with the Lord thy God: & the soul of thine enemies shall God cast out, as out of the middle of a sling. And when the Lord shall have done to my lord all the good that he hath promised thee, and shall have made thee ruler over Israel, then shall it be no grief unto thee, nor offense of mind unto my lord, that he hath not shed blood causeless, nor that my lord hath not preserved himself: and when the Lord shall have dealt well with my lord, remember thine handmaid.

Then David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me. And blessed be thy counsel, and blessed be thou, which hast kept me this day from coming to shed blood, and that mine hand hath not saved me. For indeed, as the Lord God of Israel liveth, who hath kept me back from hurting thee, except thou hadst hasted and met me, surely there had not been left unto Nabal by the dawning of the day, any that pisseth against the wall.

Then David received of her hand that which she had brought him, and said to her, Go up in peace to thine house: behold, I have heard thy voice, and have granted thy petition.

So Abigail came to Nabal, and behold, he made a feast in his house, like the feast of a King, and Nabal’s heart was merry within him, for he was very drunken: wherefore she told him nothing, neither less nor more, until the morning arose. Then in the morning when the wine was gone out of Nabal, his wife told him those words, and his heart died within him, and he was like a stone. And about ten days after, the Lord smote Nabal, that he died.

Now when David heard, that Nabal was dead, he said, Blessed be the Lord that hath judged the cause of my rebuke of ye hand of Nabal, and hath kept his servant from evil: for the Lord hath recompensed the wickedness of Nabal upon his own head. Also David sent to commune with Abigail to take her to his wife. And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us to thee, to take thee to his wife.

And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord. And Abigail hasted, &

arose, and rode upon an ass, and her five maids followed her, and she went after the messengers of David, and was his wife. David also took Ahinoam of Israel, and they were both his wives. Now Saul had given Michal his daughter David's wife to Phalti the son of Laish, which was of Gallim.

Again the Ziphims came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah before Jeshimon?

Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, for to seek David in the wilderness of Ziph. And Saul pitched in the hill of Hachilah, which is before Jeshimon by the way side.

Now David abode in the wilderness, and he saw that Saul came after him into the wilderness. For David had sent out spies, and understood, that Saul was come in very deed. Then David arose, and came to the place where Saul had pitched, and when David beheld the place where Saul lay, and Abner the son of Ner which was his chief captain (for Saul lay in the fort, and the people pitched round about him), then spake David, and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the host?

Then Abishai said, I will go down with thee.

So David and Abishai came down to the people by night: and behold, Saul lay sleeping within the fort, and his spear did stick in the ground at his head: and Abner and the people lay round about him. Then said Abishai to David, God hath closed thine enemy into thine hand this day: now therefore, I pray thee, let me smite him once with a spear to the earth, and I will not smite him again.

And David said to Abishai, Destroy him not: for who can lay his hand on the Lord's anointed, and be guiltless?

Moreover David said, As the Lord liveth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battle, and perish. The Lord keep me from laying mine hand upon the Lord's anointed: but, I pray thee, take now the spear that is at his head, and the pot of water, and let us go hence. So David took the spear and the pot of water from Saul's head, and they gat them away, and no man saw it, nor marked it, neither did any awake, but they were all asleep: for the Lord had sent a dead sleep upon them.

Then David went unto the other side, and stood on the top of an hill a far off, a great space being between them. And David cried to the people, and to Abner the son of Ner, saying, Hearest thou not, Abner?

Then Abner answered, & said, Who art thou that criest to the King?

And David said to Abner, Art not thou a man? and who is like thee in Israel? wherefore then hast thou not kept thy lord the King? for there came one of the folk in to destroy the King thy lord. This is not well done of thee: as the Lord liveth, ye are worthy to die, because ye have not kept your master the Lord's Anointed: and now see where the King's spear is, and the pot of water that was at his head.

And Saul knew David's voice, and said, Is this thy voice, my son David?

And David said, It is my voice, my lord O King. And he said, Wherefore doth my lord thus persecute his servant? for what have I done? or what evil is in mine hand? Now therefore, I beseech thee, let my lord the King hear the words of his servant. If the Lord have stirred thee up against me, let him smell the savour of a sacrifice: but if the children of men have done it, cursed be they before the Lord: for they have cast me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods. Now therefore let not my blood fall to the earth before the face of the Lord: for the King of Israel is come out to seek a flea, as one would hunt a partridge in the mountains.

Then said Saul, I have sinned: come again, my son David: for I will do thee no more harm, because my soul was precious in thine eyes this day: behold, I have done foolishly, and have erred exceedingly.

Then David answered, and said, Behold the King's spear, let one of the young men come over and set it. And let the Lord reward every man according to his righteousness and faithfulness: for the Lord had delivered thee into mine hands this day, but I would not lay mine hand upon the Lords anointed. And behold, like as thy life was much set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that he may deliver me out of all tribulation.

Then Saul said to David, Blessed art thou, my son David: for thou shalt do great things, and also prevail.

So David went his way, and Saul returned to his place. And David said in his heart, I shall now perish one day by the hand of Saul: is it not better for me that I save myself in the land of the Philistims, and that Saul may have no hope of me to seek me any more in all the coasts of Israel, and so escape out of his hand?

David therefore arose, and he, and the six hundred men that were with him, went unto Achish the son of Maoch King of Gath. And David dwelt with Achish at Gath, he, and his men, every man with his household, David with his two wives, Ahinoam the Israelite, and Abigail Nabal's wife the Carmelite. And it was told Saul that David was fled to Gath: so he sought no more for him. And David said unto Achish, If I have now found peace in thine eyes, let them give me a place in some other city of the country,

that I may dwell there: for why should thy servant dwell in ye head city of the kingdom with thee?

Then Achish gave him Ziklag that same day: therefore Ziklag pertaineth unto the kings of Judah unto this day. And the time that David dwelt in the country of the Philistims, was four months and certain days.

Then David and his men went up, and invaded the Geshurites, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, even unto the land of Egypt. And David smote the land, and left neither man nor woman alive, and took sheep, & oxen, and asses, and camels, and apparel, and returned and came to Achish.

And Achish said, Where have ye been a roving this day?

And David answered, Against the South of Judah, and against the South of the Jerahmeelites, & against the South of ye Kenites.

And David saved neither man nor woman alive, to bring them to Gath, saying, Lest they should tell on us, and say, So did David, and so will be his manner all the while that he dwelleth in the country of the Philistims.

And Achish believed David, saying, He hath made his people of Israel utterly to abhor him: therefore he shall be my servant forever.

Now at that time the Philistims assembled their bands and army to fight with Israel: therefore Achish said to David, Be sure, thou shalt go out with me to the battle, thou, and thy men.

And David said to Achish, Surely thou shalt know, what thy servant can do.

Achish said to David, Surely I will make thee keeper of mine head for ever.

(Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his own city: and Saul had put away the sorcerers, and the soothsayers out of the land.)

Then the Philistims assembled themselves, and came, and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa. And when Saul saw the host of the Philistims, he was afraid, & his heart was sore astonished. Therefore Saul asked counsel of the Lord, and the Lord answered him not, neither by dreams, nor by Urim, nor yet by Prophets.

Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and ask of her; his servants said to him, Behold, there is a woman at En-dor that hath a familiar spirit.

Then Saul changed himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, conjecture unto me by the familiar spirit, and bring me him up whom I shall name unto thee.

And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath destroyed the sorcerers, and the soothsayers out of the land: wherefore then seekest thou to take me in a snare to cause me to die?

And Saul swear to her by the Lord, saying, As the Lord liveth, no harm shall come to thee for this thing.

Then said the woman, Whom shall I bring up unto thee?

And he answered, Bring me up Samuel.

And when the woman saw Samuel, she cried with a loud voice, and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

And the King said unto her, Be not afraid: for what sawest thou?

And the woman said unto Saul, I saw gods ascending up out of the earth.

Then he said unto her, What faction is he of?

And she answered, An old man cometh up lapped in a mantel: and Saul knew that it was Samuel, and he inclined his face to the ground, and bowed himself.

And Samuel said to Saul, Why hast thou disquieted me, to bring me up?

Then Saul answered, I am in great distress: for the Philistims make war against me, and God is departed from me, and answereth me no more, neither by Prophets, neither by dreams: therefore I have called thee, that thou mayest tell me, what I shall do.

Then said Samuel, Wherefore then doest thou ask of me, seeing the Lord is gone from thee, and is thine enemy? Even the Lord hath done to him, as he spake by mine hand: for the Lord will rent the kingdom out of thine hand, and give it thy neighbour David. Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon the Amalekites, therefore hath the Lord done this unto thee this day. Moreover the Lord will deliver Israel with thee into the hands of the Philistims: and to morrow shalt thou and thy sons be with me, and the Lord shall give the host of Israel into the hands of the Philistims.

Then Saul fell straight way all along on the earth, and was sore afraid because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

Then the woman came unto Saul, & saw that he was sore troubled, and said unto him, See, thine handmaid hath obeyed thy voice, and I have put my soul in mine hand, and have obeyed thy words which thou saidest unto me. Now therefore, I pray thee, hearken thou also unto ye voice of thine handmaid, & let me set a morsel of bread before thee, that thou mayest eat and get thee strength, and go on thy journey.

But he refused, and said, I will not eat: but his servants and the woman together compelled him, and he obeyed their voice: so he arose from the earth, and sat on the bed. Now the woman had a fat calf in the house, and she hasted, and killed it, and took flour and kneaded it, and baked of it unleavened bread. Then she brought them before Saul, and before his servants: and when they had eaten, they stood, and went away the same night.

So the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched by the fountain, which is in Israel. And the princes of the Philistims went forth by hundreds and thousands, but David and his men came behind with Achish. Then said the princes of the Philistims, What do these Hebrews here?

And Achish said unto the princes of the Philistims, Is not this David the servant of Saul the King of Israel, who hath been with me these days, or these years, and I have found nothing in him, since he dwelt with me unto this day?

But the princes of the Philistims were wroth with him, and the princes of the Philistims said unto him, Send this fellow back, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, least that in the battle he be an adversary to us: for wherewith should he obtain the favor of his master? should it not be with the heads of these men? Is not this David, of whom they sang in dances, saying, Saul slew his thousand, and David his ten thousand?

Then Achish called David, and said unto him, As the Lord liveth, thou hast been upright and good in my sight, when thou wentest out and in with me in the host, neither have I found evil with thee, since thou camest to me unto this day, but the princes do not favor thee. Wherefore now return, and go in peace, that thou displease not the princes of the Philistims.

And David said unto Achish, But what have I done? and what hast thou found in thy servant as long as I have been with thee unto this day, that I may not go and fight against the enemies of my lord the King?

Achish then answered, and said to David, I know thou pleasest me, as an Angel of God: but the princes of the Philistims have said, Let him not go up with us to battle. Wherefore now rise up early in the morning with thy masters servants that are come with thee: and when ye be up early, as soon as ye have light, depart.

So David and his men rose up early to depart in the morning, and to return into the land of the Philistims: and the Philistims went up to Israel. But when David and his men were come to Ziklag the third day, the Amalekites had invaded upon the South, even unto Ziklag, and had smitten Ziklag, and burnt it with fire, and had taken the women that were therein, prisoners, both small and great, and slew not a man, but carried them away, & went their ways. So David and his men came to the city, and behold, it was burnt with fire, and their wives, and their sons, and their daughters were taken prisoners. Then David and the people that was with him, lift up their voices and wept, until they could weep no more. David's two wives were taken prisoners also, Ahinoam the Israelite, and Abigail the wife of Nabal the Carmelite. And David was in great sorrow: for the people intended to stone him, because the hearts of all the people were vexed every man for his sons and for his daughters: but David comforted himself in the Lord his God. And David said to Abiathar the Priest Ahimelech's son, I pray thee, bring me the Ephod; Abiathar brought the Ephod to David.

Then David asked counsel at the Lord, saying, Shall I follow after this company? shall I overtake them?

And he answered him, Follow: for thou shalt surely overtake them, and recover all.

So David and the six hundred men that were with him, went, and came to the river Besor, where a part of them abode: But David and four hundred men followed (for two hundred abode behind, being too weary to go over the river Besor) and they found an Egyptian in the field, and brought him to David, and gave him bread and he did eat, & they gave him water to drink. Also they gave him a few figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water in three days, and three nights. And David said unto him, To whom belongest thou? and whence art thou?

And he said, I am a young man of Egypt, and servant to an Amalekite: and my master left me three days ago, because I fell sick. We roved upon the South of Chereth, & upon the coast belonging to Judah, and upon the South of Caleb, and we burnt Ziklag with fire.

And David said unto him, Canst thou bring me to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee to this company.

And when he had brought him thither, behold, they lay scattered abroad upon all the earth, eating and drinking, and dancing, because of all the great pray that they had taken out of the land of the Philistims, and out of the land of Judah. And David smote them from the twilight, even unto the evening of the next morrow, so that there escaped not a

man of them, save four hundred young men, which rode upon camels, and fled. And David recovered all that the Amalekites had taken: also David rescued his two wives. And they lacked nothing, small or great, son or daughter, or of the spoil of all that they had taken away: David recovered them all. David also took all the sheep, and the oxen, and they drave them before his cattle, and said, This is David's prey. And David came to the two hundred men that were too weary for to follow David: whom they had made also to abide at the river Besor: and they came to meet David, and to meet the people that were with him: so when David came near to the people, he saluted them. Then answered all the evil and wicked of the men that went with David, and said, Because they went not with us, therefore will we give them none of the prey that we have recovered, save to every man his wife and his children: therefore let them carry them away and depart.

Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us, into our hands. For who will obey you in this matter? but as his part is that goeth down to the battle, so shall his part be, that tarrieth by the stuff: they shall part alike.

So from that day forward he made it a statute and a law in Israel, until this day. When David therefore came to Ziklag, he sent of the prey unto the Elders of Judah and to his friends, saying, See there is a blessing for you of the spoil of the enemies of the Lord. He sent to them of Beth-el, and to them of South Ramoth, and to them of Jattir, and to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa, and to them of Rachal, and to them of the cities of the Jerahmeelites, and to them of the cities of the Kenites, and to them of Hormah, and to them of Chor-ashan, and to them of Athach, and to them of Hebron, and to all the places where David and his men had hunted.

Now the Philistims fought against Israel, & the me of Israel fled away from ye Philistims, and they fell down wounded in mount Gilboa. And the Philistims pressed sore upon Saul and his sons, and slew Jonathan, and Abinadab, and Malchishua Saul's sons. And when the battle went sore against Saul, the archers and bowmen hit him, and he was sore wounded of the archers. Then said Saul unto his armour bearer, Draw out thy sword, and thrust me through therewith, lest the uncircumcised come and thrust me through and mock me.

But his armour bearer would not, for he was sore afraid. Therefore Saul took a sword and fell upon it. And when his armour bearer saw that Saul was dead, he fell likewise upon his sword, & died with him. So Saul died, and his three sons, and his armour bearer, and all his men that same day together.

And when the men of Israel that were on the other side of the valley, and they of the other side Jordan saw that the men of Israel were put to flight, and that Saul and his sons

were dead, then they left the cities, and ran away: and the Philistims came and dwelt in them.

And on the morrow when the Philistims were come to spoil them that were slain, they found Saul and his three sons lying in mount Gilboa, and they cut off his head, and stripped him out of his armour, & sent into the land of ye Philistims on every side, that they should publish it in the temple of their idols, & among the people. And they laid up his armour in the house of Ashtaroth, but they hanged up his body on the wall of Beth-shan.

When the inhabitants of Jabesh Gilead heard, what the Philistims had done to Saul, then they arose (as many as were strong men) and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and burnt them there, And took their bones and buried them under a tree at Jabesh, and fasted seven days.

THE SECOND BOOK OF SAMUEL

After the death of Saul, when David was returned from the slaughter of the Amalekites and had been two days in Ziklag, Behold, a man came the third day out of the host from Saul with his clothes rent, and earth upon his head: and when he came to David, he fell to the earth, and did obeisance. Then David said unto him, Whence comest thou?

And he said unto him, Out of the host of Israel I am escaped.

And David said unto him, What is done? I pray thee, tell me.

Then he said, that the people is fled from the battle, and many of the people are overthrown, and dead, & also Saul and Jonathan his son are dead.

And David said unto the young man that told it him, How knowest thou that Saul and Jonathan his son be dead?

Then the young man that told him, answered, As I came to mount Gilboa, behold, Saul leaned upon his spear, and lo, the chariots and horsemen followed hard after him. And when he looked back, he saw me, and called me; I answered, Here am I. And he said unto me, Who art thou? And I answered him, I am an Amalekite. Then said he unto me, I pray thee come upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. So I came upon him, and slew him, and because I was sure that he

could not live, after that he had fallen, I took the crown that was upon his head, and the bracelet that was on his arm, and brought them hither unto my lord.

Then David took hold on his clothes, & rent them, and likewise all the men that were with him. And they mourned and wept, and fasted until even, for Saul and for Jonathan his son, & for the people of the Lord, and for the house of Israel, because they were slain with the sword. Afterward David said unto the young man that told it him, Whence art thou?

And he answered, I am the son of a stranger an Amalekite.

And David said unto him, How wast thou not afraid, to put forth thine hand to destroy the Anointed of the Lord?

Then David called one of his young men, and said, Go near, and fall upon him; he smote him that he died.

Then said David unto him, Thy blood be upon thine own head: for thine own mouth hath testified against thee, saying, I have slain the Lords Anointed. Then David mourned with this lamentation over Saul, and over Jonathan his son, (Also he bade them teach the children of Judah to shoot, as it is written in the book of Jasher) O noble Israel, he is slain upon thy high places: how are the mighty overthrown! Tell it not in Gath, nor publish it in the streets of Ashkelon, lest the daughters of the Philistims rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, upon you be neither dew nor rain, nor be there fields of offerings: for there the shield of the mighty is cast down, the shield of Saul, as though he had not been anointed with oil. The bow of Jonathan never turned back, neither did the sword of Saul return empty from the blood of the slain, and from the fat of the mighty. Saul and Jonathan were lovely and pleasant in their lives, and in their deaths they were not divided: they were swifter then eagles, they were stronger then lions. Ye daughters of Israel, weep for Saul, which clothed you in skarlet, with pleasures, & hanged ornaments of gold upon your apparel. How were the mighty slain in the midst of the battle! O Jonathan, thou wast slain in thine high places. Wo is me for thee, my brother Jonathan: very kind hast thou been unto me: thy love to me was wonderful, passing the love of women: How are the mighty overthrown, and the weapons of war destroyed!

After this, David asked counsel of the Lord, saying, Shall I go up into any of the cities of Judah?

And the Lord said unto him, Go up.

David said Whither shall I go?

He then answered, Unto Hebron.

So David went up thither, and his two wives also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite. And David brought up the men that were with him, every man with his household, & they dwelt in the cities of Hebron. Then the men of Judah came, and there they anointed David King over the house of Judah; they told David, saying, that the men of Jabesh Gilead buried Saul.

And David sent messengers unto the men of Jabesh Gilead, and said unto them, Blessed are ye of the Lord, that ye have shewed such kindness unto your lord Saul, that you have buried him. Therefore now the Lord shew mercy and truth unto you: and I will recompence you this benefit, because ye have done this thing. Therefore now let your hands be strong, and be you valiant: albeit your master Saul be dead, yet nevertheless the house of Judah hath anointed me King over them.

But Abner the son of Ner that was captain of Saul's host, took Ish-bosheth the son of Saul, and brought him to Mahanaim, and made him King over Gilead, and over the Ashurites, and over Izreel, and over Ephraim, and over Benjamin, and over all Israel. Ish-bosheth Saul's son was forty year old wen he began to reign over Israel, and reigned two year: but the house of Judah followed David. (And the time which David reigned in Hebron over the house of Judah, was seven year & six months.) And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul went out of Mahanaim to Gibeon. And Joab the son of Zeruiah, and the servants of David went out and met one another by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

Then Abner said to Joab, Let the young men now arise, and play before us.

Joab said, Let them arise.

Then there arose and went over twelve of Benjamin by number, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David. And every one caught his fellow by the head, and thrust his sword in his fellows side, so they fell down together: wherefore ye place was called Helkath-hazzurim, which is in Gibeon. And the battle was exceeding sore that same day: for Abner and the men of Israel fell before the servants of David.

And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel; Asahel was as light on foot as a wild roe. And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner. Then Abner looked behind him, and said, Art thou Asahel?

And he answered, Yea.

Then Abner said, Turn thee either to the right hand, or to the left, and take one of the young men, and take thee his weapons: and Asahel would not depart from him.

And Abner said to Asahel, Depart from me: wherefore should I smite thee to the ground? How then should I be able to hold up my face to Joab thy brother?

And when he would not depart, Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him: and he fell down there, and died in his place; as many as came to the place where Asahel fell down and died, stood still. Joab also and Abishai pursued after Abner: and the sun went down, when they were come to the hill Ammah, that lieth before Giah, by the way of the wilderness of Gibeon. And the children of Benjamin gathered themselves together after Abner, and were on an heap and stood on the top of an hill. Then Abner called to Joab, and said, Shall the sword devour forever? Knowest thou not, that it will be bitterness in the latter end? How long then shall it be, or thou bid the people return from following their brethren?

And Joab said, As God liveth, if thou hadst not spoken, surely even in the morning the people had departed every one back from his brother.

So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more. And Abner and his men walked all that night through the plain, and went over Jordan, and past through all Bithron till they came to Mahanaim. Joab also returned back from Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel. But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died. And they took up Asahel, and buried him in the sepulchre of his father, which was in Bethlehem: and Joab and his men went all night, & when they came to Hebron, the day arose.

There was then long war between the house of Saul and the house of David: but David waxed stronger, and the house of Saul waxed weaker. And unto David were children borne in Hebron: and his eldest son was Amnon of Ahinoam the Izreelite, and his second, was Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the son of Maacah the daughter of Talmai the King of Geshur, and the fourth, Adonijah the son of Haggith, and the fifth, Shephatiah the son of Abital, and the sixth, Ithream by Eglah David's wife: these were borne to David in Hebron.

Now while there was war between the house of Saul and the house of David, Abner made all his power for the house of Saul. And Saul had a concubine named Rizpah, the daughter of Aiiah; Ish-bosheth said to Abner, Wherefore hast thou gone in to my father's concubine?

Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a dog's head, which against Judah do shew mercy this day unto the house of Saul thy father, to his brethren, and to his neighbours, and have not delivered thee into the hand of David, that thou chargest me this day with a fault concerning this woman? So do God to Abner, and more also, except, as the Lord hath sworn to David, even so I do to him, to remove the kingdom from the house of Saul, that the throne of David may be stablished over Israel, and over Judah, even from Dan to Beer-sheba.

And he durst no more answer to Abner: for he feared him. Then Abner sent messengers to David on his behalf, saying, Whose is the land? who should also say, Make covenant with me, and behold, mine hand shall be with thee, to bring all Israel unto thee. Who said, Well, I will make a covenant with thee: but one thing I require of thee, that is, that thou see not my face except thou bring Michal Saul's daughter when thou comest to see me.

Then David sent messengers to Ish-bosheth Saul's son, saying, Deliver me my wife Michal, which I married for an hundred foreskins of the Philistims.

And Ish-bosheth sent, and took her from her husband Phaltiel the son of Laish. And her husband went with her, & came weeping behind her, unto Bahurim: then said Abner unto him, Go, and return. So he returned.

And Abner had communication with the Elders of Israel, saying, Ye sought for David in times past, that he might be your King. Now then do it: for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hands of the Philistims, and out of the hands of all their enemies.

Also Abner spake to Benjamin, and afterward Abner went to speak with David in Hebron, concerning all that Israel was content with, and the whole house of Benjamin. So Abner came to David to Hebron, having twenty men with him, and David made a feast unto Abner, and to the men that were with him. Then Abner said unto David, I will rise up, and go gather all Israel unto my lord the King, that they may make a covenant with thee, and that thou mayest reign over all that thine heart desireth.

Then David let Abner depart, who went in peace. And behold, the servants of David and Joab came from the camp, and brought a great prey with them (but Abner was not with David in Hebron: for he had sent him away, and he departed in peace). When Joab, & all the host that was with him were come, men told Joab, saying, Abner the son of Ner came to the King, and he hath sent him away, and he is gone in peace.

Then Joab came to the King, and said, What hast thou done? behold, Abner came unto thee, why hast thou sent him away, and he is departed? Thou knowest Abner the son of

Ner: for he came to deceive thee, and to know thy outgoing and ingoing, and to know all that thou doest.

And when Joab was gone out from David, he sent messengers after Abner, which brought him again from the well of Siriah unknowing to David. And when Abner was come again to Hebron, Joab took him aside in the gate to speak with him peaceably, and smote him under the fifth rib, that he died, for the blood of Asahel his brother.

And when afterward it came to David's ear, he said, I and my kingdom are guiltless before the Lord forever, concerning the blood of Abner the son of Ner. Let the blood fall on the head of Joab, and on all his father's house, that the house of Joab be never without some that have running issues, or leper, or that leaneth on a staff, or that doth fall on the sword, or that lacketh bread. (So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in battle.)

And David said to Joab, and to all the people that were with him, Rent your clothes, and put on sackcloth, and mourn before Abner: and King David himself followed the bear. And when they had buried Abner in Hebron, the King lift up his voice, and wept beside the sepulchre of Abner, and all the people wept. And the King lamented over Abner, and said, Died Abner as a fool dieth? Thine hands were not bound, nor thy feet tied in fetters of brass: but as a man falleth before wicked men, so didst thou fall; all the people wept again for him.

Afterward all the people came to cause David eat meat while it was yet day, but David sware, saying, So do God to me and more also, if I taste bread, or ought else till the sun be down.

And all the people knew it, and it pleased them: as whatsoever the King did, pleased all the people. For all the people and all Israel understood that day, how that it was not the Kings deed that Abner the son of Ner was slain. And the King said unto his servants, Know ye not, that there is a prince & a great man fall this day in Israel? And I am this day weak and newly anointed King: and these men the sons of Zeruiah be too hard for me: the Lord reward the doer of evil according to his wickedness.

And when Saul's son heard that Abner was dead in Hebron, then his hands were feeble, and all Israel was afraid, and Saul's son had two men that were captains of bands: the one called Baanah, and the other called Rechab, the sons of Rimmon a Beerothite of the children of Benjamin. (For Beeroth was reckened to Benjamin, because the Beerothites fled to Gittaim, and sojourned there, unto this day). And Jonathan Saul's son had a son that was lame on his feet: he was five year old when the tidings came of Saul and Jonathan out of Israel: then his nurse took him, and fled away; as she made haste to flee, the child fell, and began to halt, and his name was Mephibosheth. And the sons of

Rimmon the Beerothite, Rechab and Baanah went and came in the heat of the day to the house of Ish-bosheth (who slept on a bed at noon) and behold, Rechab and Baanah his brother came into the midst of the house as they would have wheat, and they smote him under the fifth rib, and fled. For when they came into the house, he slept on his bed in his bed chamber, & they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all the night. And they brought the head of Ish-bosheth unto David to Hebron, and said to the King, Behold the head of Ish-bosheth Saul's son thine enemy, who sought after thy life: and the Lord hath avenged my lord the King this day of Saul, and of his seed.

Then David answered Rechab & Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the Lord liveth, who hath delivered my soul out of all adversity, when one told me, and said that Saul was dead, (thinking to have brought good tidings) I took him and slew him in Ziklag, who thought that I would have given him a reward for his tidings: How much more, when wicked men have slain a righteous person in his own house, and upon his bed? shall I not now therefore require his blood at your hand, and take you from the earth? Then David commanded his young men, & they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron: but they took the head of Ish-bosheth, & buried it in the sepulchre of Abner in Hebron.

Then came all the tribes of Israel to David unto Hebron, and said thus, Behold, we are thy bones and thy flesh. And in time past when Saul was our King, thou leddest Israel in and out: and the Lord hath said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

So all the Elders of Israel came to the King to Hebron: and King David made a covenant with them in Hebron before the Lord: & they anointed David King over Israel. David was thirty year old when he began to reign: and he reigned forty year. In Hebron he reigned over Judah seven year, and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah. The King also and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: who spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking that David could not come thither. But David took the fort of Zion: this is the city of David.

Now David had said the same day, Whosoever smiteth the Jebusites, and getteth up to the gutters and smiteth the lame and blind, which David's soul hateth, I will prefer him.

Therefore they said, The blind and the lame shall not come into that house.

So David dwelt in that fort, and called it the city of David, and David built round about it, from Millo, and inward. And David prospered and grew: for the Lord God of hosts was with him.

Hiram also king of Tyrus sent messengers to David, and cedar trees, and carpenters, and masons for walls: and they built David an house. Then David knew that the Lord had stablished him King over Israel, and that he had exalted his kingdom for his people Israel's sake. And David took him more concubines & wives out of Jerusalem, after he was come from Hebron, & more sons and daughters were borne to David. And these be the names of the sons that were borne unto him in Jerusalem: Shammua, and Shobab, and Nathan, and Salomon, and Ibhar, and Elishua, and Nepheg, and Japhia, And Elishama, and Eliada, and Eliphalet.

But when the Philistims heard that they had anointed David King over Israel, all the Philistims came up to seek David: and when David heard, he went down to a fort. But the Philistims came, and spread themselves in the valley of Rephaim. Then David asked counsel of the Lord, saying, Shall I go up to the Philistims? wilt thou deliver them into mine hands?

And the Lord answered David, Go up: for I will doubtless deliver the Philistims into thine hands.

Then David came to Baal-perazim, & smote them there, and said, The Lord hath divided mine enemies asunder before me, as waters be divided asunder: therefore he called the name of that place, Baal-perazim.

And there they left their images, and David and his men burnt them. Again the Philistims came up, and spread themselves in the valley of Rephaim. And when David asked counsel of the Lord, he answered, Thou shalt not go up, but turn about behind them, and come upon them over against the mulberry trees. And when thou hearest the noise of one going in the tops of the mulberry trees, then remove: for then shall the Lord go out before thee, to smite the host of the Philistims. Then David did so as the Lord had commanded him, and smote the Philistims from Geba, until thou come to Gazer.

Again David gathered together all the chosen men of Israel, even thirty thousand, and David arose and went with all the people that were with him from Baale of Judah to bring up from thence the Ark of God, whose name is called by the Name of the Lord, of hosts, that dwelleth upon it between the Cherubims. And they put the Ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah; Uzzah and Ahio the sons of Abinadab did drive the new cart. And when they brought the Ark of God out of the house of Abinadab, that was at Gibeah, Ahio went before the Ark, and David and all the house of Israel played before the Lord on all instruments made of fir, and on harps, and on Psalteries, and on timbrels, and on cornets, and on cymbals. And when they came to Nachons threshing floor, Uzzah put his hand to the Ark of God, and held it: for the oxen did shake it. And the Lord was very wroth with Uzzah, and God smote him in the same place for his fault, and there he died by the Ark of God. And

David was displeased, because the Lord had smitten Uzzah: and he called the name of the place Perez Uzzah until this day. Therefore David that day feared the Lord, and said, How shall the Ark of the Lord come to me?

So David would not bring the Ark of the Lord unto him into the city of David, but David carried it into ye house of Obed-edom a Gittite. And the Ark of the Lord continued in the house of Obed-edom the Gittite, three months, and the Lord blessed Obed-edom, and all his household.

And one told King David, saying, The Lord hath blessed the house of Obed-edom, and all that he hath, because of the Ark of God: therefore David went and brought the Ark of God from the house of Obed-edom, into the city of David with gladness.

And when they that bare the Ark of the Lord had gone six paces, he offered an oxe, and a fat beast. And David danced before the Lord with all his might, & was girded with a linen Ephod. So David & all the house of Israel, brought the Ark of the Lord with shouting, and sound of trumpet. And as the Ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and saw King David leap, and dance before the Lord, and she despised him in her heart. And when they had brought in the Ark of the Lord, they set it in his place, in the midst of the tabernacle that David had pitched for it: then David offered burnt offerings, and peace offerings before the Lord. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the Name of the Lord of hosts, and gave among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a piece of flesh, and a bottle of wine: so all the people departed every one to his house. The David returned to bless his house, and Michal the daughter of Saul came out to meet David, and said, O how glorious was the King of Israel this day, which was uncovered to day in the eyes of the maidens of his seruantes, as a foole uncovereth himself.

Then David said unto Michal, It was before the Lord, which chose me rather then thy father, and all his house, and commanded me to be ruler over the people of the Lord, even over Israel: and therefore will I play before the Lord, and will yet be more vile then thus, and will be low in mine own sight, and of the very same maidservants, which thou hast spoken of, shall I be had in honour. Therefore Michal the daughter of Saul had no child unto the day of her death.

Afterward when the King sat in his house and the Lord had given him rest round about from all his enemies, the King said unto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Ark of God remaineth within the curtains.

Then Nathan said unto the King, Go, and do all that is in thine heart: for the Lord is with thee.

And the same night the word of the Lord came unto Nathan, saying, Go and tell my servant David, Thus sayeth the Lord, Shalt thou build me an house for my dwelling? For I have dwelt in no house since the time that I brought the children of Israel out of Egypt unto this day, but have walked in a tent and tabernacle. In all the places wherein I have walked with all the children of Israel, spake I one word with any of the tribes of Israel when I commanded the judges to feed my people Israel? or said I, Why build ye not me an house of cedar trees? Now therefore so say unto my servant David, Thus sayeth the Lord of hosts, I took thee from the sheepecote following the sheep, that thou mightest be ruler over my people, over Israel. And I was with thee wheresoever thou hast walked, and have destroyed all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their own, and move no more, neither shall wicked people trouble them any more as before time, and since the time that I set Judges over my people of Israel & I will give thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house. And when thy days be fulfilled, thou shalt sleep with thy fathers, and I will set up thy seed after thee, which shall proceed out of thy body, and will stablish his kingdom. He shall build an house for my Name, & I will stablish ye throne of his kingdom forever. I will be his father, and he shall be my son: and if he sin, I will chasten him with the rod of men, and with the plagues of the children of men. But my mercy shall not depart away from him, as I took it from Saul whom I have put away before thee. And thine house shall be stablished and thy kingdom forever before thee, even thy throne shall be stablished forever. According to all these words, and according to all this vision, Nathan spake thus unto David.

Then King David went in, and sat before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken also of thy servants house for a great while: but doth this appertain to man, O Lord God? And what can David say more unto thee? for thou, Lord God, knowest thy servant. For thy words sake, and according to thine own heart hast thou done all these great things, to make them known unto thy servant. Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears. And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himself, that they might be his people, and that he might make him a name, and do for you great things, & terrible for thy land, O Lord, even for thy people, whom thou redeemedst to thee out of Egypt, from the nations, and their gods? For thou hast ordained to thyself thy people Israel to be thy people forever: and thou Lord art become

their God. Now therefore, O Lord God, confirm forever the word that thou hast spoken concerning thy servant and his house, and do as thou hast said. And let thy Name be magnified forever by them that shall say, The Lord of hosts is the God over Israel: and let the house of thy servant David be stablished before thee. For thou, O Lord of hosts, God of Israel, hast revealed unto thy servant, saying, I will build thee an house: therefore hath thy servant been bold to pray this prayer unto thee. Therefore now, O Lord God, (for thou art God, and thy words be true, and thou hast told this goodness unto thy servant) therefore now let it please thee to bless the house of thy servant, that it may continue forever before thee: for thou, O Lord God, hast spoken it: and let the house of thy servant be blessed forever, with thy blessing.

After this now, David smote the Philistims, & subdued them, & David took the bridle of bondage out of the hand of the Philistims. And he smote Moab, and measured them with a cord, & cast them down to the ground: he measured them with two cords to put them to death, and with one full cord to keep them alive: so became the Moabites David's servants, and brought gifts. David smote also Hadadezer the son of Rehob King of Zobah, as he went to recover his border at the river Euphrates. And David took of them a thousand and seven hundred horsemen, and twenty thousand footmen, and David destroyed all the chariots, but he reserved an hundred chariots of them. Then came the Aramites of Dammesek to succour Hadadezer king of Zobah, but David slew of the Aramites two and twenty thousand men. And David put a garrison in Aram of Damesek: and the Aramites became servants to David, and brought gifts; the Lord saved David wheresoever he went. And David took the shields of gold that belonged to the servants of Hadadezer, & brought them to Jerusalem. And out of Betah, and Berothai (cities of Hadadezer) king David brought exceeding much brass. Then Toi king of Hamath heard how David had smitten all the host of Hadadezer, therefore Toi sent Joram his son unto King David, to salute him, & to rejoice with him because he had fought against Hadadezer, & beaten him (for Hadadezer had war with Toi) who brought with him vessels of silver, and vessels of gold, and vessels of brass. And King David did dedicate them unto the Lord with the silver & gold that he had dedicate of all the nations, which he had subdued: Of Aram, and of Moab, & of the children of Ammon, and of the Philistims, and of Amalek, & of the spoil of Hadadezer ye son of Rehob King of Zobah. So David gat a name after that he returned, & had slain of the Aramites in the valley of salt eighteen thousand men. And he put a garrison in Edom: throughout all Edom put he soldiers, and all they of Edom became David's servants: and the Lord kept David whithersoever he went.

Thus David reigned over all Israel, & executed judgement & justice unto all his people. And Joab the son of Zeruiah was over the host, and Joshaphat the son of Ahilud was recorder. And Zadok the son of Ahitub, and Ahimelech the son of Abiathar were the

Priests, and Seraiah the Scribe. And Benaiah the son of Jehoiada and the Cherethites and the Pelethites, and David's sons were chief rulers.

And David said, Is there yet any man left of the house of Saul, that I may shew him mercy for Jonathan's sake?

And there was of the household of Saul a servant whose name was Ziba, & when they had called him unto David, the King said unto him, Art thou Ziba?

And he said, I thy servant am he.

Then the King said, Remaineth there yet none of the house of Saul, on whom I may shew the mercy of God?

Ziba then answered the King, Jonathan hath yet a son lame of his feet.

Then the King said unto him, Where is he?

And Ziba said unto the King, Behold, he is in the house of Machir ye son of Ammiel of Lo-debar.

Then King David sent, and took him out of the house of Machir the son of Ammiel of Lo-debar. Now when Mephibosheth the son of Jonathan, the son of Saul was come unto David, he fell on his face, and did reverence; David said, Mephibosheth?

And he answered, Behold thy servant.

Then David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the fields of Saul thy father, and thou shalt eat bread at my table continually.

And he bowed himself and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

Then the king called Ziba Saul's servant, & said unto him, I have give unto thy masters son all that pertained to Saul and to all his house. Thou therefore and thy sons and thy servants shall till the land for him, and bring in that thy masters son may have food to eat; Mephibosheth thy master's son shall eat bread alway at my table (now Ziba had fifteen sons, and twenty servants).

Then said Ziba unto the King, According to all that my lord the King hath commanded his servant, so shall thy servant do, that Mephibosheth may eat at my table, as one of the King's sons.

Mephibosheth also had a young son named Micha, and all that dwelled in the house of Ziba, were servants unto Mephibosheth. And Mephibosheth dwelt in Jerusalem: for he did eat continually at the Kings table, & was lame on both his feet.

After this, the King of the children of Ammon died, and Hanun his son reigned in his stead. Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me; David sent his servants to comfort him for his father. So David's servants came into the land of the children of Ammon.

And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters to thee? hath not David rather sent his servants unto thee, to search the city, & to spy it out, and to overthrow it?

Wherefore Hanun took David's servants, and shaved off the half of their beard, & cut off their garments in the middle, even to their buttocks, and sent them away. When it was told unto David, he sent to meet them (for the men were exceedingly ashamed) and the King said, Tarry at Jericho, until your beards be grown, then return.

And when the children of Ammon saw that they stank in the sight of David, the children of Ammon sent and hired the Aramites of the house of Rehob, and the Aramites of Zoba, twenty thousand footmen, and of King Maacah a thousand men, and of Ish-tob twelve thousand men. And when David heard of it, he sent Joab, and all the host of the strong men. And the children of Ammon came out, & put their army in array at the entering in of the gate: and the Aramites of Zoba, and of Rehob, and of Ish-tob, & of Maacah were by themselves in the field. When Joab saw that the front of the battle was against him before and behind, he chose of all the choice of Israel, and put them in array against the Aramites. And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon. And he said, If the Aramites be stronger then I, thou shalt help me, and if the children of Ammon be too strong for thee, I will come and succour thee. Be strong & let us be valiant for our people, & for the cities of our God, and let the Lord do that which is good in his eyes.

Then Joab, and the people that was with him, joined in battle with the Aramites, who fled before him. And when the children of Ammon saw that the Aramites fled, they fled also before Abishai, & entered into the city. so Joab returned fro the children of Ammon, and came to Jerusalem. And when the Aramites saw that they were smitten before Israel, they gathered them together. And Hadarezer sent, and brought out the Aramites that were beyond the River: and they came to Helam, and Shobach the captain of the host of Hadarezer went before them. When it was shewed David, then he gathered all Israel together, & passed over Jordan & came to Helam: and the Aramites set themselves in array against David, and fought with him: And the Aramites fled before Israel: and David destroyed seven hundred chariots of the Aramites, and forty thousand horsemen, and smote Shobach the captain of his host, who died there. And when all the Kings, that were servants to Hadarezer, saw that they fell before Israel, they made peace with Israel, and served them; the Aramites feared to help the children of Ammon any more.

And when the year was expired in the time when Kings go forth to battle, David sent Joab, and his servants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but David remained in Jerusalem. And when it was evening tide, David arose out of his bed, and walked upon the roof of the King's palace: and from the roof he saw a woman washing herself: and the woman was very beautiful to look upon. And David sent and inquired what woman it was: and one said, Is not this Bath-sheba the daughter of Eliam, wife to Uriah the Hittite?

Then David sent messengers, & took her away: and she came unto him & he lay with her: (now she was purified from her uncleanness) & she returned unto her house. And the woman conceived: therefore she sent and told David, & said, I am with child.

Then David sent to Joab, saying, Send me Uriah the Hittite; Joab sent Uriah to David.

And when Uriah came unto him, David demanded him how Joab did, and how the people fared, and how the war prospered. Afterward David said to Uriah, Go down to thine house, and wash thy feet.

So Uriah departed out of the King's palace, and the king sent a present after him. But Uriah slept at the door of the King's palace with all the servants of his lord, and went not down to his house. Then they told David, saying, Uriah went not down to his house.

And David said unto Uriah, Comest thou not from thy journey? why didst thou not go down to thine house?

Then Uriah answered David, The Ark and Israel, and Judah dwell in tents: and my lord Joab and the servants of my lord abide in the open fields: shall I then go into mine house to eat and drink, & lie with my wife? by thy life, and by the life of thy soul, I will not do this thing.

Then David said unto Uriah, Tarry yet this day, & tomorrow I will send thee away.

So Uriah abode in Jerusalem that day, and the morrow. Then David called him, and he did eat and drink before him, & he made him drunk: and at even he went out to lie on his couch with the servants of his Lord, but went not down to his house. And on the morrow David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote thus in the letter, Put ye Uriah in the forefront of the strength of the battle, and recule ye back from him, that he may be smitten, and die. So when Joab besieged the city, he assigned Uriah unto a place, where he knew that strong men were. And the men of the city came out, and fought with Joab: and there fell of the people of the servants of David, and Uriah the Hittite also died. Then Joab sent and told David all the things concerning the war, and he charged the messenger, saying, When thou hast made an end of telling all the matters of the war unto the King, and if the king's anger arise, so that he say unto thee, Wherefore

approached ye unto the city to fight? knew ye not that they would hurl from the wall? Who smote Abimelech son of Jerubesheth? did not a woman cast a piece of a millstone upon him from the wall, and he died in Thebez? why went you nigh the wall? Then say thou, Thy servant Uriah the Hittite is also dead. So the messenger went, and came & shewed David all that Joab had sent him for. And the messenger said unto David, Certainly the men prevailed against us, and came out unto us into the field, but we pursued them unto the entering of the gate. But the shooters shot from ye wall against thy servants, and some of the King's servants be dead: & thy servant Uriah the Hittite is also dead.

Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing trouble thee: for the sword devoureth one as well as another: make thy battle more strong against the city & destroy it, & encourage thou him. And when the wife of Uriah heard that her husband Uriah was dead, she mourned for her husband. So when the mourning was past, David sent and took her into his house, and she became his wife, and bare him a son: but ye thing that David had done, displeased the Lord.

Then the Lord sent Nathan unto David, who came to him, and said unto him, There were two men in one city, the one rich, and the other poor. The rich man had exceeding many sheep and oxen: But the poor had none at all, save one little sheep which he had bought, and nourished up: and it grew up with him, and with his children also, and did eat of his own morsels, and drank of his own cup, and slept in his bosom, and was unto him as his daughter. Now there came a stranger unto the rich man, who refused to take of his own sheep, and of his own oxen to dress for the stranger that was come unto him, but took the poor man's sheep, and dressed it for the man that was come to him.

Then David was exceeding wroth with the man, and said to Nathan, As the Lord liveth, the man that hath done this thing, shall surely die, and he shall restore the lamb four fold, because he did this thing, and had no pitie thereof.

Then Nathan said to David, Thou art the man. Thus sayeth the Lord God of Israel, I anointed thee King over Israel, and delivered thee out of the hand of Saul, and gave thee thy lord's house, and thy lord's wives into thy bosom, and gave thee the house of Israel, and of Judah, and would moreover (if that had been too little) have given thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah the Hittite with ye sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house, because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife. Thus sayeth the Lord, Behold, I will raise up evil against thee out of thine own house, and will take thy wives before thine eyes, and

give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

Then David said unto Nathan, I have sinned against the Lord.

Nathan said unto David, The Lord also hath put away thy sin, thou shalt not die. Howbeit because by this deed thou hast caused the enemies of the Lord to blaspheme, the child that is borne unto thee shall surely die.

So Nathan departed unto his house: and the Lord stroke the child that Uriah's wife bare unto David, and it was sick. David therefore besought God for the child, and fasted and went in, and lay all night upon the earth. Then the Elders of his house arose to come unto him, & to cause him to rise from the ground: but he would not, neither did he eat meat with them. So on the seventh day the child died: and the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was alive, we spake unto him, and he would not hearken unto our voice: how then shall we say unto him, The child is dead, to vex him more? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead?

And they said, He is dead.

Then David arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped, and afterward came to his own house, and bade that they should set bread before him, and he did eat. Then said his servants unto him, What thing is this, that thou hast done? Thou didst fast and weep for the child while it was alive, but when the child was dead, thou didst rise up, and eat meat.

And he said, While the child was yet alive, I fasted, and wept: for I said, Who can tell whether God will have mercy on me, that the child may live? But now being dead, wherefore should I now fast? Can I bring him again any more? I shall go to him, but he shall not return to me. And David comforted Bath-sheba his wife, and went in unto her, and lay with her, & she bare a son, and he called his name Salomon: also the Lord loved him. For the Lord had sent by Nathan the Prophet: therefore he called his name Jedidiah, because the Lord loved him. Then Joab fought against Rabbah of the children of Ammon, and took the city of the kingdom. Therefore Joab sent messengers to David, saying, I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together, & besiege the city, that thou mayest take it, lest the victory be attributed to me.

So David gathered all the people together, and went against Rabbah, and besieged it, and took it. And he took their King's crown from his head, (which weighed a talent of gold,

with precious stones) and it was set on David's head: and he brought away the spoyle of the city in exceeding great abundance. And he carried away the people that was therein, and put them under saws, and under iron harrows, and under axes of iron, and cast them into the tile kiln: even thus did he with all the cities of the children of Ammon. Then David & all the people returned unto Jerusalem.

Now after this so it was, that Absalom the son of David having a fair sister, whose name was Tamar, Amnon the son of David loved her. And Amnon was so sore vexed, that he fell sick for his sister Tamar: for she was a virgin, and it seemed hard to Amnon to do any thing to her. But Amnon had a friend called Jonadab, the son of Shimeah David's brother: and Jonadab was a very subtle man. Who said unto him, Why art thou the King's son so lean from day to day? wilt thou not tell me?

Then Amnon answered him, I love Tamar my brother Absalom's sister.

And Jonadab said unto him, Lie down on thy bed, and make thyself sick: and when thy father shall come to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and let her dress meat in my sight, that I may see it, and eat it of her hand.

So Amnon lay down, and made himself sick: & when the King came to see him, Amnon said unto the King, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may receive meat at her hand.

Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

So Tamar went to her brother Amnon's house, and he lay down: and she took flour, and knead it, and made cakes in his sight, and did bake the cakes. And she took a pan, and poured them out before him, but he would not eat.

Then Amnon said, Cause ye every man to go out from me: so every man went out from him. Then Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand.

Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother. And when she had set them before him to eat, he took her, and said unto her, Come, lie with me, my sister.

But she answered him, Nay, my brother, do not force me: for no such thing ought to be done in Israel: commit not this folly. And I, whither shall I cause my shame to go? and thou shalt be as one of the fools in Israel: now therefore, I pray thee, speak to the King, for he will not deny me unto thee.

Howbeit he would not hearken unto her voice, but being stronger then she, forced her, and lay with her. Then Amnon hated her exceedingly, so that the hatred wherewith he hated her, was greater then the love, wherewith he had loved her: and Amnon said unto her, Up, get thee hence.

And she answered him, There is no cause: this evil (to put me away) is greater then the other that thou didst unto me.

But he would not hear her, but called his servant that served him, & said, Put this woman now out from me, & lock the door after her. (And she had a garment of divers colours upon her: for with such garments were the King's daughters that were virgins, appareled.) Then his servant brought her out, and locked the door after her. And Tamar put ashes on her head and rent the garment of divers colours which was on her, and laid her hand on her head, and went her way crying.

And Absalom her brother said unto her, Hath Amnon thy brother been with thee? Now yet be still, my sister: he is thy brother: let not this thing grieve thine heart. So Tamar remained desolate in her brother Absalom's house. But when King David heard all these things, he was very wroth. And Absalom said unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

And after the time of two years, Absalom had sheepshearers in Baal-hazor, which is beside Ephraim, and Absalom called all the King's sons. And Absalom came to the King and said, Behold now, thy servant hath sheepesherers: I pray thee, that the King with his servants would go with thy servant.

But the King answered Absalom, Nay my son, I pray thee, let us not go all, lest we be chargeable unto thee. Yet Absalom lay sore upon him: howbeit he would not go, but thanked him.

Then said Absalom, But, I pray thee, shall not my brother Amnon go with us?

And the king answered him, Why should he go with thee?

But Absalom was instant upon him, & he sent Amnon with him, & all the King's children. Now had Absalom commanded his servants, saying, Mark now when Amnon's heart is merry with wine, & when I say unto you, Smite Amnon, kill him, fear not, for have not I commanded you? be bold therefore, & play the men.

And the servants of Absalom did unto Amnon, as Absalom had commanded: and all the King's sons arose, and every man gat him up upon his mule, and fled. And while they were in the way, tidings came to David, saying, Absalom hath slain all the King's sons, & there is not one of them left.

Then the King arose, & tare his garments, and lay on the ground, & all his servants stood by with their clothes rent. And Jonadab the son of Shimeah David's brother answered and said, Let not my lord suppose that they have slain all the young men the King's sons: for Amnon only is dead, because Absalom had reported so, since he forced his sister Tamar. Now therefore let not my lord the King take the thing so grievously, to think that all ye King's sons are dead: for Amnon only is dead.

Then Absalom fled: and the young man that kept the watch, lift up his eyes, and looked, and behold, there came much people by the way of the hill side behind him. And Jonadab said unto the King, Behold, ye King's sons come: as thy servant said, so it is.

And as soon as he had left speaking, behold, the King's sons came, & lift up their voices, and wept: and the King also and all his servants wept exceedingly sore. But Absalom fled away, & went to Talmai the son of Ammihur King of Geshur: and David mourned for his son every day. So Absalom fled, and went to Geshur, and was there three years. And King David desired to go forth unto Absalom, because he was pacified concerning Amnon, seeing he was dead.

Then Joab the son of Zeruiah perceived, that the King's heart was toward Absalom, and Joab sent to Tekoah, and brought thence a subtle woman, & said unto her, I pray thee, fain thyself to mourn, and now put on mourning apparel, & anoint not thyself with oil: but be as a woman that had now long time mourned for the dead. And come to the King, and speak on this manner unto him, (for Joab taught her what she should say).

Then the woman of Tekoah spake unto the king, & fell down on her face to the ground, and did obeisance, and said, Help, O King.

Then the King said unto her, What aileth thee?

And she answered, I am in deed a widow, and mine husband is dead: And thine handmaid had two sons, & they two strove together in the field: (and there was none to part them) so the one smote the other, and slew him. And behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him for the soul of his brother whom he slew, that we may destroy the heir also: so they shall quench my sparkle which is left, and shall not leave to mine husband neither name nor posterity upon the earth.

And the King said unto the woman, Go to thine house, and I will give a charge for thee.

Then the woman of Tekoah said unto the King, My lord, O King, this trespass be on me, & on my father's house, and the King and his throne be guiltless.

And the King said, Bring him to me that speaketh against thee, and he shall touch thee no more.

Then said she, I pray thee, let the King remember the Lord thy God, that thou wouldest not suffer many revengers of blood to destroy, lest they slay my son.

He answered, As the Lord liveth, there shall not one hear of thy son fall to the earth.

Then the woman said, I pray thee, let thine handmaid speak a word to my lord the King.

He said, Say on.

Then the woman said, Wherefore then hast thou thought such a thing against the people of God? Or why doth the King, as one which is faulty, speak this thing, that he will not bring again his banished? For we must needs die, and we are as water spilt on the ground, which cannot be gathered up again: neither doth God spare any person, yet doth he appoint means, not to cast out from him, him that is expelled. Now therefore that I am come to speak of this thing unto my lord the King, the cause is that the people have made me afraid: therefore thine handmaid said, Now will I speak unto the King: it may be that the King will perform the request of his handmaid. For the King will hear, to deliver his handmaid out of the hand of the man that would destroy me, and also my son from the inheritance of God. Therefore thine handmaid said, The word of my lord the King shall now be comfortable: for my lord the King is even as an Angel of God in hearing of good and bad: therefore the Lord thy God be with thee. Then the King answered, and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee; the woman said, Let my lord the King now speak.

And the King said, Is not the hand of Joab with thee in all this?

Then the woman answered, and said, As thy soul liveth, my lord the King, I will not turn to the right hand nor to the left, from ought that my lord the King hath spoken: for even thy servant Joab bade me, & he put all these words in the mouth of thine handmaid. For to the intent that I should change the form of speech, thy servant Joab hath done this thing: but my lord is wise according to the wisdom of an Angel of God to understand all things that are in the earth.

And the King said unto Joab, Behold now, I have done this thing: go then, & bring the young man Absalom again. And Joab fell to the ground on his face, and bowed himself, & thanked the King.

Then Joab said, This day thy servant knoweth, that I have found grace in thy sight, my lord the King, in that the King hath fulfilled the request of his servant. And Joab arose, and went to Geshur, and brought Absalom to Jerusalem.

And the King said, Let him turn to his own house, & not see my face. So Absalom turned to his own house, & saw not the King’s face. Now in all Israel there was none to be so much praised for beauty as Absalom: from the sole of his foot even to the top of

his head there was no blemish in him. And when he polled his head, (for at every years end he polled it: because it was too heavy for him, therefore he polled it) he weighed the hair of his head at two hundred shekels by the King's weight. And Absalom had three sons, and one daughter named Tamar, which was a fair woman to look upon. So Absalom dwelt the space of two years in Jerusalem, and saw not the King's face. Therefore Absalom sent for Joab to send him to the King, but he would not come to him: and when he sent again, he would not come. Therefore he said unto his servants, Behold, Joab hath a field by my place, and hath barley therein: go, and set it on fire: and Absalom's servants set the field on fire.

Then Joab arose, & came to Absalom unto his house, & said unto him, Wherefore have thy servants burnt my field with fire?

And Absalom answered Joab, Behold, I sent for thee, saying, Come thou hither, and I will send thee to the King for to say, Wherefore am I come from Geshur? It had been better for me to have been there still: now therefore let me see the Kings face: and if there be any trespass in me, let him kill me. Then Joab came to the King, & told him: & he called for Absalom, who came to the King, and bowed himself to the ground on his face before the King, and the King kissed Absalom.

After this, Absalom prepared him chariots & horses, and fifty men to run before him. And Absalom rose up early, & stood hard by the entering in of the gate: and every man that had any matter, & came to the King for judgement, him did Absalom call unto him, and said, Of what city art thou?

And he answered, Thy servant is of one of the tribes of Israel.

Then Absalom said unto him, See, thy matters are good and righteous, but there is no man deputed of the King to hear thee. Absalom said moreover, Oh that I were made Judge in the land, that every man which hath any matter of controversy, might come to me, that I might do him justice.

And when any man came near to him, and did him obeisance, he put forth his hand, & took him, and kissed him. And on this manner did Absalom to all Israel, that came to the King for judgement: so Absalom stale the hearts of the men of Israel. And after forty years, Absalom said unto the King, I pray thee, let me go to Hebron, and render my vow which I have vowed unto the Lord. For thy servant vowed a vow when I remained at Geshur, in Aram, saying, If the Lord shall bring me again in deed to Jerusalem, I will serve the Lord.

And the King said unto him, Go in peace. So he arose, and went to Hebron.

Then Absalom sent spies throughout all the tribes of Israel, saying, When ye hear the sound of the trumpet, Ye shall say, Absalom reigneth in Hebron.

And with Absalom went two hundred men out of Jerusalem, that were called: & they went in their simplicity, knowing nothing. Also Absalom sent for Ahithophel the Gilonite David's counseller, from his city Giloh, while he offered sacrifices: & the treason was great: for the people increased still with Absalom. Then came a messenger to David, saying, The hearts of the men of Israel are turned after Absalom.

Then David said unto all his servants that were with him at Jerusalem, Up, and let us flee: for we shall not escape from Absalom: make speed to depart, lest he come suddenly and take us, and bring evil upon us, and smite the city with the edge of the sword.

And the King's servants said unto him, Behold, thy servants are ready to do according to all that my lord the King shall appoint.

So the King departed and all his household after him, and the King left ten concubines to keep the house. And the King went forth & all the people after him, and tarried in a place far off. And all his servants went about him, & all the Cherethites and all the Pelethites & all the Gittites, even six hundred men which were come after him from Gath, went before the King. Then said the King to Ittai the Gittite, Wherefore comest thou also with us? Return and abide with the King, for thou art a stranger: depart thou therefore to thy place. Thou camest yesterday, and should I cause thee to wander today and go with us? I will go whither I can: therefore return thou and carry again thy brethren: mercy & truth be with thee.

And Ittai answered the King, and said, As the Lord liveth, and as my lord the King liveth, in what place my lord the King shall be, whether in death or life, even there surely will thy servant be.

Then David said to Ittai, Come, & go forward; Ittai the Gittite went, and all his men, and all the children that were with him.

And all the country wept with a loud voice, and all the people went forward, but the King passed over the brook Kidron: and all the people went over toward the way of ye wilderness. And lo, Zadok also was there, and all the Levites with him, bearing the Ark of the covenant of God: and they set down the Ark of God, and Abiathar went up until the people were all come out of the city. Then the King said unto Zadok, Carry the Ark of God again into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and the Tabernacle thereof. But if he thus say, I have no delight in thee, behold, here am I, let him do to me as seemeth good in his eyes. The King said again unto Zadok the Priest, Art not thou a Seer? return into the city in peace, and your two sons with you: to wit, Ahimaaz thy son, and Jonathan the son of Abiathar.

Behold, I will tarry in the fields of the wilderness, until there come some word from you to be told me.

Zadok therefore and Abiathar carried the Ark of God again to Jerusalem, and they tarried there. And David went up the mount of olives and wept as he went up, and had his head covered, and went barefooted: and all the people that was with him, had every man his head covered, and as they went up, they wept. Then one told David, saying, Ahithophel is one of them that have conspired with Absalom.

And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness.

Then David came to the top of the mount where he worshipped God: and behold, Hushai the Archite came against him with his coat torn, and having earth upon his head. Unto whom David said, If thou go with me, thou shalt be a burden unto me. But if thou return to the city, and say unto Absalom, I will be thy servant, O King, (as I have been in time past thy father's servant, so will I now be thy servant) then thou mayest bring me the counsel of Ahithophel to nought. And hast thou not there with thee Zadok and Abiathar the Priests? therefore what so ever thou shalt hear out of the King's house, thou shalt shew to Zadok and Abiathar the Priests. Behold, there are with them their two sons: Ahimaaz Zadoks son, and Jonathan Abiathar's son: by them also shall ye send me every thing that ye can hear. So Hushai David's friend went into the city: and Absalom came into Jerusalem.

When David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him with a couple of asses saddled, and upon them two hundred cakes of bread, and an hundred bunches of raisins, and an hundred of dried figs, and a bottle of wine. And the King said unto Ziba, What meanest thou by these?

And Ziba said, They be asses for the kings household to ride on, and bread and dried figs for the young men to eat, and wine, that the faint may drink in the wilderness.

And the king said, But where is thy masters son?

Then Ziba answered the King, Behold, he remaineth in Jerusalem: for he said, This day shall the house of Israel restore me the kingdom of my father.

Then said the King to Ziba, Behold, thine are all that pertained unto Mephibosheth.

Ziba said, I beseech thee, let me find grace in thy sight, my lord, O King.

And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, named Shimei the son of Gera: and he came out, and cursed. And he cast stones at David, and at all the servants of King David: and all the people, and all the men of war were on his right hand, and on his left. And thus said Shimei when he

cursed, Come forth, come forth thou murderer, and wicked man. The Lord hath brought upon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath delivered thy kingdom into the hand of Absalom thy son: and behold, thou art taken in thy wickedness, because thou art a murderer.

Then said Abishai the son of Zeruiah unto the King, Why doth this dead dog curse my lord the King? let me go, I pray thee, and take away his head.

But the King said, What have I to do with you, ye sons of Zeruiah? for he curseth, even because the Lord hath bidden him curse David: who dare then say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son which came out of mine own bowels, seeketh my life: then how much more now may this son of Jemini? Suffer him to curse: for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and do me good for his cursing this day.

And as David and his men went by the way, Shimei went by the side of the mountain over against him, and cursed as he went, & threw stones against him, and cast dust. Then came the King and all the people that were with him weary, and refreshed themselves there.

And Absalom, & all the people, the men of Israel, came to Jerusalem, and Ahithophel with him. And when Hushai the Archite David's friend was come unto Absalom, Hushai said unto Absalom, God save the King, God save the King.

Then Absalom said to Hushai, Is this thy kindness to thy friend? Why wentest thou not with thy friend?

Hushai then answered unto Absalom, Nay, but whom the Lord, and this people, and all the men of Israel choose, his will I be, and with him will I dwell. And moreover unto whom shall I do service? not to his son? as I served before thy father, so will I before thee.

Then spake Absalom to Ahithophel, Give counsel what we shall do.

And Ahithophel said unto Absalom, Go in to thy father's concubines, which he hath left to keep the house: and when all Israel shall hear, that thou art abhorred of thy father, the hands of all that are with thee, shall be strong.

So they spread Absalom a tent upon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel. And the counsel of Ahithophel which he counseled in those days, was like as one had asked counsel at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.

Moreover Ahithophel said to Absalom, Let me choose out now twelve thousand men, & I will up and follow after David this night, and I will come upon him: for he is weary, and weak handed: so I will fear him, and all the people that are with him, shall flee, and I will smite the King only, and I will bring again all the people unto thee, and when all shall return, (the man whom thou seekest being slain) all the people shall be in peace.

And the saying pleased Absalom well, and all the Elders of Israel. Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith. So when Hushai came to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken thus: shall we do after his saying, or no? tell thou.

Hushai then answered unto Absalom, The counsel that Ahithophel hath given, is not good at this time. For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in mind as a bear robbed of her whelps in the field: also thy father is a valiant warrior, and will not lodge with the people. Behold, he is hid now in some cave, or in some place: and though some of them be overthrown at the first, yet the people shall hear, and say, The people that follow Absalom, be overthrown. Then he also that is valiant whose heart is as the heart of a lion, shall shrink and faint: for all Israel knoweth, that thy father is valiant, and they which be with him, stout men. Therefore my counsel is, that all Israel be gathered unto thee, from Dan even to Beer-sheba as the sand of the sea in number, and that thou go to battle in thine own person. So shall we come upon him in some place, where we shall find him, and we will upon him as the dew falleth on the ground: and of all the men that are with him, we will not leave him one. Moreover if he be gotten into a city, then shall all the men of Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

Then Absalom and all the men of Israel said, The counsel of Hushai the Archite is better, then the counsel of Ahithophel: for the Lord had determined to destroy the good counsel of Ahithophel, that the Lord might bring evil upon Absalom.

Then said Hushai unto Zadok and to Abiathar the Priests, Of this and that manner did Ahithophel and the Elders of Israel counsel Absalom: and thus and thus have I counseled. Now therefore send quickly, and shew David, saying, Tarry not this night in the fields of the wilderness, but rather get thee over, lest the King be devoured and all the people that are with him.

Now Jonathan and Ahimaaz abode by En-rogel: (for they might not be seen to come into the city) & a maid went, and told them, and they went and shewed King David. Nevertheless a young man saw them, and told it to Absalom. therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went down. And the wife took and spread a covering over the well's mouth, and spread ground corn thereon, that the thing should not be known. And when

Absalom's servants came to the wife into the house, they said, Where is Ahimaaz and Jonathan?

And the woman answered them, They be gone over the brook of water; when they had sought them, and could not find them, they returned to Jerusalem.

And as soon as they were departed, the other came out of the well, and went and told King David, and said unto him, Up, and get you quickly over the water: for such counsel hath Ahithophel given against you.

Then David arose, and all the people that were with him, and they went over Jordan until the dawning of the day, so that there lacked not one of them, that was not come over Jordan. Now when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and he went home unto his city, and put his household in order, & hanged himself, and died, and was buried in his father's grave.

Then David came to Mahanaim; Absalom passed over Jordan, he, and all the men of Israel with him. And Absalom made Amasa captain of the host in the stead of Joab: which Amasa was a man's son named Ithra an Israelite, that went in to Abigal the daughter of Nahash, sister to Zeruiah Joab's mother. So Israel and Absalom pitched in the land of Gilead. And when David was come to Mahanaim, Shobi the son of Nahash out of Rabbah of the children of Ammon, and Machir the son of Ammiel out of Lo-debar, and Barzelai the Gileadite out of Rogel, brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentils, and parched corn. And they brought honey, and butter, and sheep, and cheese of kine for David and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty in the wilderness.

Then David numbered the people that were with him, & set over them captains of thousands and captains of hundreds. And David sent forth the third part of the people under the hand of Joab, and the third part under the hand of Abishai Joab's brother the son of Zeruiah: and the other third part under the hand of Ittai the Gittite; the King said unto the people, I will go with you myself also.

But the people answered, Thou shalt not go forth: for if we flee away, they will not regard us, neither will they pass for us, though half of us were slain: but thou art now worth ten thousand of us: therefore now it is better that thou succour us out of the city.

Then the King said unto them, What seemeth you best, that I will do.

So the King stood by the gate side, and all the people came out by hundreds and by thousands. And the King commanded Joab and Abishai, and Ittai, saying, Entreat the young man Absalom gently for my sake.

All the people heard when the King gave all the captains charge concerning Absalom. So the people went out into the field to meet Israel, and the battle was in the wood of Ephraim: Where the people of Israel were slain before the servants of David: so there was a great slaughter that day, even of twenty thousand. For the battle was scattered over all the country: and the wood devoured much more people that day, then did the sword.

Now Absalom met the servants of David, and Absalom rode upon a mule, and the mule came under a great thick oak: and his head caught hold of the oak, and he was taken up between the heaven and the earth: and the mule that was under him went away. And one that saw it, told Joab, saying, Behold, I saw Absalom hanged in an oak.

Then Joab said unto the man that told him, And hast thou indeed seen? why then didst thou not there smite him to the ground, and I would have given thee ten shekels of silver, and a girdle?

Then the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not lay mine hand upon the King's son: for in our hearing the King charged thee, and Abishai, and Ittai, saying, Beware, lest any touch the young man Absalom. If I had done it, it had been the danger of my life: for nothing can be hid from the King: yea, thou thyself wouldest have bin against me.

Then said Joab, I will not thus tarry with thee; he took three darts in his hand, and thrust them through Absalom, while he was yet alive in the midst of the oak. And ten servants that bare Joab's armour, compassed about and smote Absalom, and slew him. Then Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a mighty great heap of stones upon him: and all Israel fled every one to his tent. Now Absalom in his life time had taken and reared him up a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance; he called the pillar after his own name, & it is called unto this day, Absalom's place.

Then said Ahimaaz the son of Zadok, I pray thee, let me run, and bear the King tidings that the Lord hath delivered him out of the hand of his enemies.

And Joab said unto him, Thou shalt not be the messenger to day, but thou shalt bear tidings another time, but today thou shalt bear none: for the King's son is dead. Then said Joab to Cushi, Go, tell the king, what thou hast seen. Cushi bowed himself unto Joab, and ran.

Then said Ahimaaz the son of Zadok again to Joab, What, I pray thee, if I also run after Cushi?

And Joab said, Wherefore now wilt thou run, my son, seeing that thou hast no tidings to bring?

Yet what if I run?

Then he said unto him, Run. So Ahimaaz ran by the way of the plain, and overwent Cushi.

Now David sat between the two gates; the watchman went to the top of the gate upon the wall, and lift up his eyes, and saw, and behold, a man came running alone. And the watchman cried, & told ye king; the King said, If he be alone, he bringeth tidings; he came apace, and drew near.

And the watchman saw another man running, and the watchman called unto the porter, and said, Behold, another man runneth alone; the King said, He also bringeth tidings.

And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok.

Then the King said, He is a good man, & cometh with good tidings.

And Ahimaaz called, and said unto the King, Peace be with thee: and he fell down to the earth upon his face before the King, and said, Blessed be the Lord thy God, who hath shut up the men that lift up their hands against my lord the King.

And the King said, Is the young man Absalom safe?

And Ahimaaz answered, When Joab sent the King's servant, and me thy servant, I saw a great tumult, but I knew not what.

And the King said unto him, Turn aside, and stand here. so he turned aside & stood still.

And behold, Cushi came, and Cushi said, Tidings, my lord the King: for the Lord hath delivered thee this day out of the hand of all that rose against thee.

Then the King said unto Cushi, Is the young man Absalom safe?

And Cushi answered, The enemies of my lord the King, and all that rise against thee to do thee hurt, be as that young man is.

And the King was moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom: would God I had died for thee, O Absalom, my son, my son.

And it was told Joab, Behold, the King weepeth and mourneth for Absalom.

Therefore the victory of that day was turned into mourning to all the people: for the people heard say that day, The King sorroweth for his son. And the people went that day into the city secretly, as people confounded hide themselves when they flee in battle.

So the King hid his face, and the King cried with a loud voice, My son Absalom, Absalom my son, my son.

Then Joab came into the house to the King, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life & the lives of thy sons, & of thy daughters, and the lives of thy wives, and the lives of thy concubines, in that thou lovest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither thy princes nor servants: therefore this day I perceive, that if Absalom had lived, and we all had died this day, that then it would have pleased thee well. Now therefore up, come out, and speak comfortably unto thy servants: for I swear by the Lord, except thou come out, there will not tarry one man with thee this night: and that will be worse unto thee, then all the evil that fell on thee from thy youth hitherto.

Then the King arose, and sat in the gate: and they told unto all the people, saying, Behold, the King doth sit in the gate: and all the people came before the King: for Israel had fled every man to his tent.

Then all the people were at strife throughout all the tribes of Israel, saying, The King saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistims, & now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle: therefore why are ye so slow to bring the King again?

But King David sent to Zadok and to Abiathar the Priests, saying, Speak unto the Elders of Judah, & say, Why are ye behind to bring the King again to his house, (for the saying of all Israel is come unto the king, even to his house) Ye are my brethren: my bones and my flesh are ye: wherefore then are ye the last that bring the King again? Also say ye to Amasa, Art thou not my bone and my flesh? God do so to me and more also, if thou be not captain of the host to me forever in the room of Joab.

So he bowed the hearts of all the men of Judah, as of one man: therefore they sent to the King, saying, Return thou with all thy servants.

So the King returned, and came to Jordan; Judah came to Gilgal, for to go to meet the King, and to conduct him overlord. And Shimei the son of Gera, ye son of Jemini, which was of Bahurim, hasted & came down with the men of Judah to meet king David, and a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and twenty servants with him: and they went over Jordan before ye king. And there went over a boat to carry over the King’s household, and to do him pleasure.

Then Shimei the son of Gera fell before the King, when he was come over Jordan, and said unto the King, Let not my lord impute wickedness unto me, nor remember ye thing that thy servant did wickedly when my lord the King departed out of Jerusalem, that the King should take it to his heart. For thy servant doth know, that I have done amiss: therefore behold, I am the first this day of all the house of Joseph, that am come to go down to meet my lord the King.

But Abishai the son of Zeruiah answered, and said, Shall not Shimei die for this, because he cursed the Lord's anointed?

And David said, What have I to do with you, ye sons of Zeruiah, that this day ye should be adversaries unto me? Shall there any man die this day in Israel? For do not I know that I am this day King over Israel? Therefore the King said unto Shimei, Thou shalt not die, & the king sware unto him.

And Mephibosheth the son of Saul came down to meet the king, and had neither washed his feet, nor dressed his beard, nor washed his clothes from the time the king departed, until he returned in peace. And when he was come to Jerusalem, and met the king, the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

And he answered, My lord the king, my servant deceived me: for thy servant said, I would have mine ass saddled to ride thereon, for to go with the king, because thy servant is lame. And he hath accused thy servant unto my lord the king: but my lord the king is as an Angel of God: do therefore thy pleasure. For all my father's house were but dead men before my lord the king, yet didst thou set thy servant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king?

And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou, and Ziba divide the lands.

And Mephibosheth said unto the king, Yea, let him take all, seeing my lord the king is come home in peace.

Then Barzillai the Gileadite came down from Rogelim, & went over Jordan with the king, to conduct him over Jordan. Now Barzillai was a very aged man, even fourscore year old, and he had provided the king of sustenance, while he lay at Mahanaim: for he was a man of very great substance. And the king said unto Barzillai, Come over with me, and I will feed thee with me in Jerusalem.

And Barzillai said unto the king, How long have I to live, that I should go up with the king to Jerusalem? I am this day fourscore year old: and can I discern between good or evil? Hath thy servant any taste in that I eat or in that I drink? Can I hear any more the voice of singing men and women? Wherefore then should thy servant be anymore a

burden unto my lord the king? Thy servant will go a little way over Jordan with the King, and why will the king recompense it me with such a reward? I pray thee, let thy servant turn back again, that I may die in mine own city, and be buried in the grave of my father and of my mother: but behold thy servant Chimham, let him go with my lord the king, and do to him what shall please thee.

And the king answered, Chimham shall go with me, and I will do to him that thou shalt be content with: and whatsoever thou shalt require of me, that will I do for thee.

So all the people went over Jordan: and the King passed over: and the King kissed Barzillai, and blessed him, and he returned unto his own place. Then the King went to Gilgal, and Chimham went with him, and all the people of Judah conducted the King, and also half ye people of Israel. And behold, all the men of Israel came to the King, and said unto the King, Why have our brethren the men of Judah stolen thee away, & have brought the King and his household, and all David's men with him over Jordan?

And all the men of Judah answered the men of Israel, Because the King is near of kin to us: and wherefore now be ye angry for this matter? Have we eaten of the King's cost, or have we taken any bribes?

And the men of Israel answered the men of Judah, and said, We have ten parts in the King, and have also more right to David then ye: Why then did ye despise us, that our advise should not be first had in restoring our King? And the words of the men of Judah were fiercer then the words of the men of Israel.

Then there was come thither a wicked man (named Sheba the son of Bichri, a man of Jemini) and he blew the trumpet, and said, We have no part in David, neither have we inheritance in the son of Ishai: every man to his tents, O Israel.

So every man of Israel went from David & followed Sheba the son of Bichri: but the men of Judah clave fast unto their King, from Jordan even to Jerusalem. When David then came to his house to Jerusalem, the King took the ten women his concubines, that he had left behind him to keep the house, and put them in ward, and fed them, but lay no more with them: but they were enclosed unto the day of their death, living in widowhood. Then said the King to Amasa, Assemble me the men of Judah within three days, and be thou here present.

So Amasa went to assemble Judah, but he tarried longer then the time which he had appointed him. Then David said to Abishai, Now shall Sheba the son of Bichri do us more harm then did Absalom: take thou therefore thy lord's servants and follow after him, lest he get him walled cities, and escape us.

And there went out after him Joab's men, and the Cherethites and the Pelethites, and all the mighty men: and they departed out of Jerusalem, to follow after Sheba the son of Bichri. When they were at the great stone, which is in Gibeon, Amasa went before them, and Joab's garment, that he had put on, was girded unto him, and upon it was a sword girded, which hanged on his loins in the sheath, and as he went, it used to fall out. And Joab said to Amasa, Art thou in health, my brother? & Joab took Amasa by the beard with the right hand to kiss him.

But Amasa took no heed to the sword that was in Joab's hand: for therewith he smote him in the fifth rib, and shed out his bowels to the ground, and smote him not the second time: so he died. then Joab and Abishai his brother followed after Sheba the son of Bichri. And one of Joab's men stood by him, & said, He that favoureth Joab, and he that is of David's part, let him go after Joab.

And Amasa wallowed in blood in the midst of the way: and when the man saw that all the people stood still, he removed Amasa out of the way into the field, and cast a cloth upon him, because he saw that every one that came by him, stood still. When he was removed out of the way, every man went after Joab, to follow after Sheba the son of Bichri. And he went through all the tribes of Israel unto Abel, and Bethmaachah and all places of Berim: and they gathered together, and went also after him. So they came, and besieged him in Abel, near to Bethmaachah: and they cast up a mount against the city, and the people thereof stood on the ramper, and all the people that was with Joab, destroyed and cast down the wall.

Then cried a wise woman out of the city, Hear, hear, I pray you, say unto Joab, Come thou hither, that I may speak with thee. And when he came near unto her, the woman said, Art thou Joab? And he answered, Yea; she said to him, Hear the words of thine handmaid.

He answered, I do hear.

Then she spake thus, They spake in the old time, saying, They should ask of Abel; so have they continued. I am one of them, that are peaceable and faithful in Israel: and thou goest about to destroy a city, and a mother in Israel: why wilt thou devour the inheritance of the Lord?

And Joab answered, & said, God forbid, God forbid it me, that I should devour, or destroy it. The matter is not so, but a man of mount Ephraim (Sheba ye son of Bichri by name) hath lift up his had against ye King, even against David: deliver us him only, and I will depart from the city.

The woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

Then the woman went unto all the people with her wisdom, and they cut off the head of Sheba the son of Bichri, and cast it to Joab: then he blew the trumpet, and they retired from the city, every man to his tent: and Joab returned to Jerusalem unto the King. Then Joab was over all the host of Israel, and Benaiah the son of Jehoiada over the Cherethites and over the Pelethies, and Adoram over the tribute, and Joshaphat the son of Ahilud the recorder, and Sheia was Scribe, and Zadok and Abiathar the Priests, and also Ira the Jairite was chief about David.

Then there was a famine in the days of David, three years together: and David asked counsel of the Lord, and the Lord answered, It is for Saul, & for his bloody house, because he slew the Gibeonites.

Then ye King called the Gibeonites and said unto them. (Now the Gibeonites were not of the children of Israel, but a remnant of the Amorites, unto whom ye children of Israel had sworn: but Saul sought to slay them for his zeal toward the children of Israel and Judah.) And David said unto the Gibeonites, What shall I do for you, and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?

The Gibeonites then answered him, We will have no silver nor gold of Saul nor of his house, neither for us shalt thou kill any man in Israel; he said, What ye shall say, that will I do for you.

Then they answered the King, The man that consumed us and that imagined evil against us, so that we are destroyed from remaining in any coast of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, the Lord’s chosen; the King said, I will give them.

But the King had compassion on Mephibosheth the son of Jonathan the son of Saul, because of the Lords othe, that was between them, even between David and Jonathan the son of Saul. But the King took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, even Armoni & Mephibosheth and the five sons of Michal, the daughter of Saul, whom she bare to Adriel the son of Barzillai the Meholathite. And he delivered them unto the hands of the Gibeonites, which hanged them in the mountain before the Lord: so they died all seven together, and they were slain in the time of harvest: in the first days, and in the beginning of barley harvest. Then Rizpah the daughter of Aiah took sackcloth and hanged it up for her upon the rock, from the beginning of harvest, until water dropped upon them from the heaven, and suffered neither the birds of the air to light on them by day, nor beasts of the field by night. And it was told David, what Rizpah the daughter of Aiah ye concubine of Saul had done. And David went and took the bones of Saul and the bones of Jonathan his son from the citizens of Jabesh Gilead, which had stolen them from the street of Beth-shan, where the Philistims had hanged them, when the Philistims had slain Saul in Gilboa. So he brought thence the bones of

Saul and the bones of Jonathan his son, and they gathered the bones of them that were hanged. And the bones of Saul and of Jonathan his son buried they in the country of Benjamin in Zelah, in the grave of Kish his father: and when they had performed all that the King had commanded, God was then appeased with the land.

Again the Philistims had war with Israel: and David went down, and his servants with him, and they fought against the Philistims, and David fainted. Then Ishi-benob which was of the sons of Haraphah (the head of whose spear weighed three hundred shekels of brass) even he being girded with a new sword, thought to have slain David. But Abishai the son of Zeruiah succored him, and smote the Philistim, and killed him. Then David's men sware unto him, saying, Thou shalt go no more out with us to battle, lest thou quench the light of Israel.

And after this also there was a battle with the Philistims at Gob, then Sibbechai the Hushathite slew Saph, which was one of ye sons of Haraphah. And there was yet another battle in Gob with the Philistims, where Elhanah the son of Jaare-oregim, a Bethlehemite slew Goliath the Gittite: the staff of whose spear was like a weavers beam. Afterward there was also a battle in Gath, where was a man of a great stature, and had on every hand six fingers, and on every foot six toes, four and twenty in number: who was also the son of Haraphah. And when he reviled Israel, Jonathan the son of Shima the brother of David slew him. These four were borne to Haraphah in Gath, and died by the hand of David and by the hands of his servants.

And David spake the words of this song unto the Lord, what time the Lord had delivered him out of the hands of all his enemies, and out of the hand of Saul. And he said, The Lord is my rock and my fortress, and he that delivereth me. God is my strength, in him will I trust: my shield, and the horn of my salvation, my high tower and my refuge: my Saviour, thou hast saved me from violence. I will call on the Lord, who is worthy to be praised: so shall I be safe from mine enemies. For the pangs of death have compassed me: the floods of ungodliness have made me afraid. The sorrows of the grave compassed me about: the snares of death overtook me. But in my tribulation did I call upon the Lord, and cry to my God, and he did hear my voice out of his temple, and my cry did enter into his ears. Then the earth trembled and quaked: the foundations of the heavens moved and shook, because he was angry. Smoke went out at his nostrils, and consuming fire out of his mouth: coals were kindled thereat. He bowed the heavens also, and came down, and darkness was under his feet. And he rode upon Cherub and did fly, & he was seen upon the wings of the wind. And he made darkness a Tabernacle round about him, even the gatherings of waters, and the clouds of the air. At the brightness of his presence the coals of fire were kindled. The Lord thundered from heaven, and the most high gave his voice. He shot arrows also, and scattered them: to wit, lightning, and destroyed them. The channels also of the sea appeared, even the foundations of the world were

discovered by the rebuking of the Lord, and at the blast of the breath of his nostrils. He sent from above, and took me: he drew me out of many waters. He delivered me from my strong enemy, and from them that hated me: for they were too strong for me. They prevented me in the day of my calamity, but the Lord was my stay, And brought me forth into a large place: he delivered me, because he favoured me. The Lord rewarded me according to my righteousness: according to the pureness of mine hands he recompensed me. For I kept the ways of the Lord, and did not wickedly against my God. For all his laws were before me, and his statutes: I did not depart therefrom. I was upright also toward him, and have kept me from my wickedness. Therefore the Lord did reward me according to my righteousness, according to my pureness before his eyes. With the godly thou wilt shew thyself godly: with the upright man thou wilt shew thyself upright. With the pure thou wilt shew thyself pure, and with the froward thou wilt shew thyself froward. Thus thou wilt save the poor people: but thine eyes are upon the haughty to humble them. Surely thou art my light, O Lord: and the Lord will lighten my darkness. For by thee have I broken through an host, and by my God have I leaped over a wall. The way of God is uncorrupt: the word of the Lord is tried in the fire: he is a shield to all that trust in him. For who is God besides the Lord? and who is mighty, save our God? God is my strength in battle, and maketh my way upright. He maketh my feet like hinds feet, & hath set me upon mine high places. He teacheth mine hands to fight, so that a bow of brass is broken with mine arms. Thou hast also given me the shield of thy salvation, and thy loving kindness hath caused me to increase. Thou hast enlarged my steps under me, and mine heals have not slid. I have pursued mine enemies and destroyed them, and have not turned again until I had consumed them. Yea, I have consumed them and thrust them through, and they shall not arise, but shall fall under my feet. For thou hast girded me with power to battle, and them that arose against me, hast thou subdued under me. And thou hast given me the necks of mine enemies, that I might destroy them that hate me. They looked about, but there was none to save them, even unto the Lord, but he answered them not. Then did I beat them as small as the dust of the earth: I did tread them flat as the clay of the street, and did spread them abroad. Thou hast also delivered me from the contentions of my people: thou hast preserved me to be the head over nations: the people which I knew not, do serve me. Strangers shall be in subjection to me: as soon as they hear, they shall obey me. Strangers shall shrink away, and fear in their privy chambers. Let the Lord live, and blessed be my strength: and God, even the force of my salvation be exalted. It is God that giveth me power to revenge me, and subdue the people under me, and rescueth me from mine enemies: (thou also hast lift me up from them that rose against me, thou hast delivered me from the cruel man. Therefore I will praise thee, O Lord among the nations, and will sing unto thy Name.) He is the tower of salvation for his King, and sheweth mercy to his anointed, even to David, and to his seed forever.

These also be the last words of David, David the son of Ishai saith, even the man who was set up on high, the Anointed of the God of Jacob, and the sweet singer of Israel saith, The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel spake to me, ye strength of Israel said, Thou shalt bear rule over men, being just, and ruling in the fear of God. Even as the morning light when the sun riseth, the morning, I say, without clouds, so shall mine house be, and not as the grass of the earth is by the bright rain. For so shall not mine house be with God: for he hath made with me an everlasting covenant, perfect in all points, and sure: therefore all mine health and whole desire is, that he will not make it grow so. But the wicked shall be every one as thorns thrust away, because they can not be taken with hands. But the man that shall touch them, must be defensed with iron, or with the shaft of a spear: and they shall be burnt with fire in the same place.

These be the names of the mighty men whom David had. He that sat in the seat of wisdom, being chief of the princes, was Adino of Ezni, he slew eight hundred at one time. And after him was Eleazar the son of Dodo, the son of Ahohi, one of the three worthies with David, when they defied the Philistims gathered there to battle, when the men of Israel were gone up. He arose and smote the Philistims until his hand was weary, and his hand clave unto the sword: and the Lord gave great victory the same day, and the people returned after him only to spoil. After him was Shammah the son of Age the Hararite: for the Philistims assembled at a town, where was a piece of a field full of lentils, and the people fled from the Philistims. But he stood in the midst of the field, and defended it, and slew the Philistims: so the Lord gave great victory.

Afterward three of the thirty captains went down, and came to David in the harvest time unto the cave of Adullam, and the host of the Philistims pitched in the valley of Rephaim. And David was then in an hold, and the garrison of ye Philistims was then in Beth-lehem. And David longed, and said, Oh, that one would give me to drink of the water of the well of Beth-lehem, which is by the gate.

The the three mighty brake into the host of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and took & brought it to David, who would not drink thereof, but poured it for an offering unto ye Lord, and said, O Lord, be it far from me, that I should do this. Is not this the blood of the men that went in jeopardy of their lives? Therefore he would not drink it. These things did these three mighty men.

And Abishai the brother of Joab, the son of Zeruiah, was chief among the three, and he lifted up his spear against three hundred, and slew them, and he had the name among the three. For he was most excellent of the three, & was their captain, but he attained not unto the first three. And Benaiah the son of Jehoiada the son of a valiant man, which had done many acts, and was of Kabzeel, slew two strong men of Moab: he went down also,

and slew a lion in the midst of a pit in the time of snow. And he slew an Egyptian a man of great stature, and the Egyptian had a spear in his hand: but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. These things did Benaiah the son of Jehoiada, and had the name among the three worthies. He was honourable among thirty, but he attained not to the first three: and David made him of his counsel. Asahel the brother of Joab was one of the thirty: Elhanan the son of Dodo of Beth-lehem: Shammah the Harodite: Elika ye Harodite: Helez the Paltite: Ira the son of Ikkesh the Tekoite: Abiezer the Anethothite: Mebunnai the Husathite: Zalmon an Ahohite: Maharai the Netophathite: Heleb the son of Baanah a Netophathite: Ittai the son of Ribai of Gibeah of the children of Benjamin: Benaiah the Pirathonite: Hiddai of the riuer of Gaash: Abi-albon the Arbathite: Azmaueth the Barhumite: Elihaba the Shaalbonite: of the sons of Iashen, Jonathan: Shammah the Hararite: Ahiam the son of Sharar the Hamrite: Eliphelet the son of Ahasbai the son of Maachathi: Eliam the son of Ahithophel the Gilonite: Hezrai the Carmelite: Paarai the Arbite: Igal the son of Nathan of Zobah: Bani the Gadite: Zelek the Ammonite: Naharai the Becrothite, the armour bearer of Joab the son of Zeruiah: Ira the Ithrite: Gareb the Ithrite: Uriah the Hittite, thirty and seven in all.

And the wrath of the Lord was again kindled against Israel, and he moved David against them, in that he said, Go, number Israel and Judah. For the King said to Joab the captain of the host, which was with him, Go speedily now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

And Joab said unto the King, The Lord thy God increase the people an hundred fold more then they be, and that the eyes of my lord the King may see it: but why doth my lord the King desire this thing?

Notwithstanding the King's word prevailed against Joab and against the captains of the host: therefore Joab and the captains of the host went out from the presence of the King to number the people of Israel. And they passed over Jordan, & pitched in Aroer at the right side of the city that is in the midst of the valley of Gad and toward Jazer. Then they came to Gilead, and to Tahtim-hodshi, so they came to Dan Jaan, and so about to Zidon, and came to the fortress of Tyrus and to all the cities of the Hivites and of the Canaanites, and went toward the South of Judah, even to Beer-sheba. So when they had gone about all the land, they returned to Jerusalem at the end of nine months and twenty days. And Joab delivered the number and sum of the people unto the King: and there were in Israel eight hundred thousand strong men that drew swords, and the men of Judah were five hundred thousand men.

Then David's heart smote him, after that he had numbered the people: and David said unto the Lord, I have sinned exceedingly in that I have done: therefore now, Lord, I beseech thee, take away the trespass of thy servant: for I have done very foolishly.

And when David was up in the morning, the word of the Lord came unto the Prophet Gad David's Seer, saying, Go, & say unto David, Thus saith ye Lord, I offer thee three things, choose thee which of them I shall do unto thee. So Gad came to David, and shewed him, and said unto him, Wilt thou that seven years famine come upon thee in thy land, or wilt thou flee three months before thine enemies, they following thee, or that there be three days pestilence in thy land? now advise thee, and see, what answer I shall give to him that sent me.

And David said unto Gad, I am in a wonderful strait: let us fall now into the hand of the Lord, (for his mercies are great) and let me not fall into the hand of man.

So the Lord sent a pestilence in Israel, from the morning even to the time appointed: & there died of the people from Dan even to Beer-sheba seventy thousand men. And when the Angel stretched out his hand upon Jerusalem to destroy it, the Lord repented of the evil, and said to the Angel that destroyed the people, It is sufficient, hold now thine hand; the Angel of the Lord was by the threshing place of Araunah the Jebusite.

And David spake unto the Lord (when he saw the Angel that smote the people) and said, Behold, I have sinned, yea, I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me and against my father's house.

So Gad came the same day to David, and said unto him, Go up, rear an altar unto the Lord in the threshing floor of Araunah the Jebusite.

And David (according to the saying of Gad) went up, as the Lord had commanded. And Araunah looked, and saw the King and his servants coming toward him, and Araunah went out, and bowed himself before the King on his face to the ground, and Araunah said, Wherefore is my lord the King come to his servant?

Then David answered, To buy the threshing floor of thee for to build an altar unto the Lord, that the plague may cease from the people.

Then Araunah said unto David, Let my lord the King take and offer what seemeth him good in his eyes: behold the oxen for the burnt offering, and chariots, and the instruments of the oxen for wood. (All these things did Araunah as a King give unto the King: and Araunah said unto the King, The Lord thy God be favourable unto thee.)

Then the King said unto Araunah, Not so, but I will bye it of thee at a price, and will not offer burnt offering unto ye Lord my God of that which doth cost me nothing. So David bought the threshing floor, and the oxen for fifty shekels of silver. And David built there

an altar unto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward ye land, and the plague ceased from Israel.

THE FIRST BOOK OF THE KINGS

Now when King David was old, and stricken in years, they covered him with clothes, but no heat came unto him. Wherefore his servants said unto him, Let there be sought for my lord ye King a young virgin, and let her stand before the King, and cherish him: and let her lie in thy bosom, that my lord the King may get heat. So they sought for a fair young maid throughout all the coasts of Israel, and found one Abishag a Shunamite, and brought her to the King. And the maid was exceeding fair, and cherished the King, and ministered to him, but the King knew her not.

Then Adonijah the son of Haggith exalted himself, saying, I will be King; he gat him chariots and horsemen, and fifty men to run before him. And his father would not displease him from his childhood, to say, Why hast thou done so? And he was a very goodly man, and his mother bare him next after Absalom. And he took counsel of Joab the son of Zeruiah, and of Abiathar the Priest: and they helped forward Adonijah. But Zadok the Priest, & Benaiah the son of Jehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with David, were not with Adonijah. Then Adonijah sacrificed sheep and oxen, and fat cattle by the stone of Zoheleth, which is by En-rogel, and called all his brethren the king’s sons, & all the men of Judah ye King’s servants, But Nathan the Prophet, and Benaiah, and the mighty men, and Salomon his brother he called not. Wherefore Nathan spake unto Bath-sheba the mother of Salomon, saying, Hast thou not heard, that Adonijah ye son of Haggith doth reign, and David our lord knoweth it not? Now therefore come, and I will now give thee counsel, how to save thine own life, and the life of thy son Salomon. Go, and get thee in unto King David, and say unto him, Didst not thou, my lord, O King, swear unto thine handmaid, saying, Assuredly Salomon thy son shall reign after me, & he shall sit upon my throne? why is then Adonijah King? Behold, while thou yet talkest there with the King, I also will come in after thee, and confirm thy words.

So Bath-sheba went in unto the King into the chamber, and the King was very old, and Abishag the Shunammite ministered unto ye King. And Bath-sheba bowed and made obeisance unto the King; the King said, What is thy matter? And she answered him, My lord, thou swearest by the Lord thy God unto thine handmaid, saying, Assuredly

Salomon thy son shall reign after me, and he shall sit upon my throne. And behold, now is Adonijah king, and now, my lord, O King, thou knowest it not. And he hath offered many oxen, and fat cattle, and sheep, and hath called all the sons of the King, and Abiathar the Priest, and Joab the captain of the host: but Salomon thy servant hath he not bidden. And thou, my lord, O King, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my lord the King after him. For else when my lord the King shall sleep with his fathers, I and my son Salomon shall be reputed vile.

And lo, while she yet talked with the King, Nathan also the Prophet came in. And they told the King, saying, Behold, Nathan the Prophet; when he was come in to the King, he made obeisance before the King upon his face to the ground. And Nathan said, My lord, O King, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? For he is gone down this day, and hath slain many oxen, and fat cattle, and sheep, and hath called all the King’s sons, and the captains of the host, and Abiathar the Priest: and behold, they eat and drink before him, and say, God save King Adonijah. But me thy servant, and Zadok the Priest, and Benaiah the son of Jehoiada, and thy servant Salomon hath he not called. Is this thing done by my lord the King, & thou hast not shewed it unto thy servant, who should sit on the throne of my lord the King after him?

Then King David answered, and said, Call me Bath-sheba; she came into ye King’s presence, and stood before the King. And the King swear, saying, As the Lord liveth, who hath redeemed my soul out of all adversity, that as I swear unto thee by the Lord God of Israel, saying, Assuredly Salomon thy son shall reign after me, and he shall sit upon my throne in my place, so will I certainly do this day. Then Bath-sheba bowed her face to the earth, and did reverence unto the King, and said, God save my lord King David forever. And King David said, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the son of Jehoiada; they came before the King. Then the King said unto them, Take with you the servants of your lord, and cause Salomon my son to ride upon mine own mule, & carry him down to Gihon. And let Zadok the Priest and Nathan the Prophet anoint him there King over Israel, and blow ye the trumpet, and say, God save king Salomon. Then come up after him, that he may come and sit upon my throne: and he shall be King in my stead: for I have appointed him to be prince over Israel and over Judah. Then Benaiah the son of Jehoiada answered the King, and said, So be it, and the Lord God of my lord the King ratify it. As the Lord hath been with my lord the King, so be he with Salomon, and exalt his throne above the throne of my lord king David.

So Zadok the Priest, and Nathan the Prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites went down and caused Salomon to ride upon king David’s mule, and brought him to Gihon. And Zadok the Priest took an horn of

oil out of the Tabernacle, and anointed Salomon: and they blew the trumpet, and all the people said, God save king Salomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rang with the sound of them. And Adonijah and all the guests that were with him, heard it: (and they had made an end of eating) and when Joab heard the sound of the trumpet, he said, What meaneth this noise and uproar in the city? And as he yet spake, behold, Jonathan the son of Abiathar the Priest came: and Adonijah said, Come in: for thou art a worthy man, and bringest good tidings. And Jonathan answered, and said to Adonijah, Verily our lord King David hath made Salomon King. And the King hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the Kings mule. And Zadok the Priest, and Nathan ye Prophet have anointed him King in Gihon: and they are gone up from thence with joy, and the city is moved: this is the noise that ye have heard. And Salomon also sitteth on the throne of the kingdom. And moreover the King’s servants came to bless our lord King David, saying, God make the name of Salomon more famous then thy name, and exalt his throne above thy throne: therefore the King worshiped upon the bed. And thus said the King also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this day, even in my sight. Then all the guests that were with Adonijah, were afraid, and rose up, and went every man his way. And Adonijah fearing the presence of Salomon, arose and went, and took hold on the horns of the altar. And one told Salomon, saying, Behold, Adonijah doth fear King Salomon: for lo, he hath caught hold on the horns of the altar, saying, Let King Salomon swear unto me this day, that he will not slay his servant with the sword. Then Salomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth, but if wickedness be found in him, he shall die. Then King Salomon sent, & they brought him from the altar, and he came and did obeisance unto King Salomon; Salomon said unto him, Go to thine house.

Then the days of David drew near that he should die, and he charged Salomon his son, saying, I go the way of all the earth: be strong therefore, and shew thyself a man, and take heed to the charge of the Lord thy God, to walk in his ways, and keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, and in every thing whereunto thou turnest thee, that the Lord may confirm his word which he spake unto me, saying, If thy sons take heed to their way, that they walk before me in truth, with all their hearts, and with all their souls, thou shalt not (said he) want one of thy posterity upon the throne of Israel. Thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether: whom he slew, and shed blood of battle in peace, and put

the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. Do therefore according to thy wisdom, and let thou not his hoare head go down to the grave in peace. But shew kindness unto the sons of Barzillai the Gileadite, and let them be among them that eat at thy table: for so they came to me when I fled from Absalom thy brother. And behold, with thee is Shimei the son of Gera, the son of Jemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, & I swear to him by the Lord, saying, I will not slay thee with the sword.But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to do unto him: therefore thou shalt cause his hoare head to go down to the grave with blood. So David slept with his fathers, and was buried in the city of David. And the days which David reigned upon Israel, were forty years: seven years reigned he in Hebron, and thirty & three years reigned he in Jerusalem.

Then sat Salomon upon the throne of David his father, and his kingdom was stablished mightily. And Adonijah the son of Haggith came to Bath-sheba the mother of Salomon: and she said, Comest thou peaceably? And he said, Yea. He said moreover, I have a suit unto thee; she said, Say on. Then he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned away, and is my brother’s: for it came to him by the Lord. Now therefore I ask thee one request, refuse me not; she said unto him, Say on. And he said, Speak, I pray thee, unto Salomon ye King, (for he will not say thee nay) that he give me Abishag the Shunammite to wife. And Bath-sheba said, Well, I will speak for thee unto the King.

Bath-sheba therefore went unto King Salomon, to speak unto him for Adonijah: and the King rose to meet her, and bowed himself unto her, and sat down on his throne: and he caused a seat to be set for the King’s mother, and she sat at his right hand. Then she said, I desire a small request of thee, say me not nay. Then the King said unto her, Ask on, my mother: for I will not say thee nay. She said then, Let Abishag the Shunammite be given to Adonijah thy brother to wife. But King Salomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Joab the son of Zeruiah. Then King Salomon swear by the Lord, saying, God do so to me and more also, if Adonijah hath not spoken this word against his own life. Now therefore as ye Lord liveth, who hath established me, & set me on the throne of David my father, who also hath made me an house, as he promised, Adonijah shall surely die this day. And King Salomon sent by the hand of Benaiah the son of Jehoiada, and he smote him that he died.

Then the King said unto Abiathar the Priest, Go to Anathoth unto thine own fields: for thou art worthy of death: but I will not this day kill thee, because thou barest the Ark of

the Lord God before David my father, and because thou hast suffered in all, wherein my father hath been afflicted. So Salomon cast out Abiathar from being Priest unto the Lord, that he might fulfill the words of the Lord, which he spake against the house of Eli in Shiloh. Then tidings came to Joab: (for Joab had turned after Adonijah, but he turned not after Absalom) and Joab fled unto the Tabernacle of the Lord, and caught hold on the horns of the altar. And it was told king Salomon, that Joab was fled unto the Tabernacle of the Lord, and behold, he is by the altar. Then Salomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him. And Benaiah came to the Tabernacle of the Lord, & said unto him, Thus saith the King, Come out; he said, Nay, but I will die here. Then Benaiah brought the King word again, saying, Thus said Joab, & thus he answered me. And the King said unto him, Do as he hath said, & smite him, and bury him, that thou mayest take away the blood, which Joab shed causeless, from me & from the house of my father. And the Lord shall bring his blood upon his own head: for he smote two men more righteous and better then he, and slew them with the sword, & my father David knew not: to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether captain of the host of Judah. Their blood shall therefore return upon the head of Joab, and on the head of his seed forever: but upon David, and upon his seed, and upon his house, and upon his throne shall there be peace forever from the Lord. So Benaiah the son of Jehoiada went up, & smote him, and slew him, & he was buried in his own house in the wilderness. And the King put Benaiah the son of Jehoiada in his room over the host: and the King set Zadok the Priest in the room of Abiathar.

Afterward the King sent, & called Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and depart not thence any whither. For that day that thou goest out, and passest over the river of Kidron, know assuredly, that thou shalt die the death: thy blood shall be upon thine own head. And Shimei said unto the King, The thing is good: as my lord the King hath said, so will thy servant do. So Shimei dwelt in Jerusalem many days. And after three years two of the servants of Shimei fled away unto Achish son of Maachah King of Gath: and they told Shimei, saying, Behold, thy servants be in Gath. And Shimei arose, and saddled his ass, and went to Gath to Achish, to seek his servants: and Shimei went, and brought his servants from Gath. And it was told Salomon, that Shimei had gone from Jerusalem to Gath, and was come again. And the King sent and called Shimei, and said unto him, Did I not make thee to swear by the Lord, and protested unto thee, saying, That day that thou goest out, and walkest any whither, know assuredly that thou shalt die the death? And thou saidest unto me, The thing is good, that I have heard. Why then hast thou not kept the oath of the Lord, and the commandment wherewith I charged thee? The King said also to Shimei, Thou knowest all the wickedness whereunto thine heart is privy, that thou didst to David my father: the Lord therefore shall bring thy wickedness upon thine own head. And let King

Salomon be blessed, and the throne of David stablished before the Lord forever. So the King commanded Benaiah the son of Jehoiada: who went out & smote him that he died; the kingdom was established in the hand of Salomon.

Salomon then made affinity with Pharaoh King of Egypt, and took Pharaoh’s daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about. Only the people sacrificed in the high places, because there was no house built unto the name of the Lord, until those days. And Salomon loved the Lord, walking in the ordinances of David his father: only he sacrificed and offered incense in the high places. And the King went to Gibeon to sacrifice there, for that was the chief high place: a thousand burnt offerings did Salomon offer upon that altar.

In Gibeon the Lord appeared to Salomon in a dream by night: and God said, Ask what I shall give thee. And Salomon said, Thou hast shewed unto thy servant David my father great mercy, when he walked before thee in truth, and in righteousness, & in uprightness of heart with thee: and thou hast kept for him this great mercy, and hast given him a son, to sit on his throne, as appeareth this day. And now, O Lord my God, thou hast made thy servant King in stead of David my father: and I am but a young child, and know not how to go out and in. And thy servant is in the mids of thy people, which thou hast chosen, even a great people which cannot be told nor numbered for multitude. Give therefore unto thy servant an understanding heart, to judge thy people, that I may discern between good & bad: for who is able to judge this thy mighty people? And this pleased the Lord well, that Salomon had desired this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to hear judgment, Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart, so that there hath been none like thee before thee, neither after thee shall arise the like unto thee. And I have also given thee that, which thou hast not asked, both riches and honour, so that among the Kings there shall be none like unto thee all thy days. And if thou wilt walk in my ways, to keep mine ordinances & my commandments, as thy father David did walk, I will prolong thy days. And when Salomon awoke, behold, it was a dream, and he came to Jerusalem, and stood before the Ark of the covenant of the Lord, and offered burnt offerings and made peace offerings, and made a feast to all his servants.

Then came two harlots unto the King, and stood before him. And the one woman said, Oh my lord, I and this woman dwell in one house, and I was delivered of a child with her in the house. And the third day after that I was delivered, this woman was delivered also: and we were in the house together: no stranger was with us in the house, save we twain. And this woman’s son died in the night: for she overlay him. And she rose

at midnight, and took my son from my side, while thine handmaid slept, and laid him in her bosom, and laid her dead son in my bosom. And when I rose in the morning to give my son suck, behold, he was dead: and when I had well considered him in the morning, behold, it was not my son, whom I had borne. Then the other woman said, Nay, but my son liveth, and thy son is dead. Again she said, No, but thy son is dead, and mine alive: thus they spake before the King. Then said the King, She saith, This that liveth is my son, and the dead is thy son: and the other saith, Nay, but the dead is thy son, and the living is my son. Then the King said, Bring me a sword: & they brought out a sword before the King. And the King said, Divide ye the living child in twain, & give the one half to the one, and the other half to the other. Then spake the woman, whose the living child was, unto the King, for her compassion was kindled toward her son, and she said, Oh my lord, give her the living child, & slay him not: but the other said, Let it be neither mine nor thine, but divide it. Then the King answered, and said, Give her the living child, and slay him not: this is his mother. And all Israel heard the judgment, which the King had judged, and they feared the King: for they saw that the wisdom of God was in him to do justice.

And King Salomon was King over all Israel. And these were his princes, Azariah the son of Zadok the Priest, Elihoreph and Ahiah the sons of Shisha scribes, Jehoshaphat the son of Ahilud, the recorder, and Benaiah the son of Jehoiada was over the host, and Zadok and Abiathar Priests, and Azariah the son of Nathan was over the officers, and Zabud the son of Nathan Priest was the King’s friend, and Ahishar was over the household: and Adoniram the son of Abda was over the tribute. And Salomon had twelve officers over all Israel, which provided vitals for the King and his household: each man had a month in the year to provide vitals. And these are their names: the son of Hur in mount Ephraim: The son of Dekar in Makaz, and in Shaalbim and Beth-shemesh, and Elon and Beth-hanan: The son of Hesed in Aruboth, to whom pertained Sochoh, and all the land of Hepher: The son of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife. Baana the son of Ahilud in Taanach, & Megiddo, & in all Beth-shean, which is by Zartanah beneath Israel, from Beth-shean to Abelmeholah, even till beyond over against Jokmeam: The son of Geber in Ramoth Gilead, & his were the towns of Jair, the son of Manasseh, which are in Gilead, and under him was the region of Argob, which is in Bashan: threescore great cities with walls & bars of brass. Ahinadab the son of Iddo had to Mahanaim: Ahimaaz in Naphtali, and he took Basmath the daughter of Salomon to wife: Baanah the son of Hushai in Asher and in Aloth: Jehoshaphat the son of Paruah in Issachar. Shimei the son of Elah in Benjamin: Geber the son of Uri in the country of Gilead, the land of Sihon King of the Amorites, and of Og King of Bashan, and was officer alone in the land. Judah and Israel were many, as the sand of the sea in number, eating, drinking, and making merry. And Salomon reigned

over all kingdoms, from the River unto the land of the Philistims, and unto the border of Egypt, and they brought presents, & served Salomon all the days of his life. And Salomon’s vitals for one day were thirty measures of fine flour, and threescore measures of meal: Ten fat oxen, and twenty oxen of the pastures, and an hundred sheep, beside harts, and bucks, and bugles, and fat fowl. For he ruled in all the region on the other side of the River, from Tiphsah even unto Azzah, over all the Kings on the other side the River: and he had peace round about him on every side. And Judah and Israel dwelt without fear, every man under his vine, and under his fig tree, from Dan, even to Ber-sheba, all the days of Salomon. And Salomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And these officers provided vital for king Salomon, and for all that came to King Salomon’s table, every man his month, and they suffered to lack nothing. Barley also and straw for the horses and mules brought they unto the place where the officers were, every man according to his charge. And God gave Salomon wisdom and understanding exceeding much, & a large heart, even as the sand that is on the sea shore, And Salomon’s wisdom excelled the wisdom of all the children of the East and all the wisdom of Egypt. For he was wiser then any man: yea, then were Ethan the Ezrahite, the Heman, then Chalcol, then Darda the sons of Mahol: and he was famous throughout all nations round about. And Salomon spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowls, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Salomon, from all Kings of the earth, which had heard of his wisdom.

And Hiram King of Tyrus sent his servants unto Salomon, (for he had heard, that they had anointed him King in the room of his father) because Hiram had ever loved David. Also Salomon sent to Hiram, saying, Thou knowest that David my father could not build an house unto the Name of the Lord his God, for the wars which were about him on every side, until the Lord had put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary, nor evil to resist. And behold, I purpose to build an house unto ye Name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne for thee, he shall build an house unto my Name. Now therefore command, that they hew me cedar trees out of Lebanon, and my servants shall be with thy servants, and unto thee will I give the hire for thy servants, according to all that thou shalt appoint: for thou knowest that there are none among us, that can hew timber like unto the Sidonians.

And when Hiram heard the words of Salomon, he rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this mighty people. And Hiram sent to Salomon, saying, I have considered the things, for the which thou sentest

unto me, and will accomplish all thy desire, concerning the cedar trees and fir trees. My servants shall bring them down from Lebanon to the sea: and I will convey them by sea in rafts unto the place that thou shalt shew me, and will cause them to be discharged there, and thou shalt receive them: now thou shalt do me a pleasure to minister food for my family.

So Hiram gave Salomon cedar trees and fir trees, even his full desire. And Salomon gave Hiram twenty thousand measures of wheat for food to his household, & twenty measures of beaten oil. Thus much gave Salomon to Hiram year by year. And the Lord gave Salomon wisdom as he promised him; there was peace between Hiram and Salomon, and they two made a covenant. And King Salomon raised a sum out of all Israel, and the sum was thirty thousand men: Whom he sent to Lebanon, ten thousand a month by course: they were a month in Lebanon, and two months at home; Adoniram was over the summer. And Salomon had seventy thousand that bear burdens, and fourscore thousand masons in the mountain, besides the princes, whom Salomon appointed over the work, even three thousand and three hundred, which ruled the people that wrought in the work. And the King commanded them, and they brought great stones and costly stones to make the foundation of the house, even hewed stones. And Salomon’s workmen, and the workmen of Hiram, and the masons hewed and prepared timber and stones for the building of the house.

And in the four hundred and four score year (after the children of Israel were come out of the land of Egypt) and in the fourth year of the reign of Salomon over Israel, in the month Zif, (which is the second month) he built the house of the Lord. And the house which King Salomon built for the Lord, was three score cubits long, and twenty broad, and thirty cubits high. And the porch before the Temple of the house was twenty cubits long according to the breadth of the house, and ten cubits broad before the house. And in the house he made windows, broad without, and narrow within. And by the wall of the house he made galleries round about, even by the walls of the house round about the Temple and the oracle, and made chambers round about. The nethermost gallery was five cubits broad, and the middlemost six cubits broad, and the third seven cubits broad: for he made rests round about without the house, that the beams should not be fastened in the walls of the house. And when the house was built, it was built of stone perfect, before it was brought, so that there was neither hammer, nor axe, nor any tool of iron heard in the house, while it was in building. The door of the middle chamber was in the right side of the house, & men went up with winding stairs into the middlemost, and out of the middlemost into the third. So he built the house and finished it, and sealed the house being vaulted with ceiling of cedar trees. And he built the galleries upon all the wall of the house of five cubits height, and they were joined to the house with beams of cedar.

And the word of the Lord came to Salomon, saying, Concerning this house which thou buildest, if thou wilt walk in mine ordinances, & execute my judgments, & keep all my commandments, to walk in them, then will I perform unto thee my promise, which I promised to David thy father. And I will dwell among the children of Israel, and will not forsake my people Israel.

So Salomon built the house & finished it, and built the walls of the house within, with boards of cedar tree from the pavement of the house unto the walls of the ceiling, and within he covered them with wood, and covered the floor of the house with planks of fir. And he built twenty cubits in the sides of the house with boards of cedar, from the floor to the walls, and he prepared a place within it for the oracle, even the most holy place. But the house, that is, the Temple before it, was forty cubits long. And the cedar of the house within was carved with knops, and graven with flowers: all was cedar, so that no stone was seen. Also he prepared the place of the oracle in the midst of the house within, to set the Ark of the covenant of the Lord there. And the place of the oracle within was twenty cubits long, and twenty cubits broad, and twenty cubits high, and he covered it with pure gold, and covered the altar with cedar. So Salomon covered the house within with pure gold: and he shut the place of the oracle with chains of gold, and covered it with gold. And he overlaid all the house with gold, until all the house was made perfect. Also he covered the whole altar, that was before the oracle, with gold. And within the oracle he made two Cherubims of olive tree, ten cubits high. The wing also of the one Cherub was five cubits, and the wing of the other Cherub was five cubits: from the uttermost part of one of his wings unto the uttermost part of the other of his wings, were ten cubits. Also the other Cherub was of ten cubits: both the Cherubims were of one measure and one size. For the height of the one Cherub was ten cubits, and so was the other Cherub. And he put the Cherubims within the inner house, and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the midst of the house. And he overlaid the Cherubims with gold. And he carved all the walls of the house round about with graven figures of Cherubims and of Palm trees, and graven flowers within and without. And the floor of the house he covered with gold within and without. And in the entering of the oracle he made two doors of olive tree: and the upper post and side posts were five square. The two doors also were of olive tree, and he graved them with graving of Cherubims and palm trees, and graven flowers, and covered them with gold, and laid thin gold upon the Cherubims and upon the palm trees. And so made he for the door of the Temple, posts of olive tree four square. But the two doors were of fir tree, the two sides of the one door were round, and the two sides of the other door were round. And he graved Cherubims, & palm trees, and carved flowers and covered the carved work with gold, finely wrought. And he built the court within

with three rows of hewed stone, and one row of beams of cedar. In the fourth year was the foundation of the house of the Lord laid in the month of Zif: And in the eleventh year in the month of Bul, (which is the eight month) he finished the house with all the furniture thereof, and in every point: so was he seven year in building it.

But Salomon was building his own house thirteen years, and finished all his house. He built also an house called the forest of Lebanon, an hundred cubits long, and fifty cubits broad, and thirty cubits high, upon four rows of cedar pillars, and cedar beams were laid upon the pillars. And it was covered above with cedar upon the beams, that lay on the forty and five pillars, fifteen in a row. And the windows were in three rows, & window was against window in three ranks. And all the doors, and the side posts with the windows were four square, and window was over against window in three ranks. And he made a porch of pillars fifty cubits long, and thirty cubits broad, and the porch was before them, even before them were thirty pillars. Then he made a porch for the throne, where he judged, even a porch of judgment, and it was sealed with cedar from pavement to pavement. And in his house, where he dwelt, was an other hall more inward then the porch which was of the same work. Also Salomon made an house for Pharaohs daughter (whom he had taken to wife) like unto this porch. All these were of costly stones, hewed by measure, and sawed with saws within and without, from the foundation unto the stones of an hand-breadth, and on the outside to the great court. And the foundation was of costly stones, and great stones, even of stones of ten cubits, and stones of eight cubits. Above also were costly stones, squared by rule, and boards of cedar. And the great court round about was with three rows of hewed stones, & a row of cedar beams: so was it to ye inner court of the house of the Lord, and to the porch of the house.

Then King Salomon sent, and set one Hiram out of Tyrus. He was a widows son of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brass: he was full of wisdom, and understanding, and knowledge to work all manner of work in brass: who came to King Salomon, and wrought all his work. For he cast two pillars of brass: ye height of a pillar was eighteenth cubits, and a thread of twelve cubits did compass either of ye pillars. And he made two chapters of molten brass to set on the tops of the pillars: the height of one of the chapters was five cubits, and the height of the other chapter was five cubits. He made grates like network, and wrethen work like chains for the chapters that were on the top of the pillars, even seven for the one chapter, and seven for the other chapter. So he made the pillars and two rows of pomegranates round about in the one grate to cover the chapters that were upon the top; thus did he for the other chapter. And the chapters that were on the top of the pillars were after lily work in ye porch, four cubits. And the chapters upon the two pillars had also above, over against the belly within the network pomegranates: for two hundred pomegranates were in the two ranks about upon either of the chapters. And he set up the pillars in the porch of the Temple;

when he had set up the right pillar, he called the name thereof Jachin: and when he had set up the left pillar, he called the name thereof Boaz. And upon the top of the pillars was work of lilies: so was the workmanship of the pillars finished. And he made a molten sea ten cubits wide from brim to brim, round in compass, and five cubits high, and a line of thirty cubits did compass it about. And under the brim of it were knoppes like wild cucumbers compassing it round about, ten in one cubit, compassing the sea round about: and the two rows of knoppes were cast, when it was molten. It stood on twelve bulls, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea stood above upon them, and all their hinder parts were inward. It was an hand breadth thick, & the brim thereof was like the work of the brim of a cup with flowers of lilies: it contained two thousand Baths. And he made ten bases of brass, one base was four cubits long, and four cubits broad, and three cubits high. And the work of the bases was on this manner, They had borders, and the borders were between the ledges: And on the borders that were between the ledges, were lions, bulls and Cherubims: and upon the ledges there was a base above: and beneath the lions and bulls, were additions made of thin work. And every base had four brass wheels, and plates of brass: and the four corners had undersetters: under the caldron were undersetters molten at the side of every addition. And the mouth of it was within the chapter and above to measure by the cubit: for the mouth thereof was round made like a base, and it was a cubit and half a cubit: and also upon the mouth thereof were graven works, whose borders were four square, and not round. And under the borders were four wheels, and the axeltrees of the wheels joined to the base: and the height of a wheel was a cubit and half a cubit. And the faction of the wheels was like the faction of a chariot wheel, their axeltrees, and their naves and their fellows, and their spokes were all molten. And four undersetters were upon the four corners of one base: and the undersetters thereof were of the base itself. And in the top of the base was a round compass of half a cubit high round about: & upon the top of the base the ledges thereof and the borders thereof were of the same. And upon the tables of the ledges thereof, and on the borders thereof he did grave Cherubims, lions and palm trees, on the side of every one, and additions round about. Thus made he the ten bases, They had all one casting, one measure, and one size. Then made he ten cauldrons of brass, one cauldron contained forty Baths: and every cauldron was four cubits, one cauldron was upon one base throughout the ten bases. And he set the bases, five on the right side of the house, & five on the left side of the house; he set the sea on the right side of the house Eastward toward the South. And Hiram made cauldrons, and besomes, & basins, & Hiram finished all the work that he made to King Salomon for the house of ye Lord: To wit, two pillars and two bowls of the chapters that were on the top of the two pillars, and two grates to cover the two bowls of the chapters which were upon the topp of the pillars, and four hundred pomegranates for the two grates, even two rows of

pomegranates for every grate to cover the two bowls of the chapters, that were upon the pillars, and the ten bases, and ten cauldrons upon the bases, and the sea, and twelve bulls under that sea, and pots, and besomes and basins: and all these vessels, which Hiram made to King Salomon for the house of the Lord, were of shining brass. In the plain of Jordan did the King cast them in clay between Succoth and Zarthan. And Salomon left to weigh all the vessels because of the exceeding abundance, neither could the weight of the brass be counted. So Salomon made all the vessels that pertained unto the house of the Lord, the golden altar, and the golden table, whereon the shewbread was, and the candlesticks, five at the right side, and five at the left, before the oracle of pure gold, and the flowers, and the lamps, and the snuffers of gold, and the bowls, and the hooks, and the basins, and the spoons, and the ashpannes of pure gold, and the hinges of gold for the doors of the house within, even for the most holy place, and for the doors of the house, to wit, of the Temple. So was finished all the work that King Salomon made for the house of the Lord, and Salomon brought in the things which David his father had dedicated: the silver and the gold and the vessels, and laid them among the treasures of the house of the Lord.

Then King Salomon assembled the Elders of Israel, even all the heads of the tribes, the chief fathers of the children of Israel unto him in Jerusalem, for to bring up the Ark of the covenant of the Lord from the city of David, which is Zion. And all the men of Israel assembled unto King Salomon at the feast in the month of Ethanim, which is the seventh month. And all the Elders of Israel came and the Priests took the Ark. They bare the Ark of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Levites bring up. And King Salomon and all the Congregation of Israel, that were assembled unto him, were with him before the Ark, offering sheep and beeves, which could not be told, nor numbered for multitude. So the Priests brought the Ark of the covenant of the Lord unto his place, into the oracle of the house, into the most holy place, even under the wings of the Cherubims. For ye Cherubims stretched out their wings over the place of the Ark, and the Cherubims covered the Ark, and the bars thereof above. And they drew out the bars, that the ends of the bars might appear out of the Sanctuary before the oracle, but they were not seen without: and there they are unto this day. Nothing was in the Ark save the two tables of stone which Moses had put there at Horeb, where the Lord made a covenant with the children of Israel, when he brought them out of the land of Egypt. And when the Priests were come out of the Sanctuary, the cloud filled the house of the Lord, so that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of the Lord.

Then spake Salomon, The Lord said, that he would dwell in the dark cloud. I have built thee an house to dwell in, an habitation for thee to abide in forever. And the King turned

his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stood there. And he said, Blessed be the Lord God of Israel, who spake with his mouth unto David my father, and hath with his hand fulfilled it, saying, Since the day that I brought my people Israel out of Egypt, I chose no city of all the tribes of Israel, to build an house that my name might be there: but I have chosen David to be over my people Israel. And it was in ye heart of David my father to build an house to the Name of the Lord God of Israel. And the Lord said unto David my father, Where as it was in thine heart to build an house unto my Name, thou didst well, that thou wast so minded: Nevertheless thou shalt not build the house, but thy son that shall come out of thy loins, he shall build the house unto my Name. And the Lord hath made good his word that he spake: and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built the house for the Name of the Lord God of Israel. And I have prepared therein a place for the Ark, wherein is the covenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt. Then Salomon stood before the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heaven, and said, O Lord God of Israel, there is no God like thee in heaven above, or in the earth beneath, thou that keepest covenant and mercy with thy servants that walk before thee with all their heart, thou that hast kept with thy servant David my father, that thou hast promised him: for thou spakest with thy mouth and hast fulfilled it with thine hand, as appeareth this day. Therefore now, Lord God of Israel, keep with thy servant David my father that thou hast promised him, saying, Thou shalt not want a man in my sight to sit upon ye throne of Israel: so that thy children take heed to their way, that they walk before me; as thou hast walked in my sight. And now, O God of Israel, I pray thee, let thy word be verified, which thou spakest unto thy servant David my father. Is it true indeed that God will dwell on the earth? behold, the heavens, and the heavens of heavens are not able to contain thee: how much more unable is this house that I have built? But have thou respect unto the prayer of thy servant, and to his supplication, O Lord, my God, to hear the cry and prayer which thy servant prayeth before thee this day: That thine eyes may be open toward this house, night and day, even toward the place whereof thou hast said, My Name shall be there: that thou mayest hearken unto the prayer which thy servant prayeth in this place. Hear thou therefore the supplication of thy servant, and of thy people Israel, which pray in this place, & hear thou in the place of thine habitation, even in heaven, and when thou hearest, have mercy. When a man shall trespass against his neighbour, & he lay upon him an oath to cause him to swear, and the swearer shall come before thine altar in this house, then hear thou in heaven, and do and judge thy servants, that thou condemn the wicked to bring his way upon his head, and justify the righteous, to give him according to his righteousness. When thy people Israel shall be overthrown before the enemy, because they have sinned against thee, and turn again to thee, and confess thy Name, and

pray and make supplication unto thee in this house, then hear thou in heaven, and be merciful unto the sin of thy people Israel, and bring them again unto the land, which thou gavest unto their fathers. When heaven shall be shut up, & there shall be no rain because they have sinned against thee, and shall pray in this place, and confess thy Name, and turn from their sin, when thou dost afflict them, then hear thou in heaven, and pardon the sin of thy servants and of thy people Israel (when thou hast taught the good way wherein they may walk) and give rain upon the land that thou hast given to thy people to inherit. When there shall be famine in the land, when there shall be pestilence, when there shall be blasting, mildew, grasshopper or caterpillar, when their enemy shall besiege them in the cities of their land, or any plague, or any sickness, then what prayer, and supplication so ever shall be made of any man or of all thy people Israel, when every one shall know the plague in his own heart, and stretch forth his hands in this house, hear thou then in heaven, in thy dwelling place, and be merciful, and do, and give every man according to all his ways, as thou knowest his heart, (for thou only knowest the hearts of all the children of men) that they may fear thee as long as they live in ye lad, which thou gavest unto our fathers. Moreover as touching the stranger that is not of thy people Israel, who shall come out of a far country for thy Name’s sake, (When they shall hear of thy great name, and of thy mighty hand, and of thy stretched out arm) and shall come and pray in this house, hear thou in heaven thy dwelling place, and do according to all that the stranger calleth for unto thee: that all the people of the earth may know thy Name, and fear thee, as do thy people Israel: and that they may know, that thy Name is called upon in this house which I have built. When thy people shall go out to battle against their enemy by the way that thou shalt send them, and shall pray unto the Lord toward the way of the city which thou hast chosen, and toward the house that I have built for thy Name, hear thou then in heaven their prayer & their supplication, and judge their cause. If they sin against thee, (for there is no man that sinneth not) and thou be angry with them, and deliver them unto the enemies, so that they carry them away prisoners unto the land of the enemies, either far or near, yet if they turn again unto their heart in the land (to the which they be carried away captives) and return and pray unto thee in the land of them that carried them away captives, saying, We have sinned, we have transgressed, and done wickedly, if they turn again unto thee with all their heart, and with all their soul in the land of their enemies, which led them away captives, and pray unto thee toward the way of their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and the house, which I have built for thy Name, then hear thou their prayer and their supplication in heaven thy dwelling place, and judge their cause, and be merciful unto thy people that have sinned against thee, and unto all their iniquities (wherein they have transgressed against thee) and cause that they, which led them away captives, may have pity and compassion on them: For they be thy people, and thine inheritance, which thou

broughtest out of Egypt from the midst of the iron furnace. Let thine eyes be open unto the prayer of thy servant, and unto the prayer of thy people Israel, to hearken unto them, in all that they call for unto thee. For thou didst separate them to thee from among all people of the earth for an inheritance, as thou saidst by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

And when Salomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heaven, and stood and blessed all the Congregation of Israel with a loud voice, saying, Blessed be the Lord that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers, that he forsake us not, neither leave us, that he may bow our hearts unto him, that we may walk in all his ways, and keep his commandments, and his statutes, and his laws, which he commanded our fathers. And these my words, which I have prayed before the Lord, be near unto the Lord our God day and night, that he defend the cause of his servant, and the cause of his people Israel alway as the matter requireth, That all the people of ye earth may know, that the Lord is God, and none other. Let your heart therefore be perfect with the Lord our God to walk in his statutes, and to keep his commandments, as this day. Then the King and all Israel with him offered sacrifice before the Lord. And Salomon offered a sacrifice of peace offerings which he offered unto the Lord, to wit, two and twenty thousand beeves, and an hundred and twenty thousand sheep: so the king & all the children of Israel dedicated the house of the Lord. The same day did the King hallow the middle of the court, that was before the house of the Lord: for there he made burnt offerings, and the meat offerings, and the fat of the peace offerings, because the brass altar that was before the Lord, was too little to receive the burnt offerings, and the meat offerings, and the fat of the peace offerings. And Salomon made at that time a feast & all Israel with him, a very great Congregation, even from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, even fourteen days. And the eight day he sent the people away: and they thanked the King and went unto their tents joyous and with glad heart, because of all the goodness that the Lord had done for David his servant, and for Israel his people.

When Salomon had finished the building of the house of ye Lord, & the kings palace, & all that Salomon desired and minded to do, then the Lord appeared unto Salomon the second time, as he appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house (which thou hast built) to put my Name there forever, and mine eyes, and mine heart shall be there perpetually. And if thou wilt walk before me (as David thy

father walked in pureness of heart and in righteousness) to do according to all that I have commanded thee, and keep my statutes, and my judgments, then will I stablish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, Thou shalt not want a man upon the throne of Israel. But if ye & your children turn away from me, and will not keep my commandments, and my statutes (which I have set before you) but go and serve other gods, and worship them, then will I cut off Israel from the land, which I have given them, and the house which I have hallowed for my Name, will I cast out of my sight, and Israel shall be a proverb, and a common talk among all people. Even this high house shall be so: every one that passeth by it, shall be astonished, and shall hiss, and they shall say, Why hath the Lord done thus unto this land and to this house? And they shall answer, Because they forsook the Lord their God, which brought their fathers out of the land of Egypt, and have taken hold upon other gods, & have worshipped them, and served them, therefore hath the Lord brought upon them all this evil.

And at the end of twenty years, when Salomon had builded the two houses, the house of the Lord, and the King’s palace, (For the which Hiram the King of Tyrus had brought to Salomon timber of cedar, and fir trees, and gold, and whatsoever he desired) then King Salomon gave to Hiram twenty cities in the land of Galil. And Hiram came out from Tyrus to see the cities which Salomon had given him, & they pleased him not. Therefore he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day. And Hiram had sent the King six score talents of gold. And this is the cause of the tribute why King Salomon raised tribute, to wit, to build the house of the Lord, and his own house, & Millo, & the wal of Jerusalem, and Hazor, and Megiddo, and Gezer. Pharaoh King of Egypt had come up, and taken Gezer, and burnt it with fire, and slew the Canaanites, that dwelt in the city, and gave it for a present unto his daughter Salomon’s wife. (Therefore Salomon built Gezer and Beth-horon the nether, and Baalath and Tamor in the wilderness of the land, and all the cities of store, that Salomon had, even cities for chariots, and cities for horsemen, and all that Salomon desired and would build in Jerusalem, and in Lebanon and in all the land of his dominion.) All the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel: To wit, their children that were left after them in the land, whom the children of Israel were not able to destroy, those did Salomon make tributaries unto this day. But of the children of Israel did Salomon make no bondmen: but they were men of war and his servants, and his princes, & his captains, and rulers of his chariots and his horsemen. These were the princes of the officers, that were over Salomon’s work: even five hundred and fifty, and they ruled the people that wrought in the work. And Pharaoh’s daughter came up from the city of David unto the house which Salomon had built for her: then

did he build Millo. And thrice a year did Salomon offer burnt offerings and peace offerings upon the altar which he built unto the Lord: and he burnt incense upon the altar that was before the Lord, when he had finished the house. Also King Salomon made a navy of ships in Ezeon-geber, which is beside Eloth, and the brink of the red Sea, in the land of Edom. And Hiram sent with the navy his servants, that were mariners, and had knowledge of the sea, with the servants of Salomon. And they came to Ophir and set from thence four hundred and twenty talents of gold, and brought it to King Salomon.

And the Queen of Sheba hearing ye fame of Salomon (concerning the Name of the Lord) came to prove him with hard questions. And she came to Jerusalem with a very great train, and camels that bear sweet odours, and gold exceeding much, and precious stones: and she came to Salomon, & communed with him of all that was in her heart. And Salomon declared unto her all her questions: nothing was hid from the King, which he expounded not unto her. Then the Queen of Sheba saw all Salomon’s wisdom, and the house that he had built, And the meat of his table, and the sitting of his servants, and the order of his ministers, and their apparel, and his drinking vessels, and his burnt offerings, that he offered in the house of the Lord, and she was greatly astonished. And she said unto the King, It was a true word that I heard in mine own land of thy sayings, and of thy wisdom. Howbeit I believed not this report till I came, & had seen it with mine eyes: but lo, ye one half was not told me: for thou hast more wisdom & prosperity, then I have heard by report. Happy are the men, happy are these thy servants, which stand ever before thee, and hear thy wisdom. Blessed be the Lord thy God, which loved thee, to set thee on the throne of Israel, because the Lord loved Israel forever and made thee King to do equity and righteousness. And she gave the King six score talents of gold, and of sweet odours exceeding much, and precious stones. There came no more such abundance of sweet odours, as the Queen of Sheba gave to King Salomon. The navy also of Hiram (that carried gold from Ophir) brought likewise great plenty of Almuggim trees from Ophir & precious stones. And the King made of ye Almuggim trees pillars for the house of the Lord, and for ye King’s palace, and made harps and psalteries for singers. There came no more such Almuggim trees, nor were any more seen unto this day. And King Salomon gave unto the Queen of Sheba, whatsoever she would ask, besides that, which Salomon gave her of his kingly liberality: so she returned and went to her own country, both she, and her servants.

Also the weight of gold, that came to Salomon in one year, was six hundred three score and six talents of gold, besides that he had of merchant men and of the merchandises of them that sold spices, and of all the Kings of Arabia, and of the princes of the country. And King Salomon made two hundred targets of beaten gold, six hundred shekels of gold went to a target: And three hundred shields of beaten gold, three pound of gold went to one shield: and the King put them in the house of the wood of Lebanon. Then

the King made a great throne of yuorie, and covered it with the best gold. And the throne had six steps, and the top of the throne was round behind, and there were stays on either side on the place of the throne, and two lions standing by the stayes. And there stood twelve lions on the six steps on either side: there was not the like made in any kingdom. And all King Salomon’s drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold, none were of silver: for it was nothing esteemed in the days of Salomon. For the King had on the sea the navy of Tharshish with the navy of Hiram: once in three year came the navy of Tharshish, and brought gold & silver, yuorie, and apes and peacocks. So King Salomon exceeded all the kings of the earth both in riches and in wisdom. And all the world sought to see Salomon, to hear his wisdom, which God had put in his heart, and they brought every man his present, vessels of silver, and vessels of gold, and raiment, and armour, and sweet odours, horses & mules, from year to year. Then Salomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he placed in the chariot cities, and with the King at Jerusalem. And the King gave silver in Jerusalem as stones, and gave cedars as the wild fig trees that grow abundantly in the plain. Also Salomon had horses brought out of Egypt, and fine linen: the Kings merchants received the linen for a price. There came up & went out of Egypt some chariot, worth six hundred shekels of silver: that is, one horse, an hundred and fifty and thus they brought horses to all the Kings of the Hittites and to the Kings of Aram by their means.

But King Salomon loved many outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heth, of the nations, whereof the Lord had said unto the children of Israel, Go not ye in to them, nor let them come in to you: for surely they will turn your hearts after their gods, to them, I say, did Salomon join in love. And he had seven hundred wives, that were princesses, and three hundred concubines, and his wives turned away his heart. For when Salomon was old, his wives turned his heart after other gods, so that his heart was not perfect with the Lord his God, as was the heart of David his father. For Salomon followed Ashtaroth the god of the Zidonians, and Milcom the abomination of the Ammonites. So Salomon wrought wickedness in the sight of the Lord, but continued not to follow the Lord, as did David his father. Then did Salomon build an high place for Chemosh the abomination of Moab, in the mountain that is over against Jerusalem, and unto Molech the abomination of the children of Ammon. And so did he for all his outlandish wives, which burnt incense and offered unto their gods. Therefore the Lord was angry with Salomon, because he had turned his heart from the Lord God of Israel, which had appeared unto him twice, and had given him a charge concerning this thing, that he should not follow other gods: but he kept not that, which the Lord had commanded him. Wherefore the Lord said unto

Salomon, Forasmuch as this is done of thee, & thou hast not kept my covenant, and my statutes (which I commanded thee) I will surely rent the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, because of David thy father, but I will rent it out of the hand of thy son: Howbeit I will not rent all the Kingdom, but will give one tribe to thy son, because of David my servant, & because of Jerusalem which I have chosen.

Then the Lord stirred up an adversary unto Salomon, even Hadad the Edomite, of the King’s seed, which was in Edom. For when David was in Edom, and Joab the captain of the host had smitten all the males in Edom, & was gone up to bury ye slain, (For six months did Joab remain there, and all Israel, till he had destroyed all the males in Edom) then this Hadad fled and certain other Edomites of his fathers servants with him, to go into Egypt, Hadad being yet a little child. And they arose out of Midian, and came to Paran, and took men with them out of Paran, and came to Egypt unto Pharaoh King of Egypt, which gave him an house, and appointed him vitals, and gave him land. So Hadad found great favour in the sight of Pharaoh, and he gave him to wife the sister of his own wife, even the sister of Tahpenes the Queene. And the sister of Tahpenes bare him Genubath his son, whom Tahpenes waned in Pharaoh’s house: and Genubath was in Pharaoh’s house among the sons of Pharaoh. And when Hadad heard in Egypt, that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country. But Pharaoh said unto him, What hast thou lacked with me, that thou wouldest thus go to thine own country? And he answered, Nothing, but in any wise let me go. And God stirred him up another adversary, Rezon the son of Eliada, which fled from his lord Hadadezer King of Zobah. And he gathered men unto him, and had been captain over the company, when David slew them; they went to Damascus, & dwelt there, and they made him King in Damascus. Therefore was he an adversary to Israel all the days of Salomon: besides the evil that Hadad did, he also abhorred Israel, & reigned over Aram. And Jeroboam the son of Nebat an Ephrathite of Zereda Salomon’s servant (whose mother was called Zeruah a widow) lift up his hand against the King. And this was the cause that he lift up his hand against the King, When Salomon built Millo, he repaired the broken places of the city of David his father. And this man Jeroboam was a man of strength and courage, and Salomon seeing that the young man was meet for the work, he made him overseer of all the labour of the house of Joseph. And at that time, when Jeroboam went out of Jerusalem, the Prophet Ahijah the Shilonite found him in the way, having a new garment on him, and they two were alone in ye field. Then Ahijah caught the new garment that was on him, and rent it in twelve pieces, and said to Jeroboam, Take unto thee ten pieces: for thus saith the Lord God of Israel, Behold, I will rent the kingdom out of ye hands of Salomon, and will give ten tribes to thee. But he shall have one tribe for

my servant David’s sake, and for Jerusalem the city, which I have chosen out of all the tribes of Israel, because they have forsaken me, and have worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, and have not walked in my ways (to do right in mine eyes, & my statutes, & my laws) as did David his father. But I will not take the whole kingdom out of his hand: for I will make him prince all his life long for David my servants sake, whom I have chosen, and who kept my commandments and my statutes. But I will take the kingdom out of his son’s hand, and will give it unto thee, even the ten tribes. And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem the city, which I have chosen me, to put my Name there. And I will take thee, and thou shalt reign, even as thine heart desireth, and shalt be King over Israel. And if thou hearken unto all that I command thee, and wilt walk in my ways, and do right in my sight, to keep my statutes and my commandments, as David my servant did, then will I be with thee, and build thee a sure house, as I built unto David, and will give Israel unto thee. And I will for this afflict the seed of David, but not forever. Salomon sought therefore to kill Jeroboam, and Jeroboam arose, and fled into Egypt unto Shishak King of Egypt, and was in Egypt until the death of Salomon. And the rest of the words of Salomon, and all that he did, and his wisdom, are they not written in the book of the acts of Salomon? The time that Salomon reigned in Jerusalem over all Israel, was forty year. And Salomon slept with his fathers and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

And Rehoboam went to Shechem: for all Israel were come to Shechem, to make him king. And when Jeroboam ye son of Nebat heard of it (who was yet in Egypt, whither Jeroboam had fled from king Salomon, & dwelt in Egypt). Then they sent and called him: and Jeroboam and all the Congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous servitude of thy father, and his sore yoke which he put upon us, lighter, and we will serve thee. And he said unto them, Depart yet for three days, then come again to me; the people departed. And King Rehoboam took counsel with the old men that had stand before Salomon his father, while he yet lived, and said, What counsel give ye, that I may make an answer to this people? And they spake unto him, saying, If thou be a servant unto this people this day, and serve them, and answer them, & speak kind words to them, they will be thy servants forever. But he forsook the counsel that the old men had given him, and asked counsel of the young men that had been brought up with him, and waited on him. And he said unto them, What counsel give ye, that we may answer this people, which have spoken to me, saying, Make the yoke, which thy father did put upon us, lighter? Then the young men that were brought up with him, spake unto him, saying, Thus shalt thou say unto this people, that have spoken unto thee, and said, Thy father

hath made our yoke heavy, but make thou it lighter unto us: even thus shalt thou say unto them, My least part shall be bigger then my father’s loins. Now where as my father did burden you with a grievous yoke, I will yet make your yoke heavier: my father hath chastised you with rods, but I will correct you with scourges.

Then Jeroboam & all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again ye third day. And the king answered the people sharply, and left the old mens counsel that they gave him, and spake to them after the counsel of the young men, saying, My father made your yoke grievous, and I will make your yoke more grievous: my father hath chastised you with rods, but I will correct you with scourges. And the King hearkened not unto the people: for it was the ordinance of the Lord, that he might perform his saying, which the Lord had spoken by Ahijah the Shilonite unto Jeroboam the son of Nebat. So when all Israel saw that the King regarded them not, the people answered the King thus, saying, What portion have we in David? we have none inheritance in the son of Ishai. To your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. Howbeit over the children of Israel, which dwelt in the cities of Judah, did Rehoboam reign still. Now the King Rehoboam sent Adoram the receiver of the tribute, and all Israel stoned him to death: then King Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. And Israel rebelled against the house of David unto this day. And when all Israel had heard that Jeroboam was come again, they sent and called him unto the assembly, and made him King over all Israel: none followed the house of David, but the tribe of Judah only. And when Rehoboam was come to Jerusalem, he gathered all the house of Judah with the tribe of Benjamin an hundred and four score thousand of chosen men (which were good warriors) to fight against the house of Israel, and to bring the kingdom again to Rehoboam the son of Salomon. But the word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam the son of Salomon King of Judah, and unto all the house of Judah and Benjamin, and the remnant of the people, saying, thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house: for this thing is done by me. They obeyed therefore the word of the Lord and returned, and departed, according to the word of the Lord. Then Jeroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel. And Jeroboam thought in his heart, Now shall the kingdom return to the house of David. If this people go up and do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even to Rehoboam King of Judah: so shall they kill me and go again to Rehoboam King of Judah. Whereupon the King took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold, O Israel, thy gods, which brought thee up out of the land of Egypt. And he set the one in Beth-el, and the other set he in Dan. And this thing turned

to sin: for the people went (because of the one) even to Dan. Also he made an house of high places, and made Priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam made a feast the fifteenth day of the eight month, like unto the feast that is in Judah, and offered on the altar. So did he in Beth-el and offered unto the calves that he had made: and he placed in Beth-el the Priests of the high places, which he had made. And he offered upon the altar, which he had made in Beth-el, the fifteenth day of the eight month, (even in the month which he had forged of his own heart) and made a solemn feast unto the children of Israel: and he went up to the altar, to burn incense.

And behold, there came a man of God out of Judah (by the commandment of the Lord) unto Beth-el, and Jeroboam stood by the altar to offer incense. And he cried against the altar by the commandment of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a child shall be borne unto the house of David, Josiah by name, and upon thee shall he sacrifice the Priests of the high places that burn incense upon thee, and they shall burn men’s bones upon thee. And he gave a sign the same time, saying, This is the sign, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are upon it, shall fall out.

And when the King had heard the saying of the man of God, which he had cried against the altar in Beth-el, Jeroboam stretched out his hand from the altar, saying, Lay hold on him: but his hand which he put forth against him, dried up, and he could not pull it in again to him. The altar also clave asunder, and the ashes fell out from the altar, according to the sign, which the man of God had given by the commandment of the Lord. Then the King answered, and said unto the man of God, I beseech thee, pray unto ye Lord thy God, and make intercession for me, that mine hand may be restored unto me; the man of God besought the Lord, and the King’s hand was restored, and became as it was afore. Then the King said unto the man of God, Come home with me, that thou mayest dine, and I will give thee a reward. But the man of God said unto the King, If thou wouldest give me half thine house, I would not go in with thee, neither would I eat bread nor drink water in this place. For so was it charged me by the word of the Lord, saying, Eat no bread nor drink water, nor turn again by the same way that thou camest. So he went another way and returned not by the way that he came to Beth-el.

And an old Prophet dwelt in Beth-el, and his sons came and told him all ye works, that the man of God had done that day in Beth-el, and the words which he had spoken unto the King, told they their father. And their father said unto them, What way went he? and his sons shewed him what way the man of God went, which came from Judah. And he said unto his sons, Saddle me the ass. Who saddled him the ass, and he rode thereon, and went after the man of God, & found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, Yea. Then he said unto him, Come home with me, and eat bread. But he answered, I may not return with thee, nor go

in with thee, neither will I eat bread nor drink water with thee in this place. For it was charged me by the word of the Lord, saying, Thou shalt eat no bread, nor drink water there, nor turn again to go by the way that thou wentest. And he said unto him, I am a Prophet also as thou art, and an Angel spake unto me by the word of the Lord, saying, Bring him again with thee into thine house, that he may eat bread & drink water: but he lied unto him. So he went again with him, and did eat bread in his house, and drank water.

And as they sat at the table, the word of the Lord came unto the Prophet, that brought him again. And he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back again, and hast eaten bread and drunk water in the place (whereof he did say unto thee, Thou shalt eat no bread nor drink any water) thy carcass shall not come unto the sepulchre of thy fathers.

And when he had eaten bread & drunk, he saddled him the ass, to wit, to the Prophet whom he had brought again. And when he was gone, a lion met him by the way, and slew him, and his body was cast in the way, and the ass stood thereby: the lion stood by the corpse also. And behold, men that passed by, saw the carcass cast in the way, and the lion standing by the corpse: and they came and told it in ye town where the old Prophet dwelt. And when the Prophet that brought him back again from the way, heard thereof, he said, It is the man of God, who hath been disobedient unto the commandment of the Lord: therefore the Lord hath delivered him unto the lion, which hath rent him and slain him, according to the word of the Lord, which he spake unto him. And he spake to his sons, saying, Saddle me the ass; they saddled him. And he went and found his body cast in the way, and the ass and the lion stood by the corpse: and the lion had not eaten the body, nor torn the ass. And the Prophet took up the body of the man of God, & laid it upon the ass, & brought it again, and the old Prophet came to the city, to lament and bury him. And he laid his body in his own grave, and they lamented over him, saying, Alas, my brother. And when he had buried him, he spake to his sons, saying, When I am dead, bury ye me also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones. For that thing which he cried by the word of the Lord against the altar that is in Beth-el, and against all the houses of the high places, which are in the cities of Samaria, shall surely come to pass.

Howbeit after this, Jeroboam converted not from his wicked way, but turned again, and made of the lowest of the people Priests of the high places. Who would, might consecrate himself, and be of the Priests of the high places. And this thing turned to sin unto the house of Jeroboam, even to root it out, and destroy it from the face of the earth.

At that time Abijah the son of Jeroboam fell sick. And Jeroboam said unto his wife, Up, I pray thee, and disguise thyself, that they know not that thou art the wife of Jeroboam, and go to Shiloh: for there is Ahijah the Prophet, which told me that I should be King over this people, and take with thee ten loaves and craknels, and a bottle of honey, and go to him: he shall tell thee what shall become of the young man. And Jeroboam’s wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his sight was decayed for his age. Then the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son, for he is sick: thus & thus shalt thou say unto her: for when she cometh in, she shall feign herself to be another. Therefore when Ahijah heard the sound of her feet as she came in at the door, he said, Come in, thou wife of Jeroboam: why feignest thou thus thyself to be another?

I am sent to thee with heavy tidings.

Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I have exalted thee from among the people, and have made thee prince over my people Israel, and have rent the kingdom away from the house of David, and have given it thee, and thou hast not been as my servant David, which kept my commandments, and followed me with all his heart, and did only that which was right in mine eyes, but hast done evil above all that were before thee (for thou hast gone & made thee other gods, and molten images, to provoke me, & hast cast me behind thy back). Therefore behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, as well him that is shut up, as him that is left in Israel, and will sweep away the remnant of the house of Jeroboam, as a man sweepeth away dung, till it be all gone. The dogs shall eat him of Jeroboam’s stock that dieth in the city, and the fowls of the air shall eat him that dieth in the field: for the Lord hath said it. Up therefore and get thee to thine house: for when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some goodness toward the Lord God of Israel in the house of Jeroboam. Moreover, the Lord shall stir him up a King over Israel, which shall destroy the house of Jeroboam in that day: what? yea, even now. For the Lord shall smite Israel, as when a reed is shaken in the water, and he shall weed Israel out of his good land, which he gave to their fathers, and shall scatter them beyond the River, because they have made them groves, provoking the Lord to anger. And he shall give Israel up, because of the sins of Jeroboam, who did sin, and made Israel to sin.

And Jeroboam’s wife arose, and departed, and came to Tirzah, and when she came to the threshold of the house, the young man died, and they buried him, and all Israel lamented him; according to the word of the Lord, which he spake by the hand of his servant Ahijah the Prophet. And the rest of Jeroboam’s acts, how he warred,

and how he reigned, behold, they are written in the book of the Chronicles of the Kings of Israel. And the days which Jeroboam reigned, were two and twenty year: and he slept with his fathers, and Nadab his son reigned in his stead.

Also Rehoboam the son of Salomon reigned in Judah. Rehoboam was one and forty year old, when he began to reign, & reigned seventeen year in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his Name there: and his mother’s name was Naamah an Ammonite. And Judah wrought wickedness in the sight of the Lord: and they provoked him more with their sins, which they had committed, then all that which their fathers had done. For they also made them high places, and images, and groves on every high hill, and under every green tree. There were also Sodomites in the land, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.

And in the fifth year of King Rehoboam, Shishak King of Egypt came up against Jerusalem, and took the treasures of the house of the Lord, and the treasures of the King’s house, and took away all: also he carried away all the shields of gold which Salomon had made. And King Rehoboam made for them brass shields, and committed them unto ye hands of the chief of the guard, which waited at the door of the King’s house. And when the King went into the house of the Lord, the guard bare them, and brought them again into the guard chamber. And the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the Chronicles of the Kings of Judah? And there was war between Rehoboam and Jeroboam continually. And Rehoboam slept with his fathers, and was buried with his fathers in the city of David: his mothers name was Naamah an Ammonite; Abijam his son reigned in his stead.

And in the eighteenth year of King Jeroboam the son of Nebat, reigned Abijam over Judah. Three year reigned he in Jerusalem, and his mother’s name was Maachah the daughter of Abishalom. And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God as the heart of David his father. But for David’s sake did the Lord his God give him a light in Jerusalem, and set up his son after him, and established Jerusalem, Because David did that which was right in the sight of the Lord, and turned from nothing that he commanded him, all the days of his life, save only in the matter of Uriah the Hittite. And there was war between Rehoboam and Jeroboam as long as he lived. The rest also of the acts of Abijam, and all that he did, are they not written in the book of the Chronicles of the Kings of Judah? There was also war between Abijam, and Jeroboam. And Abijam slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead.

And in the twenty year of Jeroboam King of Israel reigned Asa over Judah. He reigned in Jerusalem one and forty year, and his mothers name was Maachah the daughter of Abishalom. And Asa did right in the eyes of the Lord, as did David his father. And he took away the Sodomites out of the land, and put away all the idols that his fathers had made. And he put down Maachah his mother also from her estate, because she had made an idol in a grove: and Asa destroyed her idols, and burnt them by the brook Kidron. But they put not down the high places. Nevertheless Asa’s heart was upright with the Lord all his days. Also he brought in the holy vessels of his father, & the things that he had dedicated unto ye house of the Lord, silver, and gold, and vessels. And there was war between Asa and Baasha King of Israel all their days. Then Baasha king of Israel went up against Judah, and built Ramah, so that he would let none go out or in to Asa King of Judah. Then Asa took all the silver and the gold that was left in the treasures of the house of the Lord, & the treasures of the kings house, and delivered them into the hands of his servants, and King Asa sent them to Ben-hadad the son of Tabrimon, the son of Hezion king of Aram that dwelt at Damascus, saying, There is a covenant between me & thee, and between my father and thy father: behold, I have sent unto thee a present of silver & gold: come, break thy covenant with Baasha King of Israel, that he may depart from me. So Ben-hadad hearkened unto King Asa, and sent the captains of the hosts, which he had, against the cities of Israel, and smote lion, and Dan, and Abel-beth-maachah, & all Cinneroth, with all the land of Naphtali. And when Baasha heard thereof, he left building of Ramah, and dwelt in Tirzah. Then king Asa assembled all Judah, none excepted; they took the stones of Ramah, and the timber thereof, wherewith Baasha had built, & King Asa built with them Geba of Benjamin and Mizpah. And the rest of all the acts of Asa, and all his might, & all that he did, and the cities which he built, are they not written in the book of the Chronicles of the Kings of Judah? but in his old age he was diseased in his feet. And Asa slept with his fathers, and was buried with his fathers in the city of David his father; Jehoshaphat his son reigned in his stead.

And Nadab the son of Jeroboam began to reign over Israel the second year of Asa King of Judah, and reigned over Israel two year. And he did evil in the sight of the Lord, walking in the way of his father, and in his sin wherewith he made Israel to sin. And Baasha the son of Ahijah of ye house of Issachar conspired against him, and Baasha slue him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel laid siege to Gibbethon. Even in the third year of Asa King of Judah did Baasha slay him, & reigned in his stead. And when he was King, he smote all the house of Jeroboam, he left none alive to Jeroboa, until he had destroyed him, according to the word of the Lord which he spake by his servant Ahijah the Shilonite, because of the sins of Jeroboam which he committed, and wherewith he made Israel to sin, by his provocation, wherewith he provoked the Lord God of Israel. And the residue of the acts of Nadab, &

all that he did, are they not written in the book of the Chronicles of the Kings of Israel? And there was war between Asa & Baasha King of Israel, all their days. In the third year of Asa King of Judah, began Baasha the son of Ahijah to reign over all Israel in Tirzah, and reigned four & twenty years. And he did evil in the sight of the Lord, walking in the way of Jeroboam, & in his sin, wherewith he made Israel to sin.

Then the word of the Lord came to Jehu the son of Hanani against Baasha, saying, Forasmuch as I exalted thee out of the dust, & made thee captain over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me with their sins, behold, I will take away the posterity of Baasha, and the posterity of his house, and will make thine house like the house of Jeroboam the son of Nebat. He that dieth of Baasha’s stock in the city, him shall the dogs eat: and that man of him which dieth in the fields, shall the fowls of the air eat. And the rest of the acts of Baasha & what he did, & his power, are they not written in the book of the Chronicles of the kings of Israel? So Baasha slept with his fathers, and was buried in Tirzah, and Elah his son reigned in his stead. And also by the hand of Jehu the son of Hanani the Prophet, came the word of the Lord to Baasha, and to his house, that he should be like the house of Jeroboam, even for all the wickedness that he did in the sight of the Lord, in provoking him with the work of his hands, and because he killed him.

In the six and twenty year of Asa king of Judah began Elah ye son of Baasha to reign over Israel in Tirzah, and reigned two year. And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah drinking, till he was drunken in the house of Arza steward of his house in Tirzah. And Zimri came and smote him & killed him, in the seven and twenty year of Asa king of Judah, and reigned in his stead. And when he was King, and sat on his throne, he slew all the house of Baasha, not leaving thereof one to piss against a wall, neither of his kinsfolks nor of his friends. So did Zimri destroy all the house of Baasha, according to the word of the Lord which he spake against Baasha by the hand of Jehu the Prophet, for all the sins of Baasha, and sins of Elah his son, which they sinned & made Israel to sin, and provoked the Lord God of Israel with their vanities. And the rest of the acts of Elah, & all that he did, are they not written in the book of the Chronicles of the Kings of Israel?

In the seven and twenty year of Asa King of Judah did Zimri reign seven days in Tirzah, & the people was then in camp against Gibbethon, which belonged to the Philistims. And the people of the host heard say, Zimri hath conspired, and hath also slain the King. Wherefore all Israel made Omri the captain of the host, king over Israel that same day, even in the host. Then Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. And when Zimri saw, that the city was taken, he went into the palace of the King’s house, and burnt himself, and the King’s house with fire, and so died, for his sins which he sinned, in doing that which is evil in the sight of the Lord,

in walking in the way of Jeroboam, and in his sins which he did, causing Israel to sin. And the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the Chronicles of the Kings of Israel?

Then were the people of Israel divided into two parts: for half the people followed Tibni the son of Ginath to make him King, & the other half followed Omri. But the people that followed Omri, prevailed against the people that followed Tibni the son of Ginath: so Tibni died, & Omri reigned. In the one and thirty year of Asa King of Judah begat Omri to reign over Israel, & reigned twelve year. Six year reigned he in Tirzah. And he bought the mountain Samaria of one Shemer for two talents of silver, & built in the mountain, & called the name of the city, which he built, after the name of Shemer lord of the mountain, Samaria. But Omri did evil in the eyes of the Lord, and did worse then all that were before him. For he walked in all the way of Jeroboam the son of Nebat, & in his sins wherewith he made Israel to sin in provoking the Lord God of Israel with their vanities. And the rest of the acts of Omri, that he did, and his strength that he shewed, are they not written in the book of the Chronicles of the Kings of Israel?

And Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead. Now Ahab the son of Omri began to reign over Israel, in the eight & thirty year of Asa king of Judah: and Ahab the son of Omri reigned over Israel in Samaria two & twenty year. And Ahab the son of Omri did worse in ye sight of the Lord then all that were before him. For was it a light thing for him to walk in the sins of Jeroboam the son of Nebat, except he took Jezebel also the daughter of Ethbaal King of the Zidonians to wife, and went and served Baal, and worshipped him? Also he reared up an altar to Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove, & Ahab proceeded, & did provoke the Lord God of Israel more then all the kings of Israel that were before him. In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his eldest son, and set up the gates thereof in his youngest son Segub, according to the word of the Lord which he spake by Joshua the son of Nun.

And Elijah the Tishbite one of the inhabitants of Gilead said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall be neither dew nor rain these years, but according to my word. And the word of the Lord came unto him, saying, Go hence, and turn thee Eastward, and hide thyself in the river Cherith, that is over against Jordan, and thou shalt drink of the river: and I have commanded the ravens to feed thee there. So he went & did according unto the word of the Lord: for he went, and remained by the river Cherith that is over against Jordan. And the ravens brought him bread & flesh in the morning, and bread & flesh in the evening, and he drank of the river. And after a while the river dried up, because there fell no rain upon the earth. And the word of the Lord came unto him, saying, Up, & get thee to Zarephath, which is in Zidon, and remain there: behold, I have commanded a widow there to sustain thee.

So he arose, & went to Zarephath: & when he came to the gate of the city, behold, the widow was there gathering sticks: and he called her, and said, Bring me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but even an handful of meal in a barrel, and a little oil in a cruse: and behold, I am gathering a few sticks for to go in, and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not, come, do as thou hast said, but make me thereof a little cake first of all, and bring it unto me, and afterward make for thee, and thy son. For thus saith the Lord God of Israel, The meal in the barrel shall not be wasted, neither shall the oil in the cruse be diminished, unto the time that the Lord send rain upon the earth. So she went, and did as Elijah said, and she did eat: so did he and her house for a certain time. The barrel of the meal wasted not, nor the oil was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Elijah. And after these things, the son of the wife of the house fell sick, and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son; he took him out of her bosom, and carried him up into a chamber, where he abode, and laid him upon his own bed. Then he called unto the Lord, and said, O Lord my God, hast thou punished also this widow, with whom I sojourn, by killing her son? And he stretched himself upon the child three times, and called unto the Lord, and said, O Lord my God, I pray thee, let this child’s soul come into him again. Then the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother, and Elijah said, Behold, thy son liveth. And the woman said unto Elijah, Now I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

After many days, the word of the Lord came to Elijah, in the third year, saying, Go, shew thyself unto Ahab, and I will send rain upon the earth. And Elijah went to shew himself unto Ahab, and there was a great famine in Samaria. And Ahab called Obadiah the governour of his house: (and Obadiah feared God greatly: For when Jezebel destroyed the Prophets of the Lord, Obadiah took an hundred Prophets, and hid them, by fifty in a cave, and he fed them with bread and water.) and Ahab said unto Obadiah, Go into the land, unto all the fountains of water, and unto all the rivers, if so be that we may find grass to save the horses and the mules alive, lest we deprive the land of the beasts. And so they divided the land between them to walk through it. Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was in the way, behold, Elijah met him: & he knew him, and fell on his face, and said, Art not thou my

lord Elijah? And he answered him, Yea, go tell thy lord, Behold, Elijah is here. And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not here, he took an oath of the kingdom and nation, if they had not found thee. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And when I am gone from thee, the Spirit of the Lord shall carry thee into some place that I do not know: so when I come and tell Ahab, if he cannot find thee, then will he kill me: But I thy servant fear the Lord from my youth. Was it not told my lord, what I did when Jezebel slew the Prophets of the Lord, how I hid an hundred men of the Lord’s Prophets by fifties in a cave, and fed them with bread & water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here, that he may slay me. And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him this day.

So Obadiah went to meet Ahab, and told him: And Ahab went to meet Elijah. And when Ahab saw Elijah, Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel, but thou, and thy fathers house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel’s table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal be he, then go after him; the people answered him not a word. Then said Elijah unto the people, I only remain a Prophet of the Lord: but Baal’s prophets are four hundred and fifty men. Let them therefore give us two bullocks, and let them choose the one, & cut him in pieces, and lay him on the wood, but put no fire under, and I will prepare the other bullock, and lay him on the wood, and will put no fire under. Then call ye on the name of your god, & I will call on the name of the Lord: and then the God that answereth by fire, let him be God; all the people answered, and said, It is well spoken.

And Elijah said unto the prophets of Baal, Choose you a bullock, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire under. So they took the one bullock, that was given them, and they prepared it, and called on the name of Baal, from morning to noon, saying, O Baal, hear us: but there was no voice, nor any to answer: and they lept upon the altar that was made. And at noon Elijah mocked them, & said, Cry loud: for he is a god: either he talketh or pursueth his enemies, or is in his journey, or it may be that he sleepeth, and must be awakened. And they cried loud, and cut themselves as their manner was, with knives and launcers, till the blood gushed out

upon them. And when midday was passed, & they had prophesied until the offering of the evening sacrifice, there was neither voice, nor one to answer, nor any that regarded. And Elijah said unto all the people, Come to me; all the people came to him; he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jaakob, (unto whom the word of the Lord came, saying, Israel shall be thy name) and with the stones he built an altar in the Name of the Lord: and he made a ditch round about the altar, as great as would contain two measures of seed. And he put the wood in order, and hewed the bullock in pieces, & laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt offering and on the wood. Again he said, Do so again; they did so the second time; he said, Do it the third time; they did it the third time. And the water ran round about the altar: and he filled the ditch with water also. And when they should offer the evening sacrifice, Elijah the Prophet came, and said, Lord God of Abraham, Izhak and of Israel, let it be known this day, that thou art the God of Israel, and that I am thy servant, and that I have done all these things at thy commandment. Hear me, O Lord, hear me, and let this people know that thou art the Lord God, and that thou hast turned their heart again at the last. Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the ditch. And when all the people saw it, they fell on their faces, and said, The Lord is God, the Lord is God. And Elijah said unto them, Take the prophets of Baal, let not a man of them escape; they took them, and Elijah brought them to the brook Kishon, and slew them there. And Elijah said unto Ahab, Get thee up, eat and drink, for there is a sound of much rain. So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel: and he crouched unto the earth, & put his face between his knees, and said to his servant, Go up now and look toward the way of the Sea; he went up, and looked, and said, There is nothing. Again he said, Go again seven times. And at the seventh time he said, Behold, there ariseth a little cloud out of the sea like a man’s hand. Then he said, Up, and say unto Ahab, Make ready thy chariot, and get thee down, that the rain stay thee not. And in the mean while the heaven was black with clouds and wind, and there was a great rain. Then Ahab went up and came to Israel. And the hand of the Lord was on Elijah, and he girded up his loins, and ran before Ahab till he came to Israel.

Now Ahab told Jezebel all that Elijah had done, and how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, The gods do so to me and more also, if I make not thy life like one of their lives by tomorrow this time.

When he saw that, he arose, and went for his life, and came to Ber-sheba, which is in Judah, and left his servant there. But he went a days journey into the wilderness, and came and sat down under a juniper tree, and desired that he might die, and said, It is now enough: O Lord, take my soul, for I am no better then my fathers. And as he lay and

slept under the juniper tree, behold now, an Angel touched him, and said unto him, Up, and eat. And when he looked about, behold, there was a cake baked on the coals, and a pot of water at his head: so he did eat and drink, and returned and slept. And the Angel of the Lord came again the second time, and touched him, and said, Up, and eat: for thou hast a great journey. Then he arose, and did eat and drink, and walked in the strength of that meat forty days and forty nights, unto Horeb the mount of God. And there he entered into a cave, & lodged there: and behold, the Lord spake to him, and said unto him, What doest thou here, Elijah? And he answered, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, broken down thine altars, and slain thy Prophets with the sword, and I only am left, and they seek my life to take it away. And he said, Come out, and stand upon the mount before the Lord; behold, the Lord went by, and a mighty strong wind rent the mountains, and brake the rocks before the Lord: but the Lord was not in the wind: and after the wind came an earthquake: but the Lord was not in the earthquake: And after the earthquake came fire: but the Lord was not in the fire: and after the fire came a still and soft voice. And when Elijah heard it, he covered his face with his mantel, and went out, and stood in the entering in of ye cave: and behold, there came a voice unto him, and said, What doest thou here, Elijah? And he answered, I have been very jealous for the Lord God of hosts, because the children of Israel have forsaken thy covenant, cast down thine altars, and slain thy Prophets with the sword, and I only am left, and they seek my life to take it away. And the Lord said unto him, Go, return by the wilderness unto Damascus, and when thou comest there, anoint Hazael King over Aram. And Jehu the son of Nimshi shalt thou anoint King over Israel: and Elisha the son of Shaphat of Abel Meholah shalt thou anoint to be Prophet in thy room. And him that escapeth from the sword of Hazael, shall Jehu slay: and him that escapeth from the sword of Jehu, shall Elisha slay. Yet will I leave seven thousand in Israel, even all the knees that have not bowed unto Baal, and every mouth that hath not kissed him. So he departed thence, and found Elisha the son of Shaphat who was plowing with twelve yoke of oxen before him, and was with the twelfth: & Elijah went towards him, and cast his mantel upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. Who answered him, Go, return: for what have I done to thee? And when he went back again from him, he took a couple of oxen, and slew them, and sod their flesh with the instruments of the oxen, and gave unto the people, and they did eat: then he arose and went after Elijah, and ministered unto him.

Then Ben-hadad the King of Aram assembled all his army, and two & thirty Kings with him, with horses, and chariots, & went up and besieged Samaria, and fought against it. And he sent messengers to Ahab King of Israel, into the city, and said unto him, Thus saith Ben-hadad, Thy silver & thy gold is mine: also thy women, and thy fair children

are mine. And the King of Israel answered, and said, My lord King, according to thy saying, I am thine, and all that I have.

And when the messengers came again, they said, Thus commandeth Ben-hadad, & saith, When I shall send unto thee, and command, thou shalt deliver me thy silver and thy gold, and thy women, and thy children, or else I will send my servants unto thee by tomorrow this time: and they shall search thine house, & the houses of thy servants: and whatsoever is pleasant in thine eyes, they shall take it in their hands, and bring it away. Then the King of Israel sent for all the Elders of the land, & said, Take heed, I pray you, and see how he seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and I denied him not. And all the Elders, and all the people said to him, Hearken not unto him, nor consent. Wherefore he said unto the messengers of Ben-hadad, Tell my lord the King, All that thou didst send for to thy servant at the first time, that I will do, but this thing I may not do; the messengers departed, and brought him an answer. And Ben-hadad sent unto him, and said, The gods do so to me and more also, if the dust of Samaria be enough to all the people that follow me, for every man an handful. And the King of Israel answered, and said, Tell him, Let not him that girdeth his harness, boast himself, as he that putteth it off. And when he heard that tidings, as he was with the Kings drinking in the pavilions, he said unto his servants, Bring forth your engines, and they set them against the city. And behold, there came a Prophet unto Ahab King of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? Behold, I will deliver it into thine hand this day, that thou mayest know, that I am the Lord. And Ahab said, By whom? And he said, Thus saith the Lord, By the servants of the princes of the provinces. He said again, Who shall order the battle? And he answered, Thou.

Then he numbered the servants of the princes of the provinces, and they were two hundred, two and thirty: and after them he numbered the whole people of all the children of Israel, even seven thousand. And they went out at noon: but Ben-hadad did drink till he was drunken in the tents, both he and the Kings: for two and thirty Kings helped him. So the servants of the princes of the provinces went out first: and Ben-hadad sent out, & they shewed him, saying, There are men come out of Samaria. And he said, Whether they be come out for peace, take them alive: or whether they be come out to fight, take them yet alive. So they came out of the city, to wit, the servants of the princes of the provinces, and the host which followed them. And they slew every one his enemy: and the Aramites fled, and Israel pursued them: but Ben-hadad ye King of Aram escaped on an horse with his horsemen. And the King of Israel went out, & smote the horses and chariots, and with a great slaughter slew he the Aramites. (For there had come a Prophet to the King of Israel, and had said unto him, Go, be of good courage, and consider, and

take heed what thou doest: for when the year is gone about, the King of Aram will come up against thee.)

Then the servants of the King of Aram said unto him, Their gods are gods of the mountains, and therefore they overcame us: but let us fight against them in the plain, and doubtless we shall overcome them. And this do, Take the Kings away, every one out of his place, & place captains for them. And number thyself an army, like the army that thou hast lost, with such horses, & such chariots, & we will fight against them in the plain, and doubtless we shall overcome them: and he hearkened unto their voice, and did so.

And after the year was gone about, Ben-hadad numbered the Aramites, and went up to Aphek to fight against Israel. And the children of Israel were numbered, and were all assembled and went against them, and the children of Israel pitched before them, like two little flocks of kids: but the Aramites filled the country. And there came a man of God, and spake unto the King of Israel, saying, Thus saith the Lord, Because the Aramites have said, The Lord is the God of the mountains, and not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord. And they pitched one over against the other seven days, & in the seventh day the battle was joined: and the children of Israel slew of the Aramites an hundred thousand footmen in one day. But the rest fled to Aphek into the city: & there fell a wall upon seven and twenty thousand men that were left: and Ben-hadad fled into the city, and came into a secret chamber. And his servants said unto him, Behold now, we have heard say that the Kings of the house of Israel are merciful Kings: we pray thee, let us put sackcloth about our loins, & ropes about our heads, & go out to the King of Israel: it may be that he will save thy life. Then they girded sackcloth about their loins, & put ropes about their heads, and came to the King of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live: and he said, Is he yet alive? he is my brother.

Now the men took diligent heed, if they could catch any thing of him, and made haste, & said, Thy brother Ben-hadad; he said, Go, bring him. So Ben-hadad came out unto him, and he caused him to come up unto the chariot. And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore, & thou shalt make streets for thee in Damascus, as my father did in Samaria. Then said Ahab, I will let thee go with this covenant. So he made a covenant with him, and let him go. Then a certain man of the children of the Prophets said unto his neighbour by the commandment of the Lord, Smite me, I pray thee. But the man refused to smite him. Then said he unto him, Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee. So when he was departed from him, a lion found him and slew him. Then he found another man, and said, Smite me, I pray thee; the man smote him, and in smiting wounded him. So the Prophet departed, & waited for the King by

the way, & disguised himself with ashes upon his face. And when the King came by, he cried unto the King, and said, Thy servant went into the midst of the battle: and behold, there went away a man, whom another man brought unto me, and said, Keep this man: if he be lost, and want, thy life shall go for his life, or else thou shalt pay a talent of silver. And as thy servant had here and there to do, he was gone: And the King of Israel said unto him, So shall thy judgment be: thou hast given sentence. And he hasted, and took the ashes away from his face: and the King of Israel knew him that he was of the Prophets: And he said unto him, Thus saith the Lord, Because thou hast let go out of thine hands a man whom I appointed to die, thy life shall go for his life, and thy people for his people. And the King of Israel went to his house heavy and in displeasure, & came to Samaria.

After these things Naboth the Israelite had a vineyard in Israel, hard by the palace of Ahab King of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may make me a garden of herbs thereof, because it is near by mine house: and I will give thee for it a better vineyard then it is: or if it please thee, I will give thee the worth of it in money. And Naboth said to Ahab, The Lord keep me from giving the inheritance of my father unto thee. Then Ahab came into his house heavy & in displeasure, because of the word which Naboth the Israelite had spoken unto him. for he had said, I will not give thee the inheritance of my fathers, and he lay upon his bed, and turned his face and would eat no bread. Then Jezebel his wife came to him & said unto him, Why is thy spirit so sad that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Israelite, & said unto him, Give me thy vineyard for money, or if it please thee, I will give thee another vineyard for it: but he answered, I will not give thee my vineyard. Then Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? up, eat bread, & be of good cheer, I will give thee the vineyard of Naboth the Israelite. So she wrote letters in Ahab’s name, and sealed them with his seal, and sent the letters unto the Elders, and to the nobles that were in his city dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth among the chief of the people, and set two wicked men before him, & let them witness against him, saying, Thou didst blaspheme God and the King: then carry him out, and stone him that he may die. And the men of his city, even the Elders & governours, which dwelt in his city, did as Jezebel had sent unto them: as it was written in the letters, which she had sent unto them. They proclaimed a fast, and set Naboth among the chief of the people, and there came two wicked men, & sat before him: & the wicked men witnessed against Naboth in the presence of the people saying, Naboth did blaspheme God and the King. Then they carried him away out of the city, and stoned him with stones, that he died. Then they sent to Jezebel, saying, Naboth is stoned and is dead. And when Jezebel heard that Naboth was stoned and was dead, Jezebel said to Ahab, Up, & take possession of

the vineyard of Naboth the Israelite, which he refused to give thee for money: for Naboth is not alive, but is dead. And when Ahab heard that Naboth was dead, he rose to go down to the vineyard of Naboth the Israelite, to take possession of it. And the word of the Lord came unto Elijah the Tishbite, saying, Arise, go down to meet Ahab King of Israel, which is in Samaria. lo, he is in the vineyard of Naboth, whither he is gone down to take possession of it. Therefore shalt thou say unto him, Thus saith the Lord, Hast thou killed, and also gotten possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick even thy blood also. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: for thou hast sold thyself to work wickedness in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, as well him that is shut up, as him that is left in Israel, and I will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked, and made Israel to sin. And also of Jezebel spake the Lord, saying, The dogs shall eat Jezebel, by the wall of Israel. The dogs shall eat him of Ahab’s stock, that dieth in the city: and him that dieth in the fields, shall the fowls of the air eat. (But there was none like Ahab, who did fell himself, to work wickedness in the sight of the Lord: whom Jezebel his wife provoked. For he did exceeding abominably in following idols, according to all that the Amorites did, whom the Lord cast out before the children of Israel.) Now when Ahab heard those words, he rent his clothes, & put sackcloth upon him and fasted, and lay in sackcloth and went softly. And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab is humbled before me? because he submitteth himself before me, I will not bring that evil in his days, but in his sons days will I bring evil upon his house.

And they continued three year without war between Aram and Israel. And in the third year did Jehoshaphat the King of Judah come down to ye King of Israel. (Then the King of Israel said unto his servants, Know ye not that Ramoth Gilead was ours? And we stay, and take it not out of ye hand of the King of Aram?) And he said unto Jehoshaphat, Wilt thou go with me to battle against Ramoth Gilead? And Jehoshaphat said unto the King of Israel, I am as thou art, my people as thy people, and mine horses as thine horses. Then Jehoshaphat said unto the King of Israel, Ask counsel, I pray thee, of the Lord today. Then the King of Israel gathered the prophets upon a four hundred men, and said unto them, Shall I go against Ramoth Gilead to battle, or shall I let it alone? And they said, Go up: for ye Lord shall deliver it into the hands of the King. And Jehoshaphat said, Is there here never a Prophet of the Lord more, that we might inquire of him? And the King of Israel said unto Jehoshaphat, There is yet one man (Michaiah the son of

Imlah) by whom we may ask counsel of the Lord, but I hate him: for he doth not prophesy good unto me, but evil; Jehoshaphat said, Let not the King say so.

Then the King of Israel called an Eunuch, and said, Call quickly Michaiah the son of Imlah. And the King of Israel & Jehoshaphat the King of Judah sat either of them on his throne in their apparel in the void place at the entering in of the gate of Samaria, and all the prophets prophesied before them. And Zidkiiah the son of Chenaanah made him horns of iron, and said, Thus saith the Lord, With these shalt thou push the Aramites, until thou hast consumed them. And all the prophets prophesied so, saying, Go up to Ramoth Gilead, and prosper: for the Lord shall deliver it into the King’s hand. And the messenger that was gone to call Michaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the King with one accord: let thy word therefore, I pray thee, be like the word of one of them, and speak thou good. And Michaiah said, As the Lord liveth, whatsoever the Lord saith unto me, that will I speak.

So he came to the King, & the King said unto him, Michaiah, shall we go against Ramoth Gilead to battle, or shall we leave off? And he answered him, Go up, and prosper: and the Lord shall deliver it into the hand of the King. And the King said unto him, How oft shall I charge thee, that thou tell me nothing but that which is true in the Name of the Lord? Then he said, I saw all Israel scattered upon the mountains, as sheep that had no shepherd; the Lord said, These have no master, let every man return unto his house in peace. (And the King of Israel said unto Jehoshaphat, Did I not tell thee, that he would prophesy no good unto me, but evil?) Again he said, Hear thou therefore the word of the Lord. I saw the Lord sit on his throne, and all the host of heaven stood about him on his right hand and on his left hand. And the Lord said, Who shall entice Ahab that he may go and fall at Ramoth Gilead? And one said on this manner, and another said on that manner. Then there came forth a spirit, & stood before the Lord, and said, I will entice him; the Lord said unto him, Wherewith? And he said, I will go out, and be a false spirit in the mouth of all his prophets. Then he said, Thou shalt entice him, and shalt also prevail: go forth, and do so. Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appointed evil against thee.

Then Zidkiiah the son of Chenaanah came near, and smote Michaiah on the cheek and said, When went the Spirit of the Lord from me, to speak unto thee? And Michaiah said, Behold, thou shalt see in that day, when thou shalt go from chamber to chamber to hide thee. And the King of Israel said, Take Michaiah, and carry him unto Amon the governour of the city, and unto Joash the King’s son, and say, Thus saith the King, Put this man in the prison house, and feed him with bread of affliction, and with water of affliction, until I return in peace. And Michaiah said, If thou return in peace, the Lord hath not spoken by me; he said, Hearken all ye people.

So the King of Israel and Jehoshaphat the King of Judah went up to Ramoth Gilead. And the King of Israel said to Jehoshaphat, I will change mine apparel, and will enter into the battle, but put thou on thine apparel; the King of Israel changed himself, and went into the battle. And the King of Aram commanded his two and thirty captains over his chariots, saying, Fight neither with small, nor great, save only against the King of Israel. And when the captains of the chariots saw Jehoshaphat, they said, Surely it is the King of Israel, and they turned to fight against him: and Jehoshaphat cried. And when the captains of the chariots saw that he was not the King of Israel, they turned back from him. Then a certain man drew a bow mightily and smote the King of Israel between the joints of his brigandine. Wherefore he said unto his chariot man, Turn thine hand and carry me out of the host: for I am hurt. And the battle increased that day, and the King stood still in his chariot against the Aramites, and died at even: & the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

So the King died, and was brought to Samaria, and they buried the King in Samaria. And one washed the chariot in the pool of Samaria, and the dogs licked up his blood (and they washed his armour) according unto the word of the Lord which he spake. Concerning the rest of the acts of Ahab and all that he did, and the yuorie house which he built, and all the cities that he built, are they not written in the book of the Chronicles of the Kings of Israel?

So Ahab slept with his fathers, and Ahaziah his son reigned in his stead. And Jehoshaphat the son of Asa began to reign upon Judah in the fourth year of Ahab King of Israel. Jehoshaphat was five and thirty year old, when he began to reign, and reigned five and twenty year in Jerusalem; his mother’s name was Azubah the daughter of Shilhi. And he walked in all the ways of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Nevertheless the high places were not taken away: for the people offered still and burnt incense in the high places. And Jehoshaphat made peace with the King of Israel. Concerning the rest of the acts of Jehoshaphat, and his worthy deeds that he did, and his battles which he fought, are they not written in the book of the Chronicles of the Kings of Judah?

And the Sodomites, which remained in the days of his father Asa, he put clean out of the land. There was then no King in Edom: the deputy was King. Jehoshaphat made ships of Tharshish to sail to Ophir for gold, but they went not, for the ships were broken at Ezion Gaber. Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships, But Jehoshaphat would not. And Jehoshaphat did sleep with his fathers, and was buried with his fathers in the city of David his father, and Jehoram his son reigned in his stead.

Ahaziah the son of Ahab began to reign over Israel in Samaria, the seventeenth year of Jehoshaphat King of Judah, and reigned two years over Israel. But he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, which made Israel to sin. For he served Baal and worshipped him, and provoked the Lord God of Israel unto wrath, according unto all that his father had done.

THE SECOND BOOK OF THE KINGS

Then Moab rebelled against Israel after the death of Ahab: And Ahaziah fell through the lattice window in his upper chamber which was in Samaria: so he was sick: then he sent messengers, to whom he said, Go, and inquire of Baal-zebub the God of Ekron, if I shall recover of this my disease. Then the Angel of the Lord said to Elijah the Tishbite, Arise, and go up to meet the messengers of the King of Samaria, and say unto them, Is it not because there is no God in Israel, that ye go to inquire of Baal-zebub the god of Ekron? Wherefore thus saith the Lord, Thou shalt not come down from the bed on which thou art gone up, but shalt die the death. So Elijah departed.

And the messengers returned unto him, to whom he said, Why are ye now returned?

And they answered him, There came a man and met us, and said unto us, Go, and return unto the King which sent you, and say unto him, Thus saith the Lord, Is it not because there is no God in Israel, that thou sendest to inquire of Baal-zebub the God of Ekron? Therefore thou shalt not come down from the bed, on which thou art gone up, but shalt die ye death.

And he said unto them, What manner of man was he which came and met you, and told you these words? And they said unto him, He was an hairy man, and girded with a girdle of leather about his loins. Then said he, It is Elijah the Tishbite. Therefore the King sent unto him a captain over fifty with his fifty men, who went up unto him: for Behold, he sat on the top of a mountain, and he said unto him, O man of God, the King hath commanded that thou come down.

But Elijah answered, and said to the captain over the fifty, If that I be a man of God, let fire come down from the heaven, and devour thee and thy fifty. So fire came down from the heaven and devoured him and his fifty.

Again also he sent unto him another captain over fifty, with his fifty. Who spake, and said unto him, O man of God, thus the King commandeth, Come down quickly.

But Elijah answered, and said unto them, If I be a man of God, let fire come down from the heaven, and devour thee and thy fifty. So fire came down from the heaven, and devoured him and his fifty.

Yet again he sent the third captain over fifty with his fifty; the third captain over fifty went up, and came, and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life and the life of these thy fifty servants be precious in thy sight. Behold, there came fire down from the heaven and devoured the two former captains over fifty with their fifties: therefore let my life now be precious in thy sight.

And the Angel of the Lord said unto Elijah, Go down with him, be not afraid of his presence. So he arose, and went down with him unto the King.

And he said unto him, Thus saith the Lord, Because thou hast sent messengers to inquire of Baal-zebub the god of Ekron, (was it not because there was no God in Israel to inquire of his word?) therefore thou shalt not come down off the bed, on which thou art gone up, but shalt die the death. So he died according to the word of the Lord which Elijah had spoken; Jehoram began to reign in his stead, in the second year of Jehoram the son of Jehoshaphat King of Judah, because he had no son. Concerning the rest of the acts of Ahaziah, that he did, are they not written in the book of the Chronicles of the Kings of Israel?

And when the Lord would take up Elijah into heaven by a whirlwind, Elijah went with Elisha from Gilgal. Then Elijah said to Elisha, Tarry here, I pray thee: for the Lord hath sent me to Bethel.

But Elisha said, As the Lord liveth, and as thy soul liveth, I will not leave thee.

So they came down to Beth-el. And the children of the Prophets that were at Beth-el, came out to Elisha, and said unto him, Knowest thou that the Lord will take thy master from thine head this day? And he said, Yea, I know it: hold ye your peace.

Again Elijah said unto him, Elisha, tarry here, I pray thee: for the Lord hath sent me to Jericho:

But he said, As the Lord liveth, and as thy soul liveth, I will not leave thee.

So they came to Jericho. And the children of the Prophets that were at Jericho, came to Elisha, and said unto him, Knowest thou, that the Lord will take thy master from thine head this day?

And he said, Yea, I know it: hold ye your peace.

Moreover Elijah said unto him, Tarry, I pray thee, here: for the Lord hath sent me to Jordan.

But he said, As the Lord liveth, and as thy soul liveth, I will not leave thee.

So they went both together. And fifty men of the sons of the Prophets went and stood on the other side a far off, and they two stood by Jordan. Then Elijah took his cloak, and wrapt it together, and smote the waters, and they were divided hither and thither, and they twain went over on the dry land. Now when they were passed over, Elijah said unto Elisha, Ask what I shall do for thee before I be taken from thee;

Elisha said, I pray thee, let thy Spirit be double upon me.

And he said, Thou hast asked an hard thing: yet if thou see me when I am taken from thee, thou shalt have it so: & if not, it shall not be.

And as they went walking and talking, Behold, there appeared a chariot of fire, and horses of fire, and did separate them twain. So Elijah went up by a whirlwind into heaven.

And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof: and he saw him no more: and he took his own clothes, and rent them in two pieces. He took up also the cloak of Elijah that fell from him, and returned, and stood by the bank of Jordan. After, he took the cloak of Elijah, that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And so he also, after he had stricken the waters, so that they were divided this way and that way, went over, even Elisha.

And when the children of the Prophets, which were at Jericho, saw him on the other side, they said, The Spirit of Elijah doth rest on Elisha: and they came to meet him, and fell to the ground before him, and said unto him, Behold now, there be with thy servants fifty strong men: let them go, we pray thee, and seek thy master, if so be the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley.

But he said, Ye shall not send.

Yet they were instant upon him, till he was ashamed: wherefore he said, Send.

So they sent fifty men, which sought three days, but found him not. Therefore they returned to him, (for he tarried at Jericho) and he said unto them, Did not I say unto you, Go not?

And the men of the city said unto Elisha, Behold, we pray thee: the situation of this city is pleasant, as thou, my lord, seest, but the water is naught, and the ground barren.

Then he said, Bring me a new cruse, and put salt therein; they brought it to him.

And he went unto the spring of the waters, and cast there the salt, and said, Thus saith the Lord, I have healed this water: death shall no more come thereof, neither barrenness to the ground. So the waters were healed until this day, according to the word of Elisha which he had spoken. And he went up from thence unto Beth-el; as he was going up the way, little children came out of the city, and mocked him, and said unto him, Come up, thou bald head, come up, thou bald head. And he turned back, & looked on them, and cursed them in the name of the Lord; two bears came out of the forest, and tare in pieces two and forty children of them. So he went from thence to mount Carmel, and from thence he returned to Samaria.

Now Jehoram the son of Ahab began to reign over Israel in Samaria, the eighteenth year of Jehoshaphat King of Judah, and reigned twelve years. And he wrought evil in the sight of the Lord, but not like his father nor like his mother: for he took away the image of Baal that his father had made. Nevertheless, he cleaved unto the sins of Jeroboam, the son of Nebat, which made Israel to sin, and departed not therefrom. Then Mesha King of Moab had store of sheep, and rendered unto the King of Israel an hundred thousand lambs, and an hundred thousand rams with the wool. But when Ahab was dead, the king of Moab rebelled against the King of Israel. Therefore King Jehoram went out of Samaria the same season, and numbered all Israel, and went, and sent to Jehoshaphat King of Judah, saying, The King of Moab hath rebelled against me: wilt thou go with me to battle against Moab?

And he answered, I will go up: for I am, as thou art, my people, as thy people, and mine horses as thine horses.

Then said he, What way shall we go up?

And he answered, The way of the wilderness of Edom.

So went the King of Israel & the king of Judah, and the King of Edom, and when they had compassed the way seven days, they had no water for the host, nor for the cattle that followed them. Therefore the King of Israel said, Alas, that the Lord hath called these three Kings, to give them into the hand of Moab.

But Jehoshaphat said, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him?

And one of the King of Israels servants answered, and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

Then Jehoshaphat said, The word of the Lord is with him. Therefore the King of Israel, and Jehoshaphat, and the King of Edom went down to him.

And Elisha said unto the King of Israel, What have I to do with thee? get thee to the prophets of thy father and to the prophets of thy mother.

The King of Israel said unto him, Nay: for the Lord hath called these three Kings, to give them into the hand of Moab.

Then Elisha said, As the Lord of hosts liveth, in whose sight I stand, if it were not, that I regard the presence of Jehoshaphat the King of Judah, I would not have looked toward thee, nor seen thee. But now bring me a minstrel; when the minstrel played, the hand of the Lord came upon him. And he said, Thus saith the Lord, Make this valley full of ditches. For thus saith the Lord, Ye shall neither see wind nor see rain, yet the valley shall be filled with water, that ye may drink, both ye and your cattle, and your beasts. But this is a small thing in the sight of the Lord: for he will give Moab into your hand. And ye shall smite every strong town and every chief city, and shall fell every fair tree, & shall stop all the fountains of water, & mar every good field with stones.

And in the morning when the meat offering was offered, Behold, there came water by the way of Edom: and the country was filled with water. And when all the Moabites heard that the Kings were come up to fight against them, they gathered all that was able to put on harness, & upward, and stood in their border. And they rose early in the morning, when the sun arose upon the water, and the Moabites saw the water over against them, as red as blood. And they said, This is blood the Kings are surely slain, and one hath smitten another: now therefore, Moab, to the spoil. And when they came to the host of Israel, the Israelites arose up, and smote the Moabites, so that they fled before them, but they invaded them, and smote Moab. And they destroyed the cities: and on all the good field every man cast his stone, and filled them and they stopped all the fountains of water, and felled all the good trees: only in Kirharaseth left they the stones thereof: howbeit they went about it with slings, and smote it.

And when the King of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew the sword, to break through unto the King of Edom: but they could not. Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt offering upon the wall: so that Israel was sore grieved, and they departed from him, and returned to their country.

And one of the wives of the sons of the Prophets cried unto Elisha, saying, Thy servant mine husband is dead, and thou knowest, that thy servant did fear the Lord: and the creditour is come to take my two sons to be his bondmen.

Then Elisha said unto her, What shall I do for thee? tell me, what hast thou at home?

And she said, Thine handmaid hath nothing at home, save a pitcher of oil.

And he said, Go, and borrow thee vessels abroad of all thy neighbours, empty vessels, and spare not. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and power out into all those vessels, & set aside those that are full.

So she departed from him, and shut the door upon her, and upon her sons; they brought to her, and she poured out. And when the vessels were full, she said unto her son, Bring me yet a vessel.

He said unto her, There is no more vessels; the oil ceased. Then she came and told the man of God.

He said, Go, and sell the oil, and pay them that thou art in debt unto, and live thou and thy children of the rest. And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eat bread: and as he passed by, he turned in thither to eat bread.

And she said unto her husband, Behold, I know now, that this is an holy man of God that passeth by us continually. Let us make him a little chamber, I pray thee, with walls, & let us set him there a bed, and a table, and a stool, and a candlestick, that he may turn in thither when he cometh to us.

And on a day, he came thither and turned into the chamber, and lay therein, And said to Gehazi his servant, Call this Shunammite: and when he called her, she stood before him. Then he said unto him, Say unto her now, Behold, thou hast had all this great care for us, what shall we do for thee? Is there any thing to be spoken for thee to the King or to the captain of the host?

And she answered, I dwell among mine own people.

Again he said, What is then to be done for her?

Then Gehazi answered, Indeed she hath no son, and her husband is old.

Then said he, Call her; he called her, and she stood in the door. And he said, At this time appointed, according to the time of life, thou shalt embrace a son.

She said, Oh my Lord, thou man of God, do not lye unto thine handmaid.

So the woman conceived, & bare a son at that same season, according to the time of life, that Elisha had said unto her. And when the child was grown, it fell on a day, that he went out to his father, and to the reapers. And he said to his father, Mine head, mine head. Who said to his servant, Bear him to his mother. And he took him & brought him to his mother, and he sat on her knees till noon, and died. Then she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

Then she called to her husband, & said, Send with me, I pray thee, one of the young men and one of the asses: for I will haste to the man of God, and come again.

And he said, Wherefore wilt thou go to him to day? it is neither new moon nor Sabbath day; she answered, All shall be well.

Then she saddled an ass, and said to her servant, Drive, and go forward: stay not for me to get up, except I bid thee.

So she went, and came unto the man of God to mount Carmel; when the man of God saw her over against him, he said to Gehazi his servant, Behold, the Shunammite. Run now, I say, to meet her, and say unto her, Art thou in health? is thine husband in health? and is the child in health?

And she answered, We are in health.

And when she came to the man of God unto the mountain, she caught him by his feet: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soul is vexed within her, and the Lord hath hid it from me, and hath not told it me.

Then she said, Did I desire a son of my lord? did I not say, Deceive me not?

Then he said to Gehazi, Gird thy loins, and take my staff in thine hand, & go thy way: if thou meet any, salute him not: and if any salute thee, answer him not: and laye my staff upon the face of the child.

And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. Therefore he arose, and followed her.

But Gehazi was gone before them, & had laid the staff upon the face of the child, but he neither spake nor heard: wherefore he returned to meet him, and told him, saying, The child is not waken.

Then came Elisha into the house, and Behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. After he went up, and lay upon the child, and put his mouth on his mouth, and his eyes upon his eyes, and his hands upon his hands, and stretched himself upon him, and the flesh of the child waxed warm. And he went from him, and walked up & down in the house, and went up and spread himself upon him: then the child sneezed seven times, and opened his eyes. Then he called Gehazi, and said, Call this Shunammite.

So he called her, which came in unto him; he said unto her, Take thy son. And she came, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

Afterward Elisha returned to Gilgal, and a famine was in the land, and the children of the Prophets dwelt with him; he said unto his servant, Set on the great pot, and seethe

pottage for the children of the Prophets. And one went out into the field, to gather herbs, and found, as it were, a wild vine, & gathered thereof wild gourdes his garment ful, and came & shred them into the pot of pottage: for they knew it not. So they poured out for the men to eat: and when they did eat of the pottage, they cried out, and said, O thou man of God, death is in the pot: and they could not eat thereof. Then he said, Bring meal; he cast it into the pot, and said, Pour out for the people, that they may eat: and there was none evil in the pot. Then came a man from Baal-shalisha, & brought the man of God bread of the first fruits, even twenty loaves of barley, and full ears of corn in the husk; he said, Give unto the people, that they may eat. And his servant answered, How should I set this before an hundred men? He said again, Give it unto the people, that they may eat: for thus saith the Lord, They shall eat, and there shall remain. So he set it before them, and they did eat, and left over, according to the word of the Lord.

Now was there one Naaman captain of the host of the King of Aram, a great man, and honourable in the sight of his lord, because that by him the Lord had delivered the Aramites. He also was a mighty man and valiant, but a leper. And the Aramites had gone out by bands, and had taken a little maid of the land of Israel, and she served Naaman's wife. And she said unto her mistress, Would God my lord were with the Prophet that is in Samaria, he would soon deliver him of his leprosy.

And he went in, and told his lord, saying, Thus and thus saith the maid that is of the land of Israel.

And the King of Aram said, Go thy way thither, and I will send a letter unto the King of Israel; he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten change of raiments, and brought the letter to the King of Israel to this effect, Now when this letter is come unto thee, understand, that I have sent thee Naaman my servant, that thou mayest heal him of his leprosy.

And when the King of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and to give life, that he doth send to me, that I should heal a man from his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

But when Elisha the man of God had heard that the King of Israel had rent his clothes, he sent unto the King, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a Prophet in Israel.

Then Naaman came with his horses, and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash thee in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be cleansed.

But Naaman was wroth and went away, and said, Behold, I thought with myself, He will surely come out, and stand, and call on the Name of the Lord his God and put his hand

on the place, and heal the leprosy. Are not Abanah and Pharpar, rivers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

But his servants came, and spake unto him, and said, Father, if the Prophet had commanded thee a great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?

Then went he down, and washed himself seven times in Jordan, according to the saying of the man of God: and his flesh came again, like unto ye flesh of a little child, & he was clean. And he turned again to the man of God, he, and all his company, and came and stood before him, and said, Behold, now I know that there is no God in all the world, but in Israel: now therefore, I pray thee, take a reward of thy servant.

But he said, As the Lord liveth (before whom I stand) I will not receive it; he would have constrained him to receive it, but he refused.

Moreover Naaman said, Shall there not be given to thy servant two mules load of this earth? for thy servant will henceforth offer neither burnt sacrifice nor offering unto any other god, save unto the Lord. Herein the Lord be merciful unto thy servant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, and I bow myself in the house of Rimmon: when I do bow down, I say, in the house of Rimmon, the Lord be merciful unto thy servant in this point.

Unto whom he said, Go in peace. So he departed from him about half a days journey of ground.

And Gehazi the servant of Elisha the man of God said, Behold, my master hath spared this Aramite Naaman, receiving not those things at his hand that he brought: as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed speedily after Naaman.

When Naaman saw him running after him, he light down from the chariot to meet him, and said, Is all well?

And he answered, All is well: my master hath set me, saying, Behold, there be come to me, even now from mount Ephraim two young men of the children of the Prophets: give them, I pray thee, a talent of silver, & two change of garments.

And Naaman said, Yea, take two talents: and he compelled him, and bound two talents of silver in two bags, with two change of garments, and gave them unto two of his servants, that they might bear them before him. And when he came to the tower, he took them out of their hands, and laid them in the house, & sent away the men: & they departed.

Then he went in, and stood before his master; Elisha said unto him, Whence comest thou, Gehazi?

And he said, Thy servant went no whither.

But he said unto him, Went not mine heart with thee when the man turned again from his chariot to meet thee? Is this a time to take money, and to receive garments, and olives, and vineyards, and sheep, and oxen, and men servants, and maid servants? The leprosy therefore of Naaman shall cleave unto thee, and to thy seed for ever; he went out from his presence a leper white as snow.

And the children of the Prophets said unto Elisha, Behold, we pray thee, the place where we dwell with thee, is too little for us. Let us now go to Jordan, that we may take thence every man a beam, and make us a place to dwell in.

He answered, Go.

And one said, Vouchsafe, I pray thee, to go with thy servants.

And he answered, I will go.

So he went with them, & when they came to Jordan, they cut down wood. And as one was felling of a tree, the iron fell into the water: then he cried, and said, Alas master, it was but borrowed.

And the man of God said, Where fell it? And he shewed him the place. Then he cut down a piece of wood, and cast in thither, and he caused the iron to swim.

Then he said, Take it up to thee; he stretched out his hand, and took it. Then the King of Aram warred against Israel, and took counsel with his servants, and said, In such and such a place shall be my camp.

Therefore the man of God sent unto the King of Israel, saying, Beware thou go not over to such a place: for there the Aramites are come down.

So the King of Israel sent to the place which the man of God told him, and warned him of, and saved himself from thence, not once, nor twice. And the heart of the King of Aram was troubled for this thing: therefore he called his servants and said unto them, Will ye not shew me, which of us bewrayeth our counsel to the king of Israel?

Then one of his servants said, None, my lord, O King, but Elisha the Prophet that is in Israel, telleth the King of Israel, even the words that thou speakest in thy private chamber.

And he said, Go, and espie where he is, that I may send and fetch him; one told him, saying, Behold, he is in Dothan.

So he sent thither horses, and chariots, and a mighty host: and they came by night, and compassed the city. And when the servant of the man of God arose early to go out, Behold, an host compassed the city with horses and chariots. Then his servant said unto him, Alas master, how shall we do?

And he answered, Fear not: for they that be with us, are more then they that be with them.

Then Elisha prayed, and said, Lord, I beseech thee, open his eyes, that he may see; the Lord opened the eyes of the servant, and he looked, and Behold, the mountain was full of horses and chariots of fire round about Elisha.

So they came down to him, but Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness; he smote them with blindness, according to the word of Elisha.

And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will lead you to the man whom ye seek. But he led them to Samaria.

And when they were come to Samaria, Elisha said, Lord, open their eyes that they may see; the Lord opened their eyes, and they saw, & Behold, they were in the midst of Samaria.

And the King of Israel said unto Elisha when he saw them, My father, shall I smite them, shall I smite them?

And he answered, Thou shalt not smite them: dost thou not smite them that thou hast taken with thy sword, and with thy bow? but set bread and water before them, that they may eat and drink and go to their master. And he made great preparation for them: & when they had eaten & drunken, he sent them away: and they went to their master. So ye bands of Aram came no more into the land of Israel. But afterward Ben-hadad King of Aram gathered all his host, and went up, and besieged Samaria. So there was a great famine in Samaria: for lo, they besieged it until an asses head was at four score pieces of silver, and the fourth part of a kab of doves dung at five pieces of silver.

And as the King of Israel was going upon the wall, there cried a woman unto him, saying, Help, my lord, O King.

And he said, Seeing the Lord doth not succour thee, how should I help thee with the barn, or with the wine press?

Also the King said unto her, What aileth thee?

And she answered, This woman said unto me, Give thy son, that we may eat him today, and we will eat my son tomorrow, so we sod my son, and did eat him: & I said to her the day after, Give thy son, that we may eat him, but she hath hid her son.

And when the King had heard the words of the woman, he rent his clothes, (& as he went upon the wall, the people looked, and behold, he had sackcloth within upon his flesh) and he said, God do so to me and more also, if the head of Elisha the son of Shaphat shall stand on him this day.

Now Elisha sat in his house, and the Elders sat with him. And the King sent a man before him: but before the messenger came to him, he said to the Elders, See ye not how this murderer's son hath sent to take away mine head? take heed when the messenger cometh, and shut the door and handle him roughly at the door: is not the sound of his masters feet behind him?

While he yet talked with them, Behold, the messenger came down unto him, and said, Behold, this evil cometh of the Lord: should I attend on the Lord any longer?

Then Elisha said, Hear ye the word of the Lord: thus saith the Lord, Tomorrow this time a measure of fine flour shall be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

Then a prince, on whose hand the King leaned, answered the man of God, and said, Though the Lord would make windows in the heaven, could this thing come to pass?

And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof.

Now there were four leprous men at the entering in of the gate: and they said one to an other, Why sit we here until we die? If we say, We will enter into the city, the famine is in the city, and we shall die there: and if we sit here, we die also. Now therefore come, and let us fall into the camp of the Aramites: if they save our lives, we shall live: and if they kill us, we are but dead.

So they rose up in the twilight, to go to the camp of the Aramites: and when they were come to the utmost part of the camp of the Aramites, lo, there was no man there. For the Lord had caused the camp of the Aramites to hear a noise of chariots & a noise of horses, and a noise of a great army, so that they said one to another, Behold, the King of Israel hath hired against us the Kings of the Hittites, and the Kings of the Egyptians to come upon us.

Wherefore they arose, and fled in the twilight, and left their tents and their horses, and their asses, even the camp as it was, and fled for their lives. And when these lepers came to the utmost part of the camp, they entered into one tent, and did eat and drink, and carried thence silver and gold, and raiment, and went and hid it: after they returned, and

entered into another tent, and carried thence also, and went and hid it. Then said one to another, We do not well: this day is a day of good tidings, and we hold our peace. If we tarry till day light, some mischief will come upon us. Now therefore, come, let us go, and tell the King's household.

So they came, and called unto the porters of the city, and told them, saying, We came to the camp of the Aramites, and lo, there was no man there, neither voice of man, but horses tied and asses tied: and the tents are as they were.

And the porters cried and declared to the King's house within. Then the King arose in the night, and said unto his servants, I will shew you now, what the Aramites have done unto us. They know that we are affamished, therefore they are 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 get into the city.

And one of his servants answered, and said, Let me take now five of the horses that remain, and are left in the city, (behold, they are even as all the multitude of Israel that are left therein: Behold, I say, they are as the multitude of the Israelites that are consumed) & we will send to see.

So they took two chariots of horses, and the King sent after the host of the Aramites, saying, Go and see. And they went after them unto Jordan, and lo, all the way was full of clothes and vessels which the Aramites had cast from them in their hast: & the messengers returned, and told ye King. Then the people went out and spoiled the camp of the Aramites: so a measure of fine flour was at a shekel, and two measures of barley at a shekel according to the word of the Lord. And the King gave the prince (on whose hand he leaned) the charge of the gate, and the people trod upon him in the gate, and he died, as the man of God had said, which spake it, when the King came down to him.

And it came to pass, as the man of God had spoken to the King, saying, Two measures of barley at a shekel, and a measure of fine flour shall be at a shekel, tomorrow about this time in the gate of Samaria.

But the prince had answered the man of God, and said, Though the Lord would make windows in the heaven, could it come so to pass? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof. And so it came unto him: for the people trod upon him in the gate, and he died.

Then spake Elisha unto the woman, whose son he had restored to life, saying, Up, and go, thou, and thine house, and sojourn where thou canst sojourn: for the Lord hath called for a famine, and it cometh also upon the land seven years.

And the woman arose, and did after the saying of the man of God, and went both she and her household and sojourned in the land of the Philistims seven years. And at the seven years end, the woman returned out of the land of the Philistims, and went out to call upon the King for her house and for her land.

And the King talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great acts, that Elisha hath done. And as he told the King, how he had restored one dead to life, behold, the woman, whose son he had raised to life, called upon the King for her house and for her land.

Then Gehazi said, My lord, O King, this is the woman, and this is her son, whom Elisha restored to life. And when the King asked the woman, she told him.

So the King appointed her an Eunuch, saying, Restore thou all that are hers, and all the fruits of her lands since the day she left the land, even until this time.

Then Elisha came to Damascus, and Ben-hadad the King of Aram was sick, and one told him, saying, The man of God is come hither.

And the king said unto Hazael, Take a present in thine hand, and go meet the man of God, that thou mayest inquire of ye Lord by him, saying, Shall I recover of this disease?

So Hazael went to meet him, and took the present in his hand, and of every good thing of Damascus, even the burden of forty camels, and came and stood before him, and said, Thy son Ben-hadad King of Aram hath sent me to thee, saying, Shall I recover of this disease?

And Elisha said to him, Go, and say unto him, Thou shalt recover: howbeit the Lord hath shewed me, that he shall surely die. And he looked upon him steadfastly, till Hazael was ashamed, and the man of God wept.

And Hazael said, Why weepeth my lord?

And he answered, Because I know the evil that thou shalt do unto the children of Israel: for their strong cities shalt thou set on fire, and their young men shalt thou slay with the sword, and shalt dash their infants against the stones, and rent in pieces their women with child.

Then Hazael said, What? is thy servant a dog, that I should do this great thing?

And Elisha answered, The Lord hath shewed me, that thou shalt be King of Aram.

So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest recover. And on the morrow he took a thick cloth and dipt in it water, and spread it on his face, & he died: and Hazael reigned in his stead.

Now in the fifth year of Joram ye son of Ahab King of Israel, and of Jehoshaphat King of Judah, Jehoram the son of Jehoshaphat King of Judah began to reign. He was two and thirty year old, when he began to reign: and he reigned eight year in Jerusalem. And he walked in the ways of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and he did evil in the sight of the Lord. Yet the Lord would not destroy Judah, for David his servant's sake, as he had promised him to give him a light, and to his children forever.

In those days Edom rebelled from under the hand of Judah, and made a King over themselves. Therefore Joram went to Zair, and all his chariots with him, and he arose by night, & smote the Edomites which were about him with the captains of the chariots, and the people fled into their tents. So Edom rebelled from under the hand of Judah unto this day. then Libnah rebelled at that same time. Concerning the rest of the acts of Joram and all that he did, are they not written in the book of the Chronicles of the Kings of Judah? And Joram slept with his fathers, and was buried with his fathers in the city of David; Ahaziah his son reigned in his stead. In the twelfth year of Joram the son of Ahab King of Israel did Ahaziah the son of Jehoram King of Judah begin to reign. Two and twenty year old was Ahaziah when he began to reign, and he reigned one year in Jerusalem, and his mothers name was Athaliah the daughter of Omri King of Israel. And he walked in the way of the house of Ahab, and did evil in the sight of the Lord, like the house of Ahab: for he was the son in law of the house of Ahab. And he went with Joram the son of Ahab to war against Hazael King of Aram in Ramoth Gilead, and the Aramites smote Joram. And King Joram returned to be healed in Izreel of the wounds which ye Aramites had given him at Ramah, when he fought against Hazael King of Aram; Ahaziah the son of Jehoram King of Judah went down to see Joram the son of Ahab in Izreel, because he was sick.

Then Elisha the Prophet called one of ye children of the Prophets, and said unto him, Gird thy loins and take this box of oil in thine hand and get thee to Ramoth Gilead. And when thou comest thither, look where is Jehu ye son of Jehoshaphat, the son of Nimshi, and go, and make him arise up from among his brethren, and lead him to a secret chamber. Then take the box of oil and pour it on his head, and say, Thus saith the Lord, I have anointed thee for King over Israel. Then open the door, and flee without any tarrying.

So the servant of ye Prophet gat him to Ramoth Gilead. And when he came in, behold, the captains of the army were sitting; he said, I have a message to thee, O captain.

Jehu said, Unto which of all us?

And he answered, To thee, O captain.

And he arose, and went into the house, and he poured the oil on his head and said unto him, Thus saith the Lord God of Israel, I have anointed thee for King over the people of the Lord, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the Prophets, and the blood of all the servants of the Lord of the hand of Jezebel. For the whole house of Ahab shall be destroyed: and I will cut off from Ahab, him that maketh water against the wall, as well him that is shut up, as him that is left in Israel. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. And the dogs shall eat Jezebel in the field of Izreel, and there shall be none to bury her; he opened the door, and fled.

Then Jehu came out to the servants of his lord; one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and what his talk was.

And they said, It is false, tell us it now.

Then he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee for King over Israel.

Then they made haste, and took every man his garment, and put it under him on the top of the stairs, and blew the trumpet, saying, Jehu is King.

So Jehu ye son of Jehoshaphat the son of Nimshi conspired against Joram: (Now Joram kept Ramoth Gilead, he and all Israel, because of Hazael King of Aram. And King Joram returned to be healed in Izreel of the wounds, which the Aramites had given him, when he fought with Hazael King of Aram) and Jehu said, If it be your minds, let no man depart and escape out of the city, to go and tell in Izreel.

So Jehu gat up into a chariot, and went to Izreel: for Joram lay there, and Ahaziah King of Judah was come down to see Joram. And the watchman that stood in the tower in Izreel spied the company of Jehu as he came, & said, I see a company.

Jehoram said, Take a horseman and send to meet them, that he may say, Is it peace?

So there went one on horseback to meet him, and said, Thus saith the King, Is it peace?

And Jehu said, What hast thou to do with peace? Turn behind me.

The watchman told, saying, The messenger came to them, but he cometh not again.

Then he sent out another on horseback, which came to them, and said, Thus saith the King, Is it peace? And Jehu answered, What hast thou to do with peace? turn behind me.

And the watchman told, saying, He came to them also, but cometh not again, and the marching is like the marching of Jehu the son of Nimshi: for he marcheth furiously.

Then Jehoram said, Make ready: and his chariot was made ready; Jehoram King of Israel and Ahaziah King of Judah went out either of them in his chariot against Jehu, and met him in the field of Naboth the Izreelite.

And when Jehoram saw Jehu, he said, Is it peace, Jehu?

And he answered, What peace? whiles the whoredoms of thy mother Jezebel, and her witchcrafts are yet in great number?

Then Jehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, there is treason. But Jehu took a bow in his hand, and smote Jehoram between the shoulders, that the arrow went through his heart: and he fell down in his chariot.

Then said Jehu to Bidkar a captain, Take, and cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord laid this burden upon him. Surely I have seen yesterday the blood of Naboth, and the blood of his sons, said the Lord, and I will render it thee in this field, saith the Lord: now therefore take and cast him in the field, according to the word of the Lord.

But when Ahaziah the King of Judah saw this, he fled by the way of the garden house: And Jehu pursued after him, and said, Smite him also in the chariot: and they smote him in the going up to Gur, which is by Ibleam; he fled to Megiddo, and there died. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

And in the eleventh year of Joram the son of Ahab, began Ahaziah to reign over Judah. And when Jehu was come to Izreel, Jezebel heard of it, and painted her face, and tired her head, and looked out at a window. And as Jehu entered at the gate, she said, Had Zimri peace, which slew his master?

And he lift up his eyes to the window, and said, Who is on my side, who? Then two or three of her Eunuchs looked unto him.

And he said, Cast her down: and they cast her down, and he sprinkled of her blood upon the wall, and upon the horses, and he trod her under foot. And when he was come in, he did eat and drink, and said, Visit now yonder cursed woman, and bury her: for she is a Kings daughter. And they went to bury her, but they found no more of her, then the skull and the feet, and the palms of her hands.

Wherefore they came again and told him; he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the field of Izreel shall ye dogs eat the flesh of Jezebel. And ye carcass of Jezebel shall be as dung upon the ground in ye field of Izreel, so that none shall say, This is Jezebel.

Ahab had now seventy sons in Samaria; Jehu wrote letters, & sent to Samaria unto the rulers of Izreel, and to the Elders, and to ye bringers up of Ahab's children, to this effect, Now when this letter cometh to you, (for ye have with you your masters sons, ye have with you both chariots and horses, and a defenced city, and armour) consider therefore which of your master's sons is best and most meet, and set him on his fathers throne, and fight for your master's house. But they were exceedingly afraid, and said, Behold two Kings could not stand before him, how shall we then stand?

And he that was governour of Ahab's house, and he that ruled the city, and the Elders, & the bringers up of the children sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us: we will make no King: do what seemeth good to thee. Then he wrote another letter to them, saying, If ye be mine, & will obey my voice, take the heads of ye men that are your masters sons, & come to me to Izreel by tomorrow this time. (Now the King's sons, even seventy persons were with the great men of the city, which brought them up) and when the letter came to them, they took the King's sons, and slew the seventy persons, and laid their heads in baskets, and sent them unto him to Izreel.

Then there came a messenger and told him, saying, They have brought the heads of the King's sons; he said, Let them lay them on two heaps at the entering in of the gate until the morning.

And when it was day, he went out, & stood and said to all the people, Ye be righteous: behold, I conspired against my master, & slew him: but who slew all these? Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to pass the things that he spake by his servant Elijah.

So Jehu slew all that remained of the house of Ahab in Izreel, & all that were great with him, and his familiars and his priests, so that he let none of his remain. And he arose, and departed and came to Samaria. And as Jehu was in the way by an house where the shepherds did shear, he met with the brethren of Ahaziah king of Judah, and said, Who are ye?

And they answered, We are the brethren of Ahaziah, and go down to salute the children of the King and the children of the Queen.

And he said, Take them alive; they took them alive, & slew them at the well beside the house where the sheep are shorn, even two and forty men, and he left not one of them.

And when he was departed thence, he met with Jehonadab the son of Rechab coming to meet him, and he blessed him, and said to him, Is thine heart upright, as mine heart is toward thine?

And Jehonadab answered, Yea, doubtless. Then give me thine hand; when he had given him his hand, he took him up to him into the chariot.

And he said, Come with me, and see the zeal that I have for the Lord: so they made him ride in his chariot. And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which he spake to Elijah.

Then Jehu assembled all the people, and said unto them, Ahab served Baal a little, but Jehu shall serve him much more. Now therefore call unto me all ye prophets of Baal, all his servants, & all his priests, & let not a man be lacking: for I have a great sacrifice for Baal: whosoever is lacking, he shall not live. But Jehu did it by a subtilty to destroy ye servants of Baal.

And Jehu said, Proclaim a solemn assembly for Baal; they proclaimed it. So Jehu sent unto all Israel, and all the servants of Baal came, and there was not a man left that came not; they came into the house of Baal, and the house of Baal was full from end to end.

Then he said unto him that had the charge of the vestry, Bring forth vestments for all the servants of Baal; he brought the out vestments.

And when Jehu went, and Jehonadab the son of Rechab into the house of Baal, he said unto the servants of Baal, Search diligently, and look, lest there be here with you any of the servants of the Lord, but the servants of Baal only. And when they went in to make sacrifice and burnt offering, Jehu appointed four score men without, and said, If any of the men whom I have brought into your hands, escape, his soul shall be for his soul.

And when he had made an end of the burnt offering, Jehu said to the guard, and to the captains, Go in, slay them, let not a man come out; they smote them with the edge of the sword; the guard, & the captains cast them out, & went unto the city, where was the temple of Baal. And they brought out the images of the temple of Baal, and burnt them. And they destroyed the image of Baal, and threw down the house of Baal, & made a jakes of it unto this day. So Jehu destroyed Baal out of Israel. But from the sins of Jeroboam the son of Nebat which made Israel to sin, Jehu departed not from them, neither from the golden calves that were in Beth-el and that were in Dan.

And the Lord said unto Jehu, Because thou hast diligently executed that which was right in mine eyes, & hast done unto the house of Ahab according to all things that were in mine heart, therefore shall thy sons unto the fourth generation sit on the throne of Israel. But Jehu regarded not to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin. In those days the Lord began to loathe Israel, and Hazael smote them in all the coasts of Israel, from Jordan Eastward, even all the land of Gilead, the Gadites, and the Reubenites, & them

that were of Manasseh, from Aroer (which is by the river Arnon) and Gilead and Bashan. Concerning the rest of the acts of Jehu, and all that he did, and all his valiant deeds, are they not written in the book of the Chronicles of the Kings of Israel? And Jehu slept with his fathers, and they buried him in Samaria, and Jehoahaz his son reigned in his stead. And the time that Jehu reigned over Israel in Samaria is eight and twenty years.

Then Athaliah the mother of Ahaziah when she saw that her son was dead, she arose, & destroyed all the King's seed. But Jehosheba the daughter of King Joram, & sister to Ahaziah took Joash the son of Ahaziah, and stale him from among the King's sons that should be slain, both him and his nurse, keeping them in the bed chamber, & they hid him from Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six year: and Athaliah did reign over the land. And the seventh year Jehoiada sent & took the captains over hundreds, with other captains and them of the guard, & caused them to come unto him into the house of the Lord, & made a covenant with them, and took an oath of them in the house of the Lord, and shewed them the Kings son. And he commanded them, saying, This is it that ye must do, The third part of you, that cometh on the Sabbath, shall ward toward the King's house: And another third part in the gate of Sur: and another third part in the gate behind them of the guard: and ye shall keep watch in the house of Massah. And two parts of you, that is, all that go out on the Sabbath day, shall keep the watch of the house of the Lord about the King. And ye shall compass the King round about, every man with his weapon in his hand, and whosoever cometh within the ranges, let him be slain: be you with the King, as he goeth out and in.

And the captains of the hundreds did according to all that Jehoiada the Priest commanded, and they took every man his men that entered in to their charge on the Sabbath with them that went out of it on the Sabbath, and came to Jehoiada the Priest. And the Priest gave to the captains of hundreds the spears and the shields that were King David's, & were in the house of the Lord. And the guard stood, every man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the King. Then he brought out the King's son, & put the crown upon him and gave him the Testimony, and they made him King: also they anointed him, and clapt their hands, and said, God save the King.

And when Athaliah heard the noise of the running of the people, she came in to the people in the house of the Lord. And when she looked, Behold, the King stood by a pillar, as the manner was, & the princes & the trumpeters by the King, & all the people of the land rejoiced, and blew with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason.

But Jehoiada the Priest commanded the captains of the hundreds that had the rule of the host, & said unto them, Have her forth of the ranges, & he that followeth her, let him die by the sword: for the Priest had said, Let her not be slain in the house of the Lord.

Then they laid hands on her, and she went by the way, by the which the horses go to the house of the King, and there was she slain. And Jehoiada made a covenant between the Lord, and the King & the people, that they should be the Lord's people: likewise between the King and the people. Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images brake they down courageously, and slew Mattan the Priest of Baal before the altars: and the Priest set a guard over the house of the Lord. Then he took the captains of hundreds, and the other captains, and the guard, and all the people of the land: and they brought the King from the house of the Lord, and came by the way of the gate of the guard to the Kings house: and he sat him down on the throne of the Kings. And all the people of the land rejoiced, & the city was in quiet: for they had slain Athaliah with the sword beside the Kings house. Seven year old was Jehoash when he began to reign.

In the seventh year of Jehu Jehoash began to reign, & reigned forty years in Jerusalem, and his mothers name was Zibiah of Beer-sheba. And Jehoash did that which was good in the sight of the Lord all his time that Jehoiada the Priest taught him. But the high places were not taken away: for the people offered yet and burnt incense in the high places. And Jehoash said to the Priests, All the silver of dedicate things that be brought to the house of the Lord, that is, the money of them that are under the count, the money that every man is set at, and all the money that one offereth willingly, & bringeth into the house of the Lord, let the Priests take it to them, every man of his acquaintance: and they shall repair the broken places of the house, wheresoever any decay is found. Yet in the three and twentieth year of King Jehoash the Priests had not mended that which was decayed in the Temple.

Then King Jehoash called for Jehoiada the Priest, and the other Priests, and said unto them, Why repair ye not the ruins of the Temple? Now therefore receive no more money of your acquaintance, except ye deliver it to repair the ruins of the Temple.

So the Priests consented to receive no more money of the people, neither to repair the decayed places of the Temple. Then Jehoiada the Priest took a chest & bored an hole in the lid of it, and set it beside the altar, on the right side, as every man cometh into the Temple of the Lord; the Priests that kept the door, put therein all the money that was brought into the house of the Lord. And when they saw there was much money in the chest, the King's Secretary came up and the high Priest, and put it up after that they had told the money that was found in the house of the Lord, and they gave the money made ready into the hands of them, that undertook the work, and that had the oversight of the

house of the Lord; and they payed it out to the carpenters and builders that wrought upon the house of the Lord, and to the masons and hewers of stone, and to buy timber and hewed stone, to repair that was decayed in the house of the Lord, and for all that which was laid out for the reparation of the Temple.

Howbeit there was not made for the house of the Lord bowls of silver, instruments of music, basins, trumpets, nor any vessels of gold, or vessels of silver of the money that was brought into the house of the Lord. But they gave it to the workmen, which repaired therewith the house of the Lord. Moreover, they reckoned not with the men, into whose hands they delivered that money to be bestowed on workmen: for they dealt faithfully. The money of the trespass offering and the money of ye sin offerings was not brought into the house of the Lord: for it was the Priests.

Then came up Hazael King of Aram, & fought against Gath and took it, and Hazael set his face to go up to Jerusalem. And Jehoash King of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah his fathers Kings of Judah had dedicated, and that he himself had dedicated, and all the gold that was found in the treasures of the house of the Lord and in the King's house, and sent it to Hazael King of Aram, and he departed from Jerusalem. Concerning the rest of the acts of Joash & all that he did, are they not written in the book of the Chronicles of the Kings of Judah? And his servants arose & wrought treason, and slew Joash in the house of Millo, when he came down to Silla: Even Jozachar the son of Shimeath, and Jehozabad the son of Shomer his servants smote him, and he died: & they buried him with his fathers in the city of David; Amaziah his son reigned in his stead.

In the three and twentieth year of Joash the son of Ahaziah King of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and he reigned seventeen year. And he did evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin, and departed not therefrom. And the Lord was angry with Israel, and delivered them into the hand of Hazael King of Aram, & into the hand of Ben-hadad the son of Hazael, all his days.

And Jehoahaz besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the King of Aram troubled them. (And the Lord gave Israel a deliverer, so that they came out from under the subjection of the Aramites; the children of Israel dwelt in their tents as before time. Nevertheless they departed not from the sins of the house of Jeroboam which made Israel sin, but walked in them. Euen the grove also remained still in Samaria.) For he had left of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen, because the King of Aram had destroyed them, & made them like dust beaten to powder.

Concerning the rest of the acts of Jehoahaz and all that he did, and his valiant deeds, are they not written in the book of the Chronicles of the Kings of Israel? And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his son reigned in his stead. In the seven and thirtieth year of Joash King of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, & reigned sixteen year, and did evil in the sight of the Lord: for he departed not from all the sins of Jeroboam the son of Nebat that made Israel to sin, but he walked therein.

Concerning the rest of the acts of Joash and all that he did, and his valiant deeds, and how he fought against Amaziah King of Judah, are they not written in the book of the Chronicles of the Kings of Israel? And Joash slept with his fathers, and Jeroboam sat upon his seat: and Joash was buried in Samaria among the Kings of Israel.

When Elisha fell sick of his sickness whereof he died, Joash the King of Israel came down unto him, and wept upon his face, and said, O my father, my father, the chariot of Israel, and the horsemen of the same. Then Elisha said unto him, Take a bow and arrows; he took unto him bow and arrows.

And he said to the King of Israel, Put thine hand upon the bow; he put his hand upon it.

Elisha put his hands upon the King’s hands, and said, Open the window Eastward;

When he had opened it, Elisha said, Shoot; he shot;

He said, Behold the arrow of the Lord’s deliverance and the arrow of deliverance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them. Again he said, Take the arrows; he took them; he said unto the King of Israel, Smite the ground; he smote thrice, and ceased.

Then the man of God was angry with him, and said, Thou shouldest have smitten five or six times, so thou shouldest have smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrice.

So Elisha died, and they buried him; certain bands of the Moabites came into the land that year. And as they were burying a man, behold, they saw the soldiers: therefore they cast the man into the sepulchre of Elisha; when the man was down, and touched the bones of Elisha, he revived and stood upon his feet. But Hazael King of Aram vexed Israel all the days of Jehoahaz. Therefore the Lord had mercy on them & pitied them, & had respect unto them because of his covenant with Abraham, Izhak, and Jaakob, and would not destroy them, neither cast he them from him as yet. So Hazael the King of Aram died: and Ben-hadad his son reigned in his stead. Therefore Jehoash the son of Jehoahaz returned, and took out of the hand of Ben-hadad the son of Hazael the cities

which he had taken away by war out of the hand of Jehoahaz his father: for three times did Joash beat him, and restored the cities unto Israel.

The second year of Joash son of Jehoahaz King of Israel reigned Amaziah the son of Joash King of Judah. He was five and twenty year old when he began to reign, and reigned nine and twenty year in Jerusalem, and his mother's name was Jehoadan of Jerusalem. And he did uprightly in the sight of the Lord, yet not like David his father, but did according to all that Joash his father had done. Notwithstanding the high places were not taken away: for as yet the people did sacrifice and burnt incense in the high places.

And when the kingdom was confirmed in his hand, he slew his servants which had killed the King his father. But the children of those that did slay him, he slew not, according unto that that is written in the book of the Law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children put to death for the fathers: but every man shall be put to death for his own sin. He slew also of Edom in the valley of salt ten thousand, and took the city of Sela by war, and called the name thereof Joktheel unto this day.

Then Amaziah sent messengers to Jehoash the son of Jehoahaz, son of Jehu King of Israel, saying, Come, let us see one another in the face. Then Jehoash the King of Israel sent to Amaziah King of Judah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, Give thy daughter to my son to wife: and the wild beast that was in Lebanon, went and trod down the thistle. Because thou hast smitten Edom, thine heart hath made thee proud: brag of glory, & tarry at home. Why dost thou provoke to thine hurt, that thou shouldest fall, & Judah with thee?

But Amaziah would not hear: therefore Jehoash King of Israel went up: and he and Amaziah King of Judah saw one another in the face at Beth-shemesh which is in Judah. And Judah was put to the worse before Israel, and they fled every man to their tents. But Jehoash King of Israel took Amaziah King of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. And he took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the King's house, and the children that were in hostage, and returned to Samaria. Concerning the rest of the acts of Jehoash which he did and his valiant deeds, and how he fought with Amaziah King of Judah, are they not written in the book of the Chronicles of the Kings of Israel? And Jehoash slept with his fathers, and was buried at Samaria among the Kings of Israel: and Jeroboam his son reigned in his stead. And Amaziah the son of Joash King of Judah, lived after the death of Jehoash son of Jehoahaz King of Israel fifteen year.

Concerning the rest of the acts of Amaziah, are they not written in the book of the Chronicles of the Kings of Judah? But they wrought treason against him in Jerusalem, and he fled to Lachish, but they sent after him to Lachish, and slew him there. And they brought him on horses, and he was buried at Jerusalem with his fathers in the city of David. Then all the people of Judah took Azariah which was sixteen year old, and made him King for his father Amaziah. He built Elath, and restored it to Judah, after that the King slept with his fathers.

In the fifteenth year of Amaziah the son of Joash King of Judah, was Jeroboam the son of Joash made King over Israel in Samaria, and reigned one and forty year. And he did evil in the sight of the Lord: for he departed not from all the sins of Jeroboam the son of Nebat, which made Israel to sin. He restored the coast of Israel, from the entering of Hamath, unto the Sea of the wilderness, according to the word of the Lord God of Israel, which he spake by his servant Jonah the son of Amittai the Prophet, which was of Gath Hepher. For the Lord saw the exceeding bitter affliction of Israel, so that there was none shut up, nor any left, neither yet any that could help Israel. Yet the Lord had not decreed to put out the name of Israel from under the heaven: therefore he preserved them by the hand of Jeroboam the son of Joash. Concerning the rest of the acts of Jeroboam, and all that he did, and his valiant deeds, and how he fought, and how he restored Damascus, and Hamath to Judah in Israel, are they not written in the book of the Chronicles of the Kings of Israel? So Jeroboam slept with his fathers, even with the Kings of Israel, and Zachariah his son reigned in his stead.

In the seven and twentieth year of Jeroboam King of Israel, began Azariah, son of Amaziah King of Judah to reign. Sixteen years old was he, when he was made King, and he reigned two and fifty year in Jerusalem: and his mother's name was Jecholiah of Jerusalem. And he did uprightly in the sight of the Lord, according to all that his father Amaziah did. But the high places were not put away: for the people yet offered, and burned incense in the high places. And the Lord smote the King: & he was a leper unto the day of his death, and dwelt in an house apart, & Jotham the king's son governed the house, & judged the people of the land. Concerning the rest of the acts of Azariah, and all that he did, are they not written in the book of the Chronicles of the Kings of Judah? So Azariah slept with his fathers, and they buried him with his fathers in the city of David, and Jotham his son reigned in his stead.

In the eighth and thirtieth year of Azariah King of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months, and did evil in the sight of the Lord, as did his fathers: for he departed not from the sins of Jeroboam the son of Nebat, which made Israel to sin. And Shallum the son of Jabesh conspired against him, & smote him in the sight of the people, and killed him, and reigned in his stead. Concerning the rest of

the acts of Zachariah, behold, they are written in the book of the Chronicles of the Kings of Israel.

This was the word of the Lord, which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation after thee; it came so to pass. Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah King of Judah: and he reigned the space of a month in Samaria. For Menahem the son of Gadi went up from Tirzah, & came to Samaria, & smote Shallum the son of Jabesh in Samaria, & slew him, and reigned in his stead. Concerning the rest of the acts of Shallum, and the treason which he wrought, Behold, they are written in the book of the Chronicles of the Kings of Israel.

Then Menahem destroyed Tiphsah, & all that were therein, & the coasts thereof from Tirzah, because they opened not to him, and he smote it, & ript up all their women with child. The nine and thirtieth year of Azariah King of Judah, began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria. And he did evil in the sight of the Lord, and departed not all his days from the sin of Jeroboam the son of Nebat, which made Israel to sin. Then Pul the king of Asshur came against the land: & Menahem gave Pul a thousand talents of silver, that his hand might be with him, & establish the kingdom in his hand. And Menahem exacted the money in Israel, that all men of substance should give the King of Asshur fifty shekels of silver a piece: so the king of Asshur returned and tarried not there in the land. Concerning the rest of the acts of Menahem, & all that he did, are they not written in the book of the Chronicles of the kings of Israel? And Menahem slept with his fathers, and Pekahiah his son did reign in his stead.

In ye fiftieth year of Azariah king of Judah, began Pekahiah the son of Menahem to reign over Israel in Samaria, & reigned two year. And he did evil in the sight of the Lord: for he departed not from the sins of Jeroboam the son of Nebat, which made Israel to sin. And Pekah the son of Remaliah, his captain conspired against him, & smote him in Samaria in the place of the Kings palace with Argob & Arieh, & with him fifty men of the Gileadites: so he killed him, & reigned in his stead. Concerning the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the Chronicles of the Kings of Israel.

In the two and fiftieth year of Azariah King of Judah began Pekah the son of Remaliah to reign over Israel in Samaria, and reigned twenty year. And he did evil in the sight of the Lord: for he departed not from the sins of Jeroboam the son of Nebat, that made Israel to sin. In the days of Pekah king of Israel came Tiglath Pileser king of Asshur, & took Iion, and Abel, Beth-maachah, & Janoah, and Kedesh, and Hazor, and Gilead, and Galilah, & all the land of Naphtali, and carried them away to Asshur. And Hoshea the

son of Elah wrought treason against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth year of Jotham the son of Uzziah. Concerning the rest of the acts of Pekah, & all that he did, behold, they are written in the book of the Chronicles of the kings of Israel.

In the second year of Pekah the son of Remaliah King of Israel, began Jotham son of Uzziah King of Judah to reign. Five and twenty year old was he, when he began to reign, and he reigned sixteen year in Jerusalem: and his mother's name was Jerusha the daughter of Zadok. And he did uprightly in the sight of the Lord: he did according to all that his father Uzziah had done. But the high places were not put away: for the people yet offered and burnt incense in the high places: he built the highest gate of the house of the Lord. Concerning the rest of the acts of Jotham, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? In those days the Lord began to send against Judah Rezin the king of Aram, & Pekah the son of Remaliah. And Jotham slept with his fathers, & was buried with his fathers in the city of David his father, & Ahaz his son reigned in his stead.

The seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham King of Judah began to reign. Twenty year old was Ahaz, when he began to reign, and he reigned sixteen year in Jerusalem, and did not uprightly in the sight of the Lord his God, like David his father: But walked in the way of ye kings of Israel, yea, and made his son to go through the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel. Also he offered and burnt incense in the high places & on the hills, & under every green tree. Then Rezin king of Aram and Pekah son of Remaliah King of Israel came up to Jerusalem to fight: and they besieged Ahaz, but could not overcome him. At the same time Rezin king of Aram restored Elath to Aram, & drove the Jews from Elath: so the Aramites came to Elath, and dwelt there unto this day. Then Ahaz sent messengers to Tiglath Pileser king of Asshur, saying, I am thy servant & thy son: come up, & deliver me out of the hand of the king of Aram, and out of the hand of the King of Israel which rise up against me. And Ahaz took the silver and the gold that was found in the house of the Lord, and in the treasures of the King's house, and sent a present unto the King of Asshur.And the King of Asshur consented unto him: and the King of Asshur went up against Damascus; when he had taken it, he carried the people away to Kir, and slew Rezin. And King Ahaz went unto Damascus to meet Tiglath Pileser King of Asshur: and when King Ahaz saw the altar that was at Damascus, he sent to Uriah the Priest the pattern of the altar, and the fashion of it, and all the workmanship thereof. And Uriah the Priest made an altar in all points like to that which King Ahaz had sent from Damascus, so did Uriah the Priest against King Ahaz came from Damascus. So when the King was come from Damascus, the King saw the altar: and the King drew near to the altar and offered thereon. And he burnt his burnt offering, and his meat

offering, and poured his drink offering, and sprinkled the blood of his peace offerings besides the altar, and set it by the brazen altar which was before the Lord, and brought it in farther before the house between the altar & the house of the Lord, and set it on the North side of the altar. And King Ahaz commanded Uriah the Priest, and said, Upon the great altar set on fire in the morning the burnt offering, and in the even the meat offering, and the King's burnt offering & his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings: and power thereby all the blood of the burnt offering, & all the blood of the sacrifice, and the brazen altar shall be for me to inquire of God. And Uriah the Priest did according to all that King Ahaz had commanded. And King Ahaz brake the borders of the bases, and took the cauldrons from off them, and took down the sea from the brazen oxen that were under it, and put it upon a pavement of stones. And the veil for the Sabbath (that they had made in the house) & the Kings entry without turned he to the house of the Lord, because of the King of Asshur. Concerning the rest of the acts of Ahaz, which he did, are they not written in the book of the Chronicles of the Kings of Judah? And Ahaz slept with his fathers, and was buried with his fathers in the city of David, and Hezekiah his son reigned in his stead.

In the twelfth year of Ahaz King of Judah began Hoshea the son of Elah to reign in Samaria over Israel, and reigned nine years. And he did evil in the sight of the Lord, but not as the Kings of Israel, that were before him. And Shalmaneser king of Asshur came up against him, and Hoshea became his servant, and gave him presents. And the King of Asshur found treason in Hoshea: for he had sent messengers to So King of Egypt, and brought no present unto the King of Asshur, as he had done yearly: therefore the king of Asshur shut him up, and put him in prison. Then the king of Asshur came up throughout all the land, and went against Samaria, and besieged it three year. In the ninth year of Hoshea, the King of Asshur took Samaria, and carried Israel away unto Asshur, and put them in Halah, and in Habor by the river of Gozan, & in the cities of the Medes. For when the children of Israel sinned against the Lord their God, which had brought them out of the land of Egypt, from under ye hand of Pharaoh king of Egypt, & feared other gods, and walked according to the factions of the Heathen, whom the Lord had cast out before the children of Israel, and after the manners of the Kings of Israel, which they used, and the children of Israel had done secretly things that were not upright before the Lord their God, & throughout all their cities had built high places, both from the tower of the watch, to the defensed city, and had made them images and groves upon every high hill, and under every green tree, and there burnt incense in all the high places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord, and served idols: whereof the Lord had said unto them, Ye shall do no such thing, notwithstanding the Lord testified to Israel, and to Judah by all the

Prophets, & by all the Seers, saying, Turn from your evil ways, and keep my commandements & my statutes, according to all the Law, which I commanded your fathers, and which I sent to you by my servants the Prophets. Nevertheless they would not obey, but hardened their necks, like to the necks of their fathers, that did not believe in the Lord their God. And they refused his statutes and his covenant, that he made with their fathers, & his testimonies (wherewith he witnessed unto them) and they followed vanity, and became vain, and followed the heathen that were round about them: concerning whom the Lord had charged them, that they should not do like them. Finally they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they made their sons and their daughters pass through the fire, and used witchcraft and enchantments, yea, sold themselves to do evil in the sight of the Lord, to anger him. Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Judah only. Yet Judah kept not the commandements of the Lord their God, but walked according to the fashion of Israel, which they used. Therefore the Lord cast off all the seed of Israel, and afflicted them, and delivered them into the hands of spoilers, until he had cast them out of his sight. For he cut off Israel from the house of David, and they made Jeroboam the son of Nebat King: and Jeroboam drew Israel away from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam, which he did, and departed not therefrom, until the Lord put Israel away out of his sight, as he had said by all his servants the Prophets, and carried Israel away out of their land to Asshur unto this day. And the King of Asshur brought folk from Babel, and from Cuthah, and from Aua, and from Hamath, and from Sepharuaim, & placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof. And at the beginning of their dwelling there, they feared not the Lord: therefore the Lord sent lions among them, which slew them. Wherefore they spake to the King of Asshur, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and behold, they slay them, because they know not the manner of the God of the land. Then the King of Asshur commanded, saying, Carry thither one of the Priests whom ye brought thence, and let him go and dwell there, and teach them the manner of the God of the country. So one of the Priests, which they had carried from Samaria, came and dwelt in Beth-el, and taught them how they should fear the Lord. Howbeit every nation made their gods, & put them in the houses of the high places, which the Samaritans had made, every nation in their cities, wherein they dwelt. For the men of Babel made Succoth-Benoth: and the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim. Thus they feared the Lord,

and appointed out Priests out of themselves for the high places, who prepared for them sacrifices in the houses of the high places. They feared the Lord, but served their gods after the manner of the nations whom they carried thence. Unto this day they do after the old manner: they neither fear God, neither do after their ordinances, nor after their customs, nor after the Law, nor after the commandment, which the Lord commanded the children of Jaakob, whom he named Israel, and with whom the Lord had made a covenant, and charged them, saying, Fear none other gods, nor bow your selves to them, nor serve them, nor sacrifice to them: But fear the Lord which brought you out of the land of Egypt with great power, and a stretched out arm: him fear ye, and worship him, and sacrifice to him. Also keep ye diligently the statutes and the ordinances, and the Law, and the commandment, which he wrote for you, that ye do them continually, and fear not other gods. And forget not the covenant that I have made with you, neither fear ye other gods, but fear the Lord your God, and he will deliver you out of the hands of all your enemies. Howbeit they obeyed not, but did after their old custom. So these nations feared the Lord, and served their images also: so did their children, and their children's children: as did their fathers, so do they unto this day.

Now in the third year of Hoshea, son of Elah King of Israel, Hezekiah the son of Ahaz king of Judah began to reign. He was five and twenty year old when he began to reign, and reigned nine and twenty year in Jerusalem. His mother's name also was Abi the daughter of Zachariah, and he did uprightly in the sight of the Lord, according to all that David his father had done. He took away the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it, and he called it Nehushtan. He trusted in the Lord God of Israel: so that after him was none like him among all the Kings of Judah, neither were there any such before him. For he clave to the Lord, and departed not from him, but kept his commandments, which the Lord had commanded Moses. So the Lord was with him, and he prospered in all things, which he took in hand: also he rebelled against the King of Asshur, and served him not. He smote the Philistims unto Azzah, and the coasts thereof, from the watchtower unto the defensed city. And in the fourth year of King Hezekiah, (which was the seventh year of Hoshea son of Elah King of Israel) Shalmaneser King of Asshur came up against Samaria, and besieged it. And after three years they took it, even in the sixth year of Hezekiah: that is, the ninth year of Hoshea King of Israel was Samaria taken. Then the King of Asshur did carry away Israel unto Asshur, and put them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes, because they would not obey the voice of the Lord their God, but transgressed his covenant: that is, all that Moses the servant of the Lord had commanded, and would neither obey nor do them. Moreover, in the fourteenth year of King Hezekiah, Saneherib King of Asshur came up against all the strong cities of Judah,

and took them. Then Hezekiah King of Judah sent unto the King of Asshur to Lachish, saying, I have offended: depart from me, & what thou layest upon me, I will bear it; the King of Asshur appointed unto Hezekiah King of Judah three hundred talents of silver, & thirty talents of gold. Therefore Hezekiah gave all the silver that was found in the house of the Lord, and in the treasures of the King's house. At the same season did Hezekiah pull off the plates of the doors of the Temple of the Lord, and the pillars (which the said Hezekiah King of Judah had covered over) and gave them to the King of Asshur. And the King of Asshur sent Tartan, and Rab-saris, and Rabshakeh from Lachish to King Hezekiah with a great host against Jerusalem; they went up, and came to Jerusalem, and when they were come up, they stood by the conduit of the upper pool, which is by the path of the fullers field, and called to the King. Then came out to them Eliakim the son of Hilkiah, which was steward of the house, and Shebnah the chanceller, and Joah the son of Asaph the recorder. And Rabshakeh said unto them, Tell ye Hezekiah, I pray you, Thus saith the great King, even the great King of Asshur, What confidence is this wherein thou trustest? Thou thinkest, Surely I have eloquence, but counsel and strength are for the war. On whom then doest thou trust, that thou rebellest against me? Lo, thou trustest now in this broken staff of reed, to wit, on Egypt, on which if a man leane, it will go into his hand, & pierce it: so is Pharaoh king of Egypt unto all that trust on him. But if ye say unto me, We trust in the Lord our God, is not that he whose high places, and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? Now therefore give hostages to my lord the King of Asshur, & I will give thee two thousand horses, if thou be able to set riders upon them. For how canst thou despise any captain of the least of my masters servants, and put thy trust on Egypt for chariots and horsemen? Am I now come up without the Lord to this place, to destroy it? the Lord said to me, Go up against this land, and destroy it.

Then Eliakim the son of Hilkiah, and Shebnah, and Joah said unto Rabshakeh, Speak I pray thee, to thy servants in the Aramites language, for we understand it, and talk not with us in the Jews tongue, in the audience of the people that are on the wall.

But Rabshakeh said unto them, Hath my master sent me to thy master & to thee to speak these words, and not to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?

So Rabshakeh stood and cried with a loud voice in the Jews language, and spake, saying, Hear the words of the great King, of the king of Asshur. Thus saith the King, Let not Hezekiah deceive you: for he shall not be able to deliver you out of mine hand. Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be given over into the hand of the king of Asshur. Hearken not unto Hezekiah: for thus saith the king of Asshur, Make appointment with me, and come out to

me, that every man may eat of his own vine, & every man of his own fig tree, and drink every man of the water of his own well, till I come, and bring you to a land like your own land, even a land of wheat and wine, a land of bread and vineyards, a land of olive oil, and honey, that ye may live and not die: and obey not Hezekiah, for he deceiveth you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the King of Asshur? Where is the god of Hamah, and of Arpad? where is the god of Sepharuaim, Hena and Juah? how have they delivered Samaria out of mine hand? Who are they among all the gods of the nations, that have delivered their land out of mine hand, that the Lord should deliver Jerusalem out of mine hand?

But the people held their peace, and answered not him a word: for the Kings commandment was, saying, Answer ye him not. Then Eliakim, the son of Hilkiah which was steward of the house, and Shebnah the chanceller, and Joah the son of Asaph the recorder came to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

And when King Hezekiah heard it, he rent his clothes and put on sackcloth, and came into the house of the Lord, and sent Eliakim which was the steward of the house, and Shebnah the chanceller, & the Elders of the Priests clothed in sackcloth to Isaiah the Prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke, & blasphemy: for the children are come to the birth, and there is no strength to bring forth. If so be the Lord thy God hath heard all the words of Rabshakeh, whom the King of Asshur his master hath sent to rail on the living God, and to reproach him with words which the Lord thy God hath heard, then lift thou up thy prayer for the remnant that are left.

So the servants of King Hezekiah came to Isaiah. And Isaiah said unto them, So shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, wherewith the servants of the king of Asshur have blasphemed me. Behold, I will send a blast upon him, and he shall hear a noise, and return to his own land: and I will cause him to fall by the sword in his own land.

So Rabshakeh returned, and found the King of Asshur fighting against Libnah: for he had heard that he was departed from Lachish. He heard also men say of Tirhakah King of Ethiopia, Behold, he is come out to fight against thee: he therefore departed and sent other messengers unto Hezekiah, saying, Thus shall ye speak to Hezekiah King of Judah, and say, Let not thy God deceive thee in whom thou trustest, saying, Jerusalem shall not be delivered into the hand of the King of Asshur. Behold, thou hast heard what the Kings of Asshur have done to all lands, how they have destroyed them: and shalt thou be delivered? Have the gods of the heathen delivered them which my fathers have destroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in

Thelasar? Where is the King of Hamath, & the King of Arpad, and the King of the city of Shepharuaim, Hena and Juah?

So Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and Hezekiah spread it before the Lord. And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the Cherubims, thou art very God alone over all the kingdoms of the earth: thou hast made the heaven and the earth. Lord, bow down thine ear, and hear: Lord open thine eyes and behold, and hear the words of Saneherib, who hath sent to blaspheme the living God. Truth it is, Lord, that the Kings of Asshur have destroyed the nations and their lands, and have set fire on their gods: for they were no gods, but the work of mans hands, even wood and stone: therefore they destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know, that thou, O Lord, art only God.

Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I have heard that which thou hast prayed me, concerning Saneherib King of Asshur. This is the word that the Lord hath spoken against him, O Virgin, daughter of Zion, he hath despised thee, and laughed thee to scorn: O daughter of Jerusalem, he hath shaken his head at thee. Whom hast thou railed on? And whom hast thou blasphemed? And against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy one of Israel. By thy messengers thou hast railed on the Lord, and said, By the multitude of my chariots I am come up to the top of the mountains, by the sides of Lebanon, and will cut down the high cedars thereof, and the fair fir trees thereof, and I will go into the lodging of his borders, and into the forest of his Carmel. I have digged, and drunk the waters of others, and with the plant of my feet have I dried all the floods closed in. Hast thou not heard, how I have of old time made it, and have formed it long ago? & should I now bring it, that it should be destroyed, & laid on ruinous heaps, as cities defensed? Whose inhabitants have small power, and are afraid, & confounded: they are like the grass of the field, and green herb, or grass on ye house tops, or as corn blasted before it be grown. I know thy dwelling, yea, thy going out, and thy coming in, and thy fury against me. And because thou ragest against me, and thy tumult is come up to mine ears, I will put mine hook in thy nostrils, and my bridle in thy lips, and will bring thee back again the same way thou camest. And this shall be a sign unto thee, O Hezekiah, Thou shalt eat this year such things as grow of themselves, and the next year such as grow without sowing, and the third year sow ye and reap, and plant vineyards, and eat the fruits thereof. And the remnant that is escaped of the house of Judah, shall again take root downward, and bear fruit upward. For out of Jerusalem shall go a remnant, and some that shall escape out of mount Zion: the zeal of the Lord of hosts shall do this. Wherefore thus saith the Lord, concerning the King of Asshur, He shall not

enter into this city, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it: But he shall return the way he came, and shall not come into this city, saith the Lord. For I will defend this city to save it for mine own sake, and for David my servant's sake. And the same night the Angel of the Lord went out and smote in the camp of Asshur an hundred four score and five thousand: so when they rose early in the morning, behold, they were all dead corpses.

So Saneherib King of Asshur departed, & went his way, and returned, & dwelt in Nineveh. And as he was in the Temple worshipping Nisroch his god, Adramelech and Sharezer his sons slew him with the sword: and they escaped into the land of Ararat, and Esarhaddon his son reigned in his stead.

About that time was Hezekiah sick unto death: and the Prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Put thine house in an order: for thou shalt die, and not live. Then he turned his face to the wall, and prayed to the Lord, saying, I beseech thee, O Lord, remember now, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept sore. And afore Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord God of David thy father, I have heard thy prayer, and seen thy tears: behold, I have healed thee, and ye third day thou shalt go up to ye house of ye Lord, and I will add unto thy days fifteen year, and will deliver thee & this city out of the hand of the King of Asshur, and will defend this city for mine own sake, & for David my servant's sake. Then Isaiah said, Take a lump of dry figs; they took it, and laid it on the boil, and he recovered.

For Hezekiah had said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day?

And Isaiah answered, This sign shalt thou have of the Lord, that the Lord will do that he hath spoken, Wilt thou that the shadow go forward ten degrees, or go back ten degrees?

And Hezekiah answered, It is a light thing for the shadow to pass forward ten degrees: not so then, but let ye shadow go back ten degrees.

And Isaiah the Prophet called unto the Lord, and he brought again the shadow ten degrees back by the degrees whereby it had gone down in the dial of Ahaz. The same season Berodach Baladan the son of Baladan King of Babel, sent letters and a present to Hezekiah: for he had heard how that Hezekiah was sick. And Hezekiah heard them, and shewed them all his treasure house, to wit, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his

treasures: there was nothing in his house, and in all his realme, that Hezekiah shewed them not.

Then Isaiah the Prophet came unto King Hezekiah, and said unto him, What said these men? and from whence came they to thee?

And Hezekiah said, They be come from a far country, even from Babel.

Then said he, What have they seen in thine house?

And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures, that I have not shewed them.

And Isaiah said unto Hezekiah, Hear the word of the Lord. Behold, the days come, that all that is in thine house, and what so ever thy fathers have laid up in store unto this day, shall be carried into Babel: Nothing shall be left, saith the Lord. And of thy sons, that shall proceed out of thee, and which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the King of Babel.

Then Hezekiah said unto Isaiah, The word of the Lord which thou hast spoken, is good: for said he, Shall it not be good, if peace and truth be in my days?

Concerning the rest of the acts of Hezekiah, and all his valiant deeds, and how he made a pool and a cundite, and brought water into the city, are they not written in the book of the Chronicles of the Kings of Judah? And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

Manasseh was twelve year old when he began to reign, and reigned fifty and five year in Jerusalem: his mother’s name also was Hephzi-bah. And he did evil in the sight of the Lord after the abomination of the heathen, whom the Lord had cast out before the children of Israel. For he went back and built the high places, which Hezekiah his father had destroyed: and he erected up altars for Baal, and made a grove, as did Ahab King of Israel, and worshipped all the host of heaven and served them. Also he built altars in the house of the Lord, of the which the Lord said, In Jerusalem will I put my Name. And he built altars for all the host of ye heaven in the two courts of the house of the Lord. And he caused his sons to pass through the fire, and gave himself to witchcraft and sorcery, and he used them that had familiar spirits and were soothsayers, and did much evil in the sight of the Lord to anger him. And he set the image of the grove, that he had made, in the house, whereof ye Lord had said to David & to Salomon his son, In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my Name for ever. Neither will I make the feet of Israel, move any more out of the land, which I gave their fathers: so that they will observe and do all that I have commanded them, and according to all the Law that my servant Moses commanded them. Yet they obeyed not,

but Manasseh led them out of the way, to do more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel. Therefore the Lord spake by his servants the Prophets, saying, Because that Manasseh King of Judah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Judah sin also with his idols, therefore thus saith the Lord God of Israel, Behold, I will bring an evil upon Jerusalem and Judah, that who so heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plommet of the house of Ahab: and I will wipe Jerusalem, as a man wipeth a dish, which he wipeth, and turneth it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall be robbed and spoiled of all their adversaries, because they have done evil in my sight, and have provoked me to anger, since the time their fathers came out of Egypt until this day. Moreover Manasseh shed innocent blood exceeding much, till he replenished Jerusalem from corner to corner, beside his sin wherewith he made Judah to sin, and to do evil in the sight of the Lord. Concerning the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the Chronicles of the Kings of Judah? And Manasseh slept with his fathers, & was buried in the garden of his own house, even in the garden of Uzza: and Amon his son reigned in his stead.

Amon was two and twenty year old, when he began to reign, and he reigned two year in Jerusalem: his mothers name also was Meshullemeth the daughter of Haruz of Jotbah. And he did evil in the sight of the Lord, as his father Manasseh did. For he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them. And he forsook the Lord God of his fathers, and walked not in the way of the Lord. And the servants of Amon conspired against him, and slew the King in his own house. And the people of the land slew all them that had conspired against King Amon, and the people made Josiah his son King in his stead. Concerning the rest of the acts of Amon, which he did, are they not written in the book of the Chronicles of the Kings of Judah? And they buried him in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

Josiah was eight year old when he began to reign, and he reigned one and thirty year in Jerusalem. His mother’s name also was Jedidah the daughter of Adaiah of Bozcath. And he did uprightly in the sight of the Lord, and walked in all the ways of David his father, and bowed neither to the right hand, nor to the left. And in the eighteenth year of King Josiah, the King sent Shaphan the son of Azaliah the son of Meshullam the chanceller to ye house of the Lord, saying, Go up to Hilkiah the high Priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people. And let them deliver it into the hand of them that do the work,

and have the oversight of the house of the Lord: let them give it to them that work in the house of the Lord, to repair the decayed places of the house: To wit, unto the artificers and carpenters & masons, and to buy timber, and hewed stone to repair the house. Howbeit, let no reckoning be made with them of the money, that is delivered into their hand: for they deal faithfully.

And Hilkiah the high Priest said unto Shaphan the chanceller, I have found the book of the Law in the house of the Lord: and Hilkiah gave the book to Shaphan, and he read it.

So Shaphan the chanceller came to ye King, and brought him word again, and said, Thy servants have gathered the money, that was found in the house, and have delivered it unto the hands of them that do the work, and have the oversight of the house of the Lord.

Also Shaphan the chanceller shewed the King saying, Hilkiah the Priest hath delivered me a book; Shaphan read it before the King. And when the King had heard the words of the book of the Law, he rent his clothes.

Therefore the King commanded Hilkiah the Priest, & Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the chanceller, and Asahiah the Kings servant, saying, Go ye and inquire of the Lord for me, & for the people, and for all Judah concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not obeyed the words of this book, to do according unto all that which is written therein for us.

So Hilkiah the Priest and Ahikam, and Achbor & Shaphan, and Asahiah went unto Huldah the Prophetess the wife of Shallum, ye son of Tikuah, the son of Harhas keeper of the wardrobe: (and she dwelt in Jerusalem in the college) and they communed with her. And she answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me, thus saith the Lord, Behold, I will bring evil upon this place, & on the inhabitants thereof, even all the words of the book which ye King of Judah hath read, because they have forsaken me, and have burnt incense unto other gods, to anger me with all ye works of their hands: my wrath also shall be kindled against this place & shall not be quenched: But to the King of Judah, who sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel, The words that thou hast heard, shall come to pass. But because thine heart did melt, & thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants of the same, to wit, that it should be destroyed and accursed, and hast rent thy clothes, and wept before me, I have also heard it, saith the Lord. Behold therefore, I will gather thee to thy fathers, & thou shalt be put in thy grave in peace, and thine eyes shall not see all the evil, which I will bring upon this place. Thus they brought the King word again.

Then the King sent, and there gathered unto him all the Elders of Judah and of Jerusalem. And the King went up into the house of the Lord, with all the men of Judah and all the inhabitants of Jerusalem with him, and the Priests & Prophets, and all the people both small and great: and he read in their ears all the words of the book of the covenant, which was found in the house of the Lord. And the King stood by the pillar, & made a covenant before the Lord, that they should walk after the Lord, and keep his commandements, and his testimonies, and his statutes with all their heart, and with all their soul, that they might accomplish the words of this covenant written in this book; all the people stood to the covenant. Then the King commanded Hilkiah the high Priest and the priests of the second order, and the keepers of the door, to bring out of ye Temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven, and he burnt them without Jerusalem in the fields of Kedron, and carried the powder of them into Beth-el. And he put down the Chemarims, whom the Kings of Judah had founded to burn incense in the high places, and in the cities of Judah, and about Jerusalem, and also them that burnt incense unto Baal, to the sun and to the moon, and to the planets, & to all the host of heaven. And he brought out the grove from the Temple of the Lord without Jerusalem unto the valley of Kedron, and burnt it in the valley Kedron, and stamped it to powder, and cast the dust thereof upon the graves of the children of the people. And he brake down the houses of the Sodomites, that were in the house of the Lord, where the women wove hangings for the grove. Also he brought all the priests out of the cities of Judah, and defiled the high places where the Priests had burnt incense, even from Geba to Beer-sheba, and destroyed the high places of the gates, that were in the entering in of the gate of Joshua the governour of the city, which was at the left hand of the gate of the city.

Nevertheless the Priests of the high places came not up to the altar of the Lord in Jerusalem, save only they did eat of the unleavened bread among their brethren. He defiled also Topheth, which was in the valley of the children of Hinnom, that no man should make his son or his daughter pass through the fire to Molech. He put down also the horses that the Kings of Judah had given to the sun at the entering in of the house of the Lord, by the chamber of Nethan-melech the eunuch, which was ruler of the suburbs, and burnt the chariots of the sun with fire. And the altars that were on the top of the chamber of Ahaz, which the Kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord did the King break down, and hasted thence, & cast the dust of them in the brook Kedron. Moreover the King defiled the high places that were before Jerusalem and on the right hand of the mount of corruption (which Salomon the King of Israel had built for Ashtoreth the idol of the Zidonians, and for Chemosh the idol of the Moabites, and for Milchom the abomination of the children of Ammon) and he brake the images in pieces, & cut down the groves

and filled their places with the bones of men. Furthermore the altar that was at Beth-el, and the high place made by Jeroboam the son of Nebat, which made Israel to sin, both this altar and also the high place, brake he down, & burnt the high place, and stamped it to powder & burnt the grove.

And as Josiah turned himself, he spied the graves, that were in the mount, & sent and took the bones out of the graves, and burnt them upon the altar and polluted it, according to the word of the Lord, that the man of God proclaimed, which cried the same words. Then he said, What title is that which I see? And the men of the city said unto him, It is the sepulchre of the man of God, which came from Judah, and told these things that thou hast done to the altar of Beth-el.

Then said he, Let him alone: let none remove his bones. So his bones were saved with the bones of the Prophet that came from Samaria.

Josiah also took away all the houses of the high places, which were in the cities of Samaria, which the Kings of Israel had made to anger the Lord, and did to them according to all the facts that he had done in Beth-el. And he sacrificed all the Priests of the high places, that were there upon the altars, and burnt mens bones upon them, & returned to Jerusalem. Then the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant. And there was no Passover holden like that from the days of the Judges that judged Israel, nor in all the days of the Kings of Israel, and of the Kings of Judah.

And in the eighteenth year of King Josiah was this Passover celebrated to the Lord in Jerusalem. Josiah also took away them that had familiar spirits, and the soothsayers, and the images, and the idols, and all the abominations that were espied in the land of Judah and in Jerusalem, to perform the words of the Law, which were written in the book that Hilkiah the Priest found in the house of the Lord. Like unto him was there no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might according to all the Law of Moses, neither after him arose there any like him.

Notwithstanding the Lord turned not from the fierceness of his great wrath wherewith he was angry against Judah, because of all the provocations wherewith Manasseh had provoked him. Therefore the Lord said, I will put Judah also out of my sight, as I have put away Israel, and will cast off this city Jerusalem, which I have chosen, and the house whereof I said, My name shall be there. Concerning the rest of the acts of Josiah, and all that he did, are they not written in the book of the Chronicles of the Kings of Judah?

In his days Pharaoh Nechoh King of Egypt went up against the King of Asshur to the river Perath; King Josiah went against him, whom when Pharaoh saw, he slew him at Megiddo. Then his servants carried him dead from Megiddo, and brought him to

Jerusalem, and buried him in his own sepulchre; the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him King in his father's stead. Jehoahaz was three and twenty year old when he began to reign, and reigned three months in Jerusalem. His mother's name also was Hamutal the daughter of Jeremiah of Libnah. And he did evil in the sight of the Lord, according to all that his fathers had done. And Pharaoh Nechoh put him in bonds at Riblah in the land of Hamath, while he reigned in Jerusalem, and put the land to a tribute of an hundred talents of silver, and a talent of gold. And Pharaoh Nechoh made Eliakim the son of Josiah King in stead of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away, which when he came to Egypt, died there. And Jehoiakim gave the silver and the gold to Pharaoh, and taxed the land to give the money, according to the commandment of Pharaoh: he levied of every man of the people of the land, according to his value, silver and gold to give unto Pharaoh Nechoh. Jehoiakim was five and twenty year old, when he began to reign, and he reigned eleven years in Jerusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah. And he did evil in the sight of the Lord, according to all that his fathers had done.

In his days came Nebuchad-nezzar King of Babel up, and Jehoiakim became his servant three year: afterward he turned, and rebelled against him. And the Lord sent against him bands of the Caldees, and bands of the Aramites, & bands of the Moabites, and bands of the Ammonites, and he sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the Prophets. Surely by the commandment of the Lord came this upon Judah, that he might put them out of his sight for the sins of Manasseh, according to all that he did, and for the innocent blood that he shed, (for he filled Jerusalem with innocent blood) therefore the Lord would not pardon it. Concerning the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the Chronicles of the Kings of Judah? So Jehoiakim slept with his fathers, and Jehoiachin his son reigned in his stead.

And the King of Egypt came no more out of his land: for the King of Babel had taken from the river of Egypt, unto the river Perath, all that pertained to the King of Egypt. Jehoiachin was eighteen year old, when he began to reign, and reigned in Jerusalem three months. His mother's name also was Nehushta, the daughter of Elnathan of Jerusalem. And he did evil in the sight of the Lord, according to all that his father had done. In that time came the servants of Nebuchad-nezzar king of Babel up against Jerusalem: so the city was besieged. And Nebuchad-nezzar King of Babel came against the city, and his servants did besiege it. Then Jehoiachin the king of Judah came out against the King of Babel, he, and his mother and his servants, and his princes, & his eunuchs: and the King of Babel took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the Lord, & the treasures of the Kings house,

and brake all the vessels of gold, which Salomon King of Israel had made in the Temple of the Lord, as the Lord had said. And he carried away all Jerusalem, and all the princes, and all the strong men of war, even ten thousand into captivity, and all the workmen, and cunning men: so none remained saving the poor people of the land. And he carried away Jehoiachin into Babel, and the King's mother, and the King's wives, and his eunuchs, and the mighty of the land carried he away into captivity from Jerusalem to Babel, and all the men of war, even seven thousand, and carpenters, & locksmiths a thousand: all that were strong and apt for war, did the King of Babel bring to Babel captives.

And the King of Babel made Mattaniah his uncle King in his stead, and changed his name to Zedekiah. Zedekiah was one and twenty year old, when he began to reign, and he reigned eleven years in Jerusalem. His mother's name also was Hamutal the daughter of Jeremiah of Libnah. And he did evil in the sight of the Lord, according to all that Jehoiakim had done. Therefore certainly the wrath of the Lord was against Jerusalem and Judah until he cast them out of his sight; Zedekiah rebelled against the King of Babel.

And in the ninth year of his reign, the tenth month and tenth day of the month Nebuchad-nezzar King of Babel came, he, and all his host against Jerusalem, & pitched against it, and they built forts against it round about it. So the city was besieged unto the eleventh year of King Zedekiah. And the ninth day of the month the famine was sore in the city, so that there was no bread for the people of the land. Then the city was broken up, and all the men of war fled by night, by the way of the gate, which is between two walls that was by the King's garden: now the Caldees were by the city round about: and the King went by the way of the wilderness. But the army of the Caldees pursued after the King, and took him in the deserts of Jericho, and all his host was scattered from him. Then they took the King, and carried him up to the King of Babel to Riblah, where they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in chains, and carried him to Babel. And in the fifth month, & seventh day of the month, which was the nineteenth year of King Nebuchad-nezzar King of Babel, came Nebuzar-adan chief steward and servant of the King of Babel, to Jerusalem, and burnt the house of the Lord, and the King's house, and all the houses of Jerusalem, and all the great houses burnt he with fire. And all the army of the Caldees that were with the chief steward, brake down the walls of Jerusalem round about. And the rest of the people that were left in the city, and those that were fled and fallen to the King of Babel, with the remnant of the multitude, did Nebuzar-adan chief steward carry away captive. But the chief steward left of the poor of the land to dress the vines, and to till the land. Also the pillars of brass that were in the house of the Lord, and the bases, and the brazen Sea that was in the house of the Lord, did the Caldees break, and carried the brass of them to Babel. The pots also and the besomes,

and the instruments of music, and the incense dishes, and all the vessels of brass that they ministered in, took they away. And the ash pans, and the basins, and all that was of gold, and that was of silver, took the chief steward away, with the two pillars, one Sea and the bases, which Salomon had made for the house of the Lord: the brass of all these vessels was without weight. The height of the one pillar was eighteen cubits, and the chapter thereon was brass, & the height of the chapter was with network three cubits, and pomegranates upon the chapter round about, all of brass: and likewise was the second pillar with the network. And the chief steward took Seraiah the chief Priest, and Zephaniah the second Priest, and the three keepers of the door. And out of the city he took an Eunuch that had the oversight of the men of war, and five men of them that were in the King's presence, which were found in the city, and Sopher captain of the host, who mustered the people of the land, and threescore men of the people of the land, that were found in the city. And Nebuzar-adan the chief steward took them, and brought them to the King of Babel to Riblah. And the King of Babel smote them, & slew them at Riblah in the land of Hamath. So Judah was carried away captive out of his own land.

Howbeit there remained people in the land of Judah, whom Nebuchad-nezzar King of Babel left, and made Gedaliah the son of Ahikam the son of Shaphan ruler over them. Then when all the captains of the host & their men heard, that the king of Babel had made Gedaliah governour, they came to Gedaliah to Mizpah, to wit, Ishmael the son of Nethaniah, and Johanan the son of Kareah, & Seraiah the son of Tanhumeth the Netophathite, & Jaazaniah the son of Maachathi, they and their men. And Gedaliah sware to them, & to their men, and said unto them, Fear not to be the servants of the Caldees: dwell in the land, & serve the King of Babel, and ye shall be well. But in the seventh month Ishmael the son of Nethaniah the son of Elishama of the Kings seed, came, and ten men with him, and smote Gedaliah, & he died, & so did he the Jews, and the Caldees that were with him at Mizpah. Then all ye people both small and great, & the captains of the army arose, and came to Egypt: for they were afraid of the Caldees. Notwithstanding in the seven and thirtieth year after Jehoiachin King of Judah was carried away, in the twelfth month and the seven and twentieth day of the month, Evil-merodach King of Babel in the year that he began to reign, did lift up the head of Jehoiachin King of Judah out of the prison, and spake kindly to him, & set his throne above the throne of the Kings that were with him in Babel, and changed his prison garments: and he did continually eat bread before him, all the days of his life. And his portion was a continual portion given him by the King, every day a certain, all the days of his life.

THE FIRST BOOK OF THE CHRONICLES OF PARALIPOMENON.

Adam, Sheth, Enosh, Kenan, Mahalaleel, Jered, Henoch, Methushelah, Lamech, Noah, She, Ham, & Japheth. The sons of Japheth were Gomer, and Magog, and Madai, and Jauan, and Tubal, and Meshech, and Tiras. And the sons of Gomer, Ashchenaz, and Iphath and Togarmah. Also the sons of Jauan, Elishah & Tarshishah, Kittim, and Dodanim. The sons of Ham were Cush, and Mizraim, Put and Canaan. And the sons of Cush, Siba and Havilah, and Sabta, and Raamah, and Sabtecha. Also the sons of Raamah were Sheba and Dedan. And Cush begat Nimrod, who began to be mighty in the earth. And Mizraim begat Ludim and Anamim, Lehabim, and Naphtuhim: Pathrusim also, and Casluhim, of whom came the Philistims, and Caphtorim. Also Canaan begat Zidon his first borne, and Heth, and the Iebusite, and the Amorite, and the Girgashite, and the Hiuuite, and the Arkite, and the Simite, and the Aruadite, and the Zemarite, and the Hamathite. The sons of Shem were Elam & Asshur, and Arpachshad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech. Also Arpachshad begat Shelah, and Shelah begat Eber. Unto Eber also were borne two sons: the name of the one was Peleg: for in his days was ye earth divided: & his brothers name was Joktan. Then Joktan begat Almodad and Sheleph, and Hazermaueth and Jerah, and Hadoram and Uzal and Diklah, And Ebal, and Abimael, and Sheba, and Ophir, and Hauilah and Jobab: all these were the sons of Joktan. Shem, Arpachshad, Shelah, Eber, Peleg, Rehu, Serug, Nahor, Terah, Abram, which is Abraham. The sons of Abraham were Izhak, and Ishmael. These are their generations. The eldest son of Ishmael was Nebaioth, and Kedar, and Adbeel, and Mibsam, Mishma, and Dumah, Massa, Hadad, and Tema, Jetur, Naphish and Kedemah: these are the sons of Ishmael. And Keturah Abrahams concubine bare sons, Zimran, and Iokshan, and Medan, and Midian, and Ishbak, & Shuah: and the sons of Iokshan, Sheba, and Dedan. And the sons of Midian were Ephah, & Ephar, and Henoch, and Abida, & Eldaah: All these are the sons of Keturah. And Abraham begat Izhak: the sons of Izhak, Esau, and Israel. The sons of Esau were Eliphaz, Reuel, and Jeush, and Jaalam, and Korah. The sons of Eliphaz, Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek. The sons of Reuel, Nahath, Zerah, Shammah and Mizzah. And the sons of Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan. And the sons of Lotan, Hori, and Homam, and Timna Lotan's sister. The sons of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onam; the sons of Zibeon, Aiah and Anah. The son of Anah was Dishon; the sons of Dishon, Amran, and Eshban, & Ithran, and Cheran. The sons of Ezer were Bilhan, and Zaauan, and Jaakan. The sons of Dishon were Uz, and Aran. And these were the Kings that reigned in the land of Edom, before a King reigned over the children of Israel, to wit, Bela the son of Beor, and the name of his city was Dinhabah. Then Bela died, and Jobab the son of Zerah of Bozrah reigned in

his stead. And when Jobab was dead, Hussham of the land of the Temanites reigned in his stead. And when Hussham was dead, Hadad the son of Bedad which smote Midian in the field of Moab, reigned in his stead, and the name of his city was Avith. So Hadad died, and Samlah of Mashrecah reigned in his stead. And Samlah died, and Shaul of Rehoboth by the river reigned in his stead. And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead. And Baal-hanan died, and Hadad reigned in his stead, and the name of his city was Pai, & his wiues name Mehetabel the daughter of Matred the daughter of Mezahab. Hadad died also, and there were dukes in Edom, duke Timna, duke Aliah, duke Jetheth, Duke Aholibamah, duke Elah, duke Pinon, Duke Kenaz, duke Teman, duke Mibzar, Duke Magdiel, duke Iram: these were the dukes of Edom.

These are the sons of Israel, Reuben, Simeon, Levi and Judah, Isshachar, & Zebulun, Dan, Ioseph, and Benjamin, Naphtali, Gad, and Asher. The sons of Judah, Er, and Onan, and Shelah. These three were borne to him of ye daughter of Shua the Canaanite: but Er the eldest son of Judah was evil in the sight of the Lord, and he slew him. And Thamar his daughter in law bare him Pharez, and Zerah: so all the sons of Judah were five. The sons of Pharez, Hezron & Hamul. The sons also of Zerah were Zimri, and Ethan, and Heman, and Calcol, & Dara, which were five in all. And the son of Carmi, Achar that troubled Israel, transgressing in the thing excommunicate. The son also of Ethan, Azariah. And the sons of Hezron that were borne unto him, Jerahmeel, and Ram and Chelubai. And Ram begat Aminadab, and Aminadab begat Nahshon prince of the children of Judah, and Nahshon begat Salma, and Salma begat Boaz, and Boaz begat Obed, and Obed begat Ishai, and Ishai begat his eldest son Eliab, & Abinadab the second, and Shimma the third, Nathaneel the fourth, Raddai the fifth, Ozem the sixth, and David the seventh. Whose sisters were Zeruiah and Abigail; the sons of Zeruiah, Abishai, & Joab, and Asahel. And Abigail bare Amasa: and the father of Amasa was Iether an Ishmeelite. And Caleb the son of Hezron begat Ierioth of Azubah his wife, and her sons are these, Jesher, and Shobab, and Ardon. And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur. And Hur begat Uri, and Uri begat Bezaleel. And afterward came Hezron to the daughter of Machir the father of Gilead, and took her when he was threescore year old, and she bare him Segub. And Segub begat Jair, which had three and twenty cities in the land of Gilead. And Gesthur with Aram took the townes of Jair from them, and Kenath and the towns thereof, even threescore cities. All these were the sons of Machir the father of Gilead. And after that Hezron was dead at Caleb Ephratah, then Abiah Hezrons wife bare him also Ashur the father of Tekoa. And ye sons of Jerahmeel the eldest sone of Hezron were Ram the eldest, then Bunah, and Oren and Ozen and Ahiiah. Also Jerahmeel had another wife named Atarah, which was the mother of Onam. And the sons of Ram the eldest son of Jerahmeel were Maaz, and

Iamin and Ekar. And the sons of Onam were Shammai and Jada; the sons of Shammai, Nadab and Abishur. And the name of the wife of Abishur was called Abiahil, and she bare him Ahban and Molid. The sons also of Nadab were Seled and Appaim: but Seled died without children. And the son of Appaim was Ishi, and the son of Ishi, Sheshan, & the son of Sheshan, Ahlai. And the sons of Iada the brother of Shammai were Iether and Jonathan: but Jether died without children. And the sons of Jonathan were Peleth and Zaza. These were the sons of Jerahmeel. And Sheshan had no sons, but daughters; Sheshan had a servant that was an Egyptian named Iarha. And Sheshan gave his daughter to Iarha his servant to wife, and she bare him Attai. And Attai begat Nathan, and Nathan begat Zabad, and Zabad begat Ephlal, and Ephlal begat Obed, and Obed begat Iehu, and Iehu begat Azariah, and Azariah begat Helez, and Helez begat Eleasah, and Eleasah begat Sisamai, and Sisamai begat Shallum, and Shallum begat Jekamiah, and Jekamiah begat Elishama. Also the sons of Caleb the brother of Jerahmeel, were Mesha his eldest son, which was the father of Ziph: and the sons of Mareshah the father of Hebron. And the sons of Hebron were Korah & Tappuah, and Rekem and Shema. And Shema begat Raham the father of Jorkoam: and Rekem begat Shammai. The son also of Shammai was Maon: & Maon was the father of Beth-zur. And Ephah a concubine of Caleb bare Haran and Moza, and Gazez: Haran also begat Gazez. The sons of Jahdai were Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph. Caleb's concubine Maachah bare Sheber and Tirhanah. She bare also Shaaph, the father of Madmannah, and Sheva the father of Machbenah, & the father of Gibea. And Achsah was Caleb's daughter. These were the sons of Caleb the son of Hur the eldest son of Ephrathah, Shobal the father of Kiriath-jearim. Salma the father of Beth-lehem, and Hareph the father of Beth-gader. And Shobal the father of Kiriath-jearim had sons, & he was the overseer of half Hammenoth. And the families of Kiriath-jearim were the Ithrites, and the Puthites, and the Shumathites, and ye Mishraites of them came the Zarreathites, and the Eshtaulites. The sons of Salma of Beth-lehem, and the Netophathite, the crowns of the house of Joab, and half the Manahthites and the Zorites. and the families of the Scribes dwelling at Jabez, the Tirathites, the Shimmeathites, the Shuchathites, which are the Kenites, that came of Hammath the father of the house of Rechab.

These also were the sons of David which were borne unto him in Hebron: the eldest Amnon of Ahinoam, the Izraelitesse: the second Daniel of Abigail the Carmelitesse: The third Absalom the son of Maachah daughter of Talmai King of Geshur: the fourth Adonijah the son of Haggith: The fifth Shepatiah of Abital: ye sixth Ithream by Eglah his wife. These six were borne unto him in Hebron: and there he reigned seven year and six months: and in Jerusalem he reigned three & thirty year. And these four were borne unto him in Jerusalem, Shimea, and Shobab, and Nathan, and Salomon of Bathshua the

daughter of Ammiel: Ibhar also, and Elishama, and Eliphalet, and Nogah, and Nepheg, and Iaphia, And Elishama, and Eliada, and Eliphelet, nine in number. These are all the sons of David, besides the sons of the concubines, and Thamar their sister. And Salomon's son was Rehoboam, whose son was Abiah, and Asa his son, and Jehoshaphat his son, and Joram his son, and Ahaziah his son, and Joash his son, and Amaziah his son, and Azariah his son, and Jotham his son, and Ahaz his son, and Hezekiah his son, and Manasseh his son, and Amon his son, & Josiah his son. And of the sons of Josiah, the eldest was Johanan, the second Jehoiakim, the third Zedekiah, and the fourth Shallum. And the sons of Jehoiakim were Jeconiah his son, and Zedekiah his son. And the sons of Ieconiah, Assir & Shealtiel his son: Malchiram also & Pedaiah, and Shenazar, Iecamiah, Hoshama, and Nedabiah. And the sons of Pedaiah were Zerubbabel, and Shimei: and the sons of Zerubbabel were Meshullam, and Hananiah, and Shelomith their sister, and Hashubah, and Ohel, and Berechiah, and Hazadiah, & Jushabheshed, five in number. And the sons of Hananiah were Pelatiah, & Iesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah. And the son of Shechaniah was Shemaiah: and the sons of Shemaiah were Hattush and Igeal, and Bariah, and Neariah, and Shaphat, six. And the sons of Neariah were Elioenai, and Hezekiiah, and Azrikam, three. And the sons of Elioenai were Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, seven.

The sons of Judah were Pharez, Hezron, and Carmi, and Hur, and Shobal. And Reaiah the son of Shobal begat Jahath, and Jahath begat Ahumai, and Lahad: these are the families of the Zoreathites. And these were of the father of Etam, Izreel, and Ishma and Idbash: and the name of their sister was Hazelelponi. And Penuel was the father of Gedor, and Ezer the father of Hushah: these are the sons of Hur the eldest son of Ephratah, the father of Beth-lehem. But Asher the father of Tekoa had two wives, Heleah, and Naarah. And Naarah bare him Ahuzam, and Hepher, and Temeni and Haashtari: these were the sons of Naarah. And the sons of Heleah were Zereth, Iezohar and Ethnan. Also Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum. But Jabez was more honourable then his brethren: and his mother called his name Iabez, saying, Because I bare him in sorrow. And Jabez called on the God of Israel, saying, If thou wilt bless me in deed, and enlarge my coasts, and if thine hand be with me, and thou wilt cause me to be delivered from evil, that I be not hurt; God granted the thing that he asked. And Chelub the brother of Shuah begat Mehir, which was the father of Eshton. And Eshton begat Beth-rapha, & Paseah, and Tehinnah the father of the city of Nahash: these are the men of Rechah. And the sons of Kenaz were Othniel and Zeraiah, and the son of Othniel, Hathath. And Meonothai begat Ophrah; Seraiah begat Joab the father of the valley of craftsmen: for they were craftsmen. And the sons of Caleb the son of Jephunneh were Iru, Elah, and Naam; the son of Elah was

Kenaz. And the sons of Jehaleel were Ziph, and Ziphah, Tiria, and Asareel. And the sons of Ezrah were Jether and Mered, and Epher, and Jalon, and he begat Miriam, and Shammai, and Ishbah the father of Eshtemoa. Also his wife Jehudiiah bare Jered the father of Gedor, and Heber the father of Socho, & Jekuthiel the father of Zanoah: and these are the sons of Bithiah ye daughter of Pharaoh which Mered took. And the sons of the wife of Hodiah, the sister of Naham the father of Keilah were the Garmites, and Eshtemoa the Maachathite. And the sons of Shimon were Amnon & Rinnah, Ben-hanam & Tilon; the sons of Ishi were Zoheth, and Benzoheth. The sons of Shelah, the son of Judah were Er the father of Lecah, and Laadah the father of Mareshah, & the families of the households of them that wrought fine linen in the house of Ashbea. And Iokim and the men of Chozeba and Joash, and Saraph, which had the dominion in Moab, and Jashubi Lehem. These also are ancient things. These were potters, & dwelt among plants and hedges: there they dwelt with the king for his work. The sons of Simeon were Nemuel, and Iamin, Iarib, Zerah, and Shaul, whose son was Shallum, and his son, Mibsam, and his son Mishma. And the sons of Mishma, Hamuel was his son, Zacchur his son, and Shimei his son. And Shimei had sixteen sons, and six daughters, but his brethren had not many children, neither was all their family like to the children of Judah in multitude. And they dwelt at Beer-sheba, & at Moladah, and at Hazar Shual, and at Bilhah, & at Ezem, and at Tolad, and at Bethuel, and at Hormah, and at Ziklag, and at Beth-marcaboth, and at Hazar Susim, at Beth-birei, & at Shaaraim, these were their cities unto the reign of David. And their townes were Etam, & Ain, Rimmon, and Tochen, and Ashan, five cities. And all their townes that were round about these cities unto Baal, These are their habitations and the declaration of their genealogy, and Meshobab, and Jamlech, and Joshah the son of Amashiah, and Joel and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel, and Elionai, and Jaakobah, & Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, & Benaiah, and Ziza the son of Shiphei, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah. These were famous princes in their families, and increased greatly their fathers houses. And they went to the entring in of Gedor, even unto the East side of the valley, to seek pasture for their sheep. And they found fat pasture and good, and a wide land, both quiet and fruitful: for they of Ham had dwelt there before. And these described by name, came in the days of Hezekiah king of Judah, & smote their tents, and the inhabitants that were found there, and destroyed them utterly unto this day, and dwelt in their roume, because there was pasture there for their sheep. And besides these, five hundred men of the sons of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Uzziel the sons of Ishi were their captains, and they smote the rest of Amalek that had escaped, & they dwelt there unto this day.

The sons also of Reuben the eldest son of Israel (for he was the eldest, but had defiled his father's bed, therefore his birthright was given unto the sons of Joseph the son of Israel, so that the genealogie is not reckoned after his birthright. For Judah prevailed above his brethren, and of him came the prince, but the birthright was Josephs). The sons of Reuben the eldest son of Israel, were Hanoch & Pallu, Hezron and Carmi. The sons of Joel, Shemaiah his son, Gog his son, and Shimei his son, Michah his son, Reaiah his son, and Baal his son, Beerah his son: whom Tilgath Pilneeser King of Asshur carried away: he was a prince of the Reubenites. And when his brethren in their families reckoned the genealogy of their generations, Ieiel and Zechariah were the chief, and Bela the son of Azaz, the son of Shema, the son of Ioel, which dwelt in Aroer, even unto Nebo and Baal meon. Also Eastwarde he inhabited unto the entering in of the wilderness from the river Perath for they had much cattle in the land of Gilead. And in the days of Saul they warred with the Hagarims, which fell by their hands: and they dwelt in their tents in all the East parts of Gilead. And the children of Gad dwelt over against them in the land of Bashan, unto Salchah. Joel was the chiefest, and Shapham the second, but Iaanai and Shaphat were in Bashan. And their brethren of the house of their fathers were Michael, and Meshullam, & Sheba, and Sorai, and Jacan, and Zia and Eber, seven. These are the childre of Abihail, the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz. Ahi the son of Abdiel, the son of Guni was chief of the household of their fathers. And they dwelt in Gilead in Bashan, and in the towns thereof, and in all the suburbs of Sharon by their borders. All these were reckoned by genealogies in the days of Jotham King of Judah, and in the days of Jeroboam King of Israel. The sons of Reuben and of Gad, and of half the tribe of Manasseh of those that were valiant men, able to bear shield, and sword, and to draw a bow, exercised in war, were four & forty thousand, seven hundred and three score, that went out to the war. And they made war with the Hagarims, with Jetur, and Naphish, and Nodab. And they were holpen against them, and the Hagarims were delivered into their hand, and all that were with them: for they cried to God in the battle, and he heard them, because they trusted in him. And they led away their cattle, even their camels fifty thousand, and two hundred, & fifty thousand sheep, and two thousand asses, and of persons an hundred thousand. For many fell down wounded, because the war was of God; they dwelt in their steads until the captivity. And the children of the half tribe of Manasseh dwelt in the land, fro Baashan unto Baal Hermon, and Senir, and unto mount Hermon: for they increased. And these were the heads of the households of their fathers, even Epher and Ishi, and Eliel & Azriel, and Jeremiah, and Hodauiah, and Jahdiel, strong men, valiant and famous, heades of the households of their fathers. But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them. And the God of Israel stirred up the spirit of Pul king of Asshur, and the spirit of Tilgath Pilneeser king of

Asshur, and he carried them away: even the Reubenites and the Gadites, & the half tribe of Manasseh, and brought them unto Halah and Habor, and Hara, and to the river Gozan, unto this day.

The sons of Levi were Gershon, Kohath, & Merari. And the sons of Kohath, Amram, Izhar, and Hebron, and Uzziel. And the children of Amram, Aaron, and Moses & Miriam; the sons of Aaron, Nadab, and Abihu, and Eleazar, and Ithamar. Eleazar begat Phinehas. Phinehas begat Abishua, and Abishua begat Bukki, and Bukki begat Uzzi, and Uzzi begat Zerahiah, and Zerahiah begat Meraioth. Meraioth begat Amariah, and Amariah begat Ahitub, and Ahitub begat Zadok, and Zadok begat Ahimaaz, and Ahimaaz begat Azariah, & Azariah begat Johanan, and Johanan begat Azariah (it was he that was Priest in the house that Salomon built in Jerusalem) and Azariah begat Amariah, & Amariah begat Ahitub, and Ahitub begat Zadok, & Zadok begat Shallum, and Shallum begat Hilkiah, and Hilkiah begat Azariah, and Azariah begat Seraiah, and Seraiah begat Iehozadak, and Iehozadak departed when the Lord carried away into captivity Judah and Jerusalem by the hand of Nebuchad-nezzar. The sons of Levi were Gershom, Kohath and Merari. And these be the names of the sons of Gershom, Libni, and Shimei. And the sons of Kohath were Amram, and Izhar, and Hebron and Uzziel. The sons of Merari, Mahli & Mushi: and these are the families of Levi concerning their fathers. Of Gershom, Libni his son, Jahath his son, Zimmah his son, Joah his son, Iddo his son, Zerah his son, Jeaterai his son. The sons of Kohath, Aminadab his son, Korah his son, Assir his son, Elkanah his son, and Ebiasaph his son, and Assir his son, Tahath his son, Uriel his son, Uzziah his son, and Shaul his son, and the sons of Elkanah, Amasai, and Ahimoth. Elkanah. The sons of Elkanah, Zophai his son, and Nahath his son, Eliab his son, Ieroham his son, Elkanah his son, and the sons of Shemuel, the eldest Vashni, then Abiah. The sons of Merari were Mahli, Libni his son, Shimei his son, Vzzah his son, Shimea his son, Haggiah his son, Asaiah his son. And these be they whom David set for to sing in the house of the Lord, after that the Ark had rest. And they ministered before the Tabernacle, even the Tabernacle of the Congregation with singing, vntill Salomon had built ye house of the Lord in Jerusalem: then they continued in their office, according to their custome. And these ministred with their children: of the sons of Kohath, Heman a singer, the son of Ioel, the son of Shemuel, the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, the son of Elkanah, the son of Ioel, the son of Azariah, the son of Zephaniah, the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. And his brother Asaph stood on his right hand: and Asaph was the son of Berechiah, the son of Shimea, the son of Michael, the son of Baaseiah, the son of Malchiah, the son of Ethni, the son of Zerah, the son of Adaiah, the son of Ethan, the son of Zimmah, the son

of Shimei, the son of Jahath, the son of Gershom, the son of Levi. And their brethren the sons of Merari were on the left hand, even Ethan the son of Kishi, the son of Abdi, the son of Malluch, the son of Hashabiah, the son of Amaziah, the son of Hilkiah, the son of Amzi, the son of Bani, the son of Shamer, the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. And their brethren the Levites were appointed unto all the service of the Tabernacle of the house of God, but Aaron and his sons burnt incense upon the altar of burnt offering, and on the altar of incense, for all that was to do in the most holy place, and to make an atonement for Israel, according to all that Moses the servant of God had commanded. These are also the sons of Aaron, Eleazar his son, Phinehas his son, Abishua his son, Bukki his son, Uzzi his son, Zerahiah his son, Meraioth his son, Amariah his son, Ahitub his son, Zadok his son, and Ahimaaz his son. And these are the dwelling places of them throughout their townes and coasts, even of the sons of Aaron for the family of the Kohathites, for the lot was theirs. So they gave them Hebron in the land of Judah and the suburbs thereof round about it. But the field of the city, and the villages thereof they gave to Caleb the son of Iephunneh. And to the sons of Aaron they gave the cities of Judah for refuge, even Hebron and Libna with their suburbs, and Iattir, and Eshtemoa with their suburbs, and Hilen with her suburbs, and Debir with her suburbs, and Ashan and her suburbs, and Bethshemesh and her suburbs: And of the tribe of Benjamin, Geba and her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs: all their cities were thirteen cities by their families. And unto the sons of Kohath the remnant of the family of the tribe, even of the half tribe of the half of Manasseh, by lot ten cities. And to the sons of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities. Unto the sons of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelve cities. Thus the children of Israel gave to the Levites cities with their suburbs. And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which they called by their names. And they of the families of the sons of Kohath, had cities and their coasts out of the tribe of Ephraim. And they gave unto them cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gezer and her suburbs, Jokmeam also and her suburbs, and Bethhoron with her suburbs, and Aialon and her suburbs, and Gath Rimmon and her suburbs, and out of the half tribe of Manasseh, Aner and her suburbs, and Bileam and her suburbs, for the families of the remnant of the sons of Kohath. Unto the sons of Gershom out of the family of the half tribe of Manasseh, Golan in Bashan, and her suburbs, and Ashtaroth with her suburbs, and out of the tribe of Issachar, Kedesh and her suburbs, Daberath and her suburbs, Ramoth also and her suburbs, and Anem with her suburbs, and out of the tribe of Asher, Mashal and her suburbs, and Abdon and her suburbs, and Hukok and her

suburbs, and Rehob and her suburbs, and out of the tribe of Naphtali, Kedesh in Galilea and her suburbs, and Hammon and her suburbs, and Kiriathaim and her suburbs. Unto the rest of the children of Merari were given out of ye tribe of Zebulun Rimmon and her suburbs, Tabor and her suburbs, and on the other side Jordan by Iericho, even on the Eastside of Jordan, out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Iahzah with her suburbs, and Kedemoth with her suburbs, & Mephaath with her suburbs, and out of the tribe of Gad Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, and Heshbon with her suburbs, and Jaazer with her suburbs.

And the sons of Issachar were Tola and Puah, Jashub, and Shimron, four, and the sons of Tola, Uzzi, & Rephaiah, and Ieriel, and Jahmai, and Iibsam, and Shemuel, heads in the households of their fathers. Of Tola were valiant men of war in their generations, whose number was in the days of David two and twenty thousand, and six hundred. And the son of Uzzi was Izrahaiah, and the sons of Izrahaiah, Michael, and Obadiah, and Joel, and Isshiah, five men all princes. And with them in their generations after the household of their fathers were bands of men of war for battle, six and thirty thousand: for they had many wives and children. And their brethren among all the families of Issachar were valiant men of war, reckoned in all by their genealogies four score and seven thousand. The sons of Benjamin were Bela, and Becher, and Jediael, three. And the sons of Bela, Ezbon, and Uzzi, and Uzziel, & Jerimoth, and Iri, five heads of the households of their fathers, valiant men of war, and were reckoned by their genealogies, two and twenty thousand and thirty and four. And the sons of Becher, Zemirah, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth: all these were the sons of Becher. And they were numbered by their genealogies according to their generations, and the chief of the houses of their fathers, valiant men of war, twenty thousand and two hundred. And the son of Iediael was Bilhan, and the sons of Bilhan, Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, & Tharshish, and Ahishahar. All these were the sons of Jediael, chief of the fathers, valiant men of war, seventeen thousand and two hundred, marching in battle aray to the war. And Shuppim, and Huppim were ye sons of Ir, but Hushim was the son of another. The sons of Naphtali, Jahziel, & Guni, and Jezer, & Shallum of the sons of Bilhah. The son of Manasseh was Ashriel whom she bare unto him, but his concubine of Aram bare Machir the father of Gilead. And Machir took to wife the sister of Huppim & Shuppim, and the name of their sister was Maachah; the name of the second son was Zelophthad, and Zelophehad had daughters. And Maachah the wife of Machir bare a son, and called his name Peresh, and the name of his brother was Sheresh: and his sons were Ulam and Rakem. And the son of Ulam was Bedan. These were the sons of Gilead the son of Machir, the son of Manasseh. And his sister Molecheth bare Ishod, and Abiezer, and Mahalah. And the sons of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

The sons also of Ephraim were Shuthelah, and Bered his son, & Tahath his son, and his son Eladah, and Tahath his son, and Zabad his son, and Shuthelah his son, and Ezer, & Elead: and the men of Gath that were borne in the land, slewe them, because they came down to take away their cattel. Therefore Ephraim their father mourned many days, and his brethren came to comfort him. And when he went in to his wife, she conceived, and bare him a son, and he called his name Beriah, because affliction was in his house. And his daughter was Sherah, which built Beth-horon the nether, and the vpper, and Uzzen Sheerah. And Rephah was his son, & Resheph, and Telah his son, and Tahan his son, Laadan his son, Ammihud his son, Elishama his son, Non his son, Jehoshua his son. And their possessions and their habitations were Beth-el, & the villages thereof, & Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also and the villages thereof, unto Azzah, and the villages thereof, and by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Joseph the son of Israel. The sons of Asher were Imnah, and Isuah, & Ishuai, and Beriah, and Serah their sister. And the sons of Beriah, Heber, and Malchiel, which is the father of Birzauith. And Heber begat Japhlet, and Shomer, & Hotham, and Shuah their sister. And the sons of Japhlet were Pasach, & Bimhal, and Ashuath: these were the children of Iaphlet. And the sons of Shamer, Ahi, and Rohgah, Jehubbah, and Aram. And the sons of his brother Helem were Zophah, and Iimna, and Shelesh and Amal. The sons of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah, Bezer and Hod, and Shamma, & Shilshah, and Ithran, and Beera. And the sons of Iether, Iephunneh, and Pispa and Ara. And the sons of Ulla, Harah, & Haniel, and Rizia. All these were the children of Asher, the heads of their fathers houses, noble men, valiant men of war and chief princes, and they were reckoned by their genealogies for war and for battle to the number of six and twenty thousand men.

Benjamin also begat Bela his eldest son, Ashbel the second, and Aharah the third, Nohah the fourth, and Rapha the fifth. And the sons of Bela were Addar, and Gera, and Abihud, and Abishua, and Naaman and Ahoah, and Gera, and Shephuphan, and Huram. and these are the sons of Ehud: these were the chief fathers of those that inhabited Geba: and they were carried away captives to Monahath, and Naaman, and Ahiah, and Gera, he carried them away captives: and he begat Uzza, and Ahihud. And Shaharaim begat certain in the country of Moab, after he had sent away Hushim and Baara his wives. He begat, I say, of Hodesh his wife, Jobab and Zibia, and Mesha, and Malcham, and Jeuz and Shachia and Mirma: these were his sons, and chief fathers. And of Hushim he begat Ahitub & Elpaal. And the sons of Elpaal were Eber, and Misham and Shamed (which built Ono, and Lod, and the villages thereof) and Beriah and Shema (which were the chief fathers among the inhabitants of Aialon: they drave away the inhabitants of Gath) and Ahio,

Shashak and Jerimoth, and Sebadiah, and Arad, and Ader, and Michael, & Ispah, & Ioha, the sons of Beriah, and Zebadiah, and Meshullam, and Hizki, and Heber, and Ishmerai and Izliah, and Jobab, the sons of Elpaal, Jakim also, and Zichri, and Sabdi, and Elienai, and Zillethai, and Eliel, and Adaiah, and Beraiah, & Shimrah the sons of Shimei, and Ishpan, and Eber, and Eliel, and Abdon, and Zichri, and Hanan, and Hananiah, & Elam, and Antothiiah, Iphedeiah & Penuel ye sons of Shashak, and Shamsherai, and Shehariah, and Athaliah, and Iaareshiah, and Eliah, and Zichri, the sons of Ieroham. These were the chief fathers according to their generations, even princes, which dwelt in Jerusalem. And at Gibeon dwelt the father of Gibeon, and the name of his wife was Maachah. And his eldest son was Abdon, then Zur, and Kish, and Baal, and Nadab, and Gidor, and Ahio, and Zacher. And Mikloth begat Shimeah: these also dwelt with their brethren in Jerusalem, even by their brethren. And Ner begat Kish, & Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal. And the son of Ionathan was Merib-baal, and Merib-baal begat Micah. And the sons of Micah were Pithon, & Melech, and Tarea, and Ahaz. and Ahaz begat Jehoadah, & Jehoadah begat Alemeth, and Azmaueth, and Zimri, and Zimri begat Moza, and Moza begat Bineah, whose son was Raphah, and his son Eleasah, and his son Azel. And Azel had six sons, whose names are these, Azrikam, Bocheru and Ishmael, and Sheariah, and Obadiah, and Hanan: all these were the sons of Azel. And the sons of Eshek his brother were Ulam his eldest son, Jehush the second, and Eliphelet the third. And the sons of Ulam were valiant men of war which shot with the bow, and had many sons and nephews, an hundred and fifty: all these were of the sons of Benjamin.

Thus all Israel were numbered by their genealogies: and behold, they are written in the book of the Kings of Israel & of Judah, & they were carried away to Babel for their transgression. And the chief inhabitants that dwelt in their own possessions, and in their own cities, even Israel the Priests, the Levites, and the Nethinims. And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, & of the children of Ephraim, and Manasseh. Uthai the son of Amihud the son of Omri, the son of Imri, the son of Bani: of the children of Pharez, the son of Judah. And of Shiloni, Asaiah the eldest, and his sons. And the sons of Zerah, Jeuel, and their brethren six hundred and ninety. And of the sons of Benjamin, Sallu the son of Meshullam, the son of Hodauiah, the son of Hasenuah, and Ibneiah the son of Jeroham, and Elah the son of Vzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah. And their brethren according to their generations nine hundred, fifty and six: all these men were chief fathers in the households of their fathers. And of the Priests, Jedaiah, and Jehoiarib, and Jachin, and Azariah the son of Hilkiah, ye son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub the chief of the house of God, and Adaiah the son of Ieroham, ye son of Pashhur, the son of Malchiiah, and Maasai the son of

Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer. And their brethren the chief of the households of their fathers a thousand, seven hundred & three score valiant men, for the work of the service of the house of God. And of the Levites, Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah of the sons of Merari, and Bakbakkar, Heresh & Galal, & Mattaniah the son of Micha, the son of Zichri, the son of Asaph, and Obadiah the son of Shemaiah, the son of Galal, the son of Ieduthun, and Berechiah, the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites. And the porters were Shallum, and Akkub, and Talmon, and Ahiman, & their brethren: Shallum was the chief. For they were porters to this time by companies of the children of Levi unto the Kings gate eastward. And Shallum the son of Kore the son of Ebiasaph the son of Korah, and his brethren the Korathites (of the house of their father) were over the work, & office to keep the gates of the Tabernacle: so their families were over the host of the Lord, keeping the entry. And Phinehas ye son of Eleazar was their guide, and the Lord was with him. Zechariah the son of Meshelemiah was the porter of the door of the Tabernacle of the Congregation. All these were chosen for porters of the gates, two hundred & twelve, which were numbered according to their genealogies by their towns. David established these and Samuel the Seer in their perpetual office. So they & their children had the oversight of the gates of the house of the Lord, even of the house of the Tabernacle by wards. The porters were in four quarters Eastward, Westward, Northward and Southward. And their brethren, which were in their towns, came at seven days from time to time with them. For these four chief porters were in perpetual office, and were of the Levites and had charge of the chambers, and of the treasures in the house of God. And they lay round about the house of God, because the charge was theirs, and they caused it to be opened every morning. And certain of them had the rule of the ministering vessels: for they brought them in by tale, and brought them out by tale. Some of them also were appointed over the instruments, and over all the vessels of the Sanctuary, & of the flour, & the wine, and the oil, and the incense, and the sweet odours. And certain of the sons of the Priests made ointments of sweet odours. And Mattithiah one of the Levites which was the eldest son of Shallum the Korhite, had the charge of the things that were made in the frying pan. And other of their brethren the sons of Kohath had the oversight of the shewbread to prepare it every Sabbath. And these are the singers, the chief fathers of the Levites, which dwelt in the chambers, and had none other charge: for they had to do in that business day and night: These were the chief fathers of the Levites according to their generations, and the principal which dwelt at Jerusalem. And in Gibeon dwelt ye father of Gibeon, Jeiel, & the name of his wife was Maachah. And his eldest son was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab, and Gedor, and Ahio, and Zechariah, and Mikloth. And Mikloth begat Shimeam: they also dwelt with their brethren at Jerusalem, even by their brethren. And Ner begat Kish, and Kish begat Saul, and Saul

begat Jonathan and Malchishua, and Abinadab and Eshbaal. And the son of Jonathan was Merib-baal: and Merib-baal begat Micah. And the sons of Micah were Pithon, and Melech and Tahrea. And Ahaz begat Jarah, and Jarah begat Alemeth, and Azmaueth, and Zimri, and Zimri begat Moza. And Moza begat Binea, whose son was Rephaiah, & his son was Eleasah, and his son Azel. And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ismael, & Sheariah, and Obadiah, & Hanan: these are the sons of Azel.

Then the Philistims fought against Israel: & the men of Israel fled before the Philistims, and fell down slain in mount Gilboa. And the Philistims pursued after Saul and after his sons, & the Philistims smote Jonathan, and Abinadab, & Malchishua the sons of Saul. And the battle was sore against Saul; and the archers hit him, and he was wounded of the archers. Then said Saul to his armour bearer, Draw out thy sword, and thrust me through therewith, lest these uncircumcised come and mock at me: but his armour bearer would not, for he was sore afraid: therefore Saul took the sword and fell upon it. And when his armour bearer saw that Saul was dead, he fell likewise upon the sword, and died. So Saul died and his three sons, and all his house, they died together. And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sons were dead, they forsook their cities, and fled away, and the Philistims came, and dwelt in them. And on the morrow when the Philistims came to spoil them that were slain, they found Saul and his sons lying in mount Gilboa. And when they had stript him, they took his head and his armour, and sent them into the land of the Philistims round about, to publish it unto their idols, and to the people. And they laid up his armour in the house of their god, and set up his head in the house of Dagon. When all they of Jabesh Gilead heard all that the Philistims had done to Saul, then they arose (all the valiant men) and took the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried the bones of them under an oak in Jabesh, and fasted seven days. So Saul died for his transgression, that he committed against the Lord, even against the word of the Lord, which he kept not, and in that he sought & asked counsel of a familiar spirit, and asked not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Ishai.

Then all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bones and thy flesh. And in time past, even when Saul was King, thou leddest Israel out & in: and the Lord thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be captain over my people Israel. So came all the Elders of Israel to the King to Hebron, & David made a covenant with them in Hebron before the Lord; they anointed David King over Israel, according to the word of the Lord by the hand of Samuel. And David and all Israel went to Jerusalem, which is Jebus, where were the Jebusites, the inhabitants of the land. And the inhabitants of Jebus said to David, Thou shalt not come

in hither. Nevertheless David took the tower of Zion, which is the city of David. And David said, Whosoever smiteth the Jebusites first, shall be the chief and captain. So Joab the son of Zeruiah went first up, and was captain. And David dwelt in the tower: therefore they called it the city of David. And he built the city on every side, from Millo even round about, and Joab repaired the rest of the city. And David prospered, and grew: for the Lord of hosts was with him.

These also are the chief of the valiant men that were with David, & joined their force with him in his kingdom with all Israel, to make him King over Israel, according to the word of the Lord. And this is the number of the valiant men whom David had, Jashobeam the son of Hachmoni, the chief among thirty: he lift up his spear against three hundred, whom he slew at one time. And after him was Eleazar the son of Dodo the Ahohite, which was one of the three valiant men. He was with David at Pas-dammim, and there the Philistims were gathered together to battle: and there was a parcel of ground full of barley, & the people fled before the Philistims. And they stood in the midst of the field, and saved it, and slew the Philistims: so the Lord gave a great victory. And three of the thirty captains went to a rock to David, into the cave of Adullam; the army of the Philistims camped in the valley of Rephaim. And when David was in the hold, the Philistims garrison was at Beth-lehem. And David longed, and said, Oh, that one would give me to drink of the water of the well of Beth-lehem that is at the gate. Then these three brake through the host of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and took it and brought it to David: but David would not drink of it, but poured it for an oblation to the Lord, and said, Let not my God suffer me to do this: should I drink the blood of these men's lives? for they have brought it with the jeopardy of their lives: therefore he would not drink it: these things did these three mighty men. And Abishai the brother of Joab, he was chief of the three, & he lift up his spear against three hundred, and slew them, and had the name among the three. Among the three he was more honourable then the two, and he was their captain: but he attained not unto the first three. Benaiah the son of Jehoiada (the son of a valiant man) which had done many acts, and was of Kabzeel, he slew two strong men of Moab: he went down also and slew a lion in the midst of a pit in time of snow. And he slew an Egyptian, a man of great stature, even five cubits long, and in the Egyptians hand was a spear like a weavers beam: and he went down to him with a staff, and plucked the spear out of the Egyptians hand, and slew him with his own spear. These things did Benaiah ye son of Jehoiada, & had the name among the three worthies. Behold, he was honourable among thirty, but he attained not unto the first three. And David made him of his counsel. These also were valiant men of war, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem, Shammoth the Harodite, Helez the Pelonite, Ira the son of Ikkesh the Tekoite, Abiezer the Antothite, Sibbecai the Husathite, Ilai the Ahohite,

Maharai the Netophathite, Heled ye son of Baanah the Netophathite, Ithai the son of Ribai of Gibeah of the children of Benjamin, Benaiah the Pirathonite, Hurai of the rivers of Gaash, Abiel the Arbathite, Azmaueth the Baharumite, Elihaba the Shaalbonite, the sons of Hashem the Gizonite, Jonathan the son of Shageh the Harite, Ahiam the son of Sacar the Hararite, Eliphal the son of Ur, Hepher the Mecherathite, Ahiiah the Pelonite, Hezro the Carmelite, Naarai the son of Ezbai, Joel the brother of Nathan, Mibhar the son of Haggeri, Zelek the Ammonite, Nahrai the Berothite, the armour bearer of Joab, the son of Zeruiah, Ira the Ithrite, Garib the Ithrite, Uriah the Hittite, Zabad the son of Ahlai, Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him, Hanan the son of Maachah, and Ioshaphat the Mithnite, Uzia the Ashterathite, Shama and Jeiel the sons of Otham the Aroerite, Jediael the son of Shimri, and Joha his brother the Tizite, Eliel the Mahauite, and Jeribai and Joshauiah the sons of Elnaam, and Ithmah the Moabite, Eliel and Obed, and Jaasiel the Mesobaite.

These also are they that came to David to Ziklag, while he was yet kept close, because of Saul the son of Kish: and they were among the valiant and helpers of the battle. They were weaponed with bows, & could use the right and the left hand with stones and with arrows and with bows, and were of Saul’s brethren, even of Benjamin. The chief were Ahiezer, and Joash the sons of Shemaah a Gibeathite, and Jeziel, and Pelet the sons of Asinaveth, Berachah and Jehu the Antothite, and Ishmaiah the Gibeonite, a valiant man among thirty, and above the thirty, and Jeremiah, and Jehaziel, and Johanan, and Joshabad the Gederathite, Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite, Elkanah, and Ishiah, and Azariel, and Joezer, Jashobeam of Hakorehim, and Joelah, and Zebadiah, the sons of Jeroham of Gedor, and of the Gadites there separated themselves some unto David into the hold of the wilderness, valiant men of war, and men of arms, and apt for battle, which could handle spear and shield, and their faces were like the faces of lions, and were like the roes in the mountains in swiftness, Ezer the chief, Obadiah the second, Eliab the third, Mishmanah the fourth, Jeremiah the fifth, Attai the sixth, Eliel the seventh, Johanan the eight, Elzabad the ninth, Jeremiah the tenth, Macbannai the eleventh. These were the sons of Gad, captains of the host: one of the least could resist an hundred, and the greatest a thousand. These are they that went over Jordan in the first month when he had filled over all his banks, and put to flight all them of the valley, toward the East and the West. And there came of the children of Benjamin, and Judah to the hold unto David, and David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you, but if you come to betray me to mine adversaries, seeing there is no wickedness in mine hands, the God of our fathers behold it, and rebuke it. And the spirit came upon Amasai, which was the chief of thirty, and he said, Thine are we, David, and with thee, O son of Ishai. Peace, peace be unto thee, and peace

be unto thine helpers: for thy God helpeth thee. Then David received them, and made them captains of the garrison. And of Manasseh some fell to David, when he came with the Philistims against Saul to battle, but they helped them not: for the Princes of the Philistims by advisement sent him away, saying, He will fall to his master Saul for our heads. As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Ziltai, heads of the thousands that were of Manasseh. And they helped David against that bad: for they were all valiant men and were captains in the host. For at that time day by day there came to David to help him, until it was a great host, like the host of God.

And these are the numbers of the captains that were armed to battle, and came to David to Hebron to turn the kingdom of Saul to him, according to the word of the Lord. The children of Judah that bare shield and spear, were six thousand and eight hundred armed to the war. Of the children of Simeon valiant men of war, seven thousand and an hundred. Of the children of Levi four thousand and six hundred. And Jehoiada was the chief of them of Aaron: and with him three thousand and seven hundred. And Zadok a young man very valiant, and of his fathers household came two and twenty captains. And of the children of Benjamin the brethren of Saul three thousand: for a great part of them unto that time kept the ward of the house of Saul. And of the children of Ephraim twenty thousand, and eight hundred valiant men and famous men in the household of their fathers. And of the half tribe of Manasseh eighteen thousand, which were appointed by name to come and make David King. And of the children of Issachar which were men that had understanding of the times, to know what Israel ought to do: the heads of them were two hundred, & all their brethren were at their commandment. Of Zebulun that went out to battle, expert in war, and in all instruments of war, fifty thousand which could set the battle in array: they were not of a double heart. And of Naphtali a thousand captains, and with them with shield and spear seven and thirty thousand. And of Dan expert in battle, eight and twenty thousand, and six hundred. And of Asher that went out to the battle and were trained in the wars, forty thousand. And of the other side of Jordan of the Reubenites, and of the Gadites, and of the half tribe of Manasseh with all instruments of war to fight with, an hundred and twenty thousand. All these men of war that could lead an army, came with upright heart to Hebron to make David King over all Israel: and all the rest of Israel was of one accord to make David King: And there they were with David three days, eating and drinking: for their brethren had prepared for them. Moreover they that were near them until Issachar, and Zebulun, and Naphtali brought bread upon asses, and on camels, and on mules, and on oxen, even meat, flour, figs, and raisins, and wine and oil, and beeves and sheep abundantly: for there was joy in Israel.

And David counseled with the captains of thousands and of hundreds, and with all the governors. And David said to all the Congregation of Israel, If it seem good to you, and that it proceedeth of the Lord our God, we will send to and fro unto our brethren, that are left in all the land of Israel (for with them are the Priests and the Levites in the cities and their suburbs) that they may assemble themselves unto us. And we will bring again the Ark of our God to us: for we sought not unto it in the days of Saul. And all the Congregation answered, Let us do so: for the thing seemed good in the eyes of all the people. So David gathered all Israel together from Shihor in Egypt, even unto the entering of Hamath, to bring the Ark of God from Kiriath-jearim. And David went up and all Israel to Baalath, in Kiriath-iearim, that was in Judah, to bring up from thence the Ark of God the Lord that dwelleth between the Cherubims, where his Name is called on. And they carried the Ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio guided the cart. And David and all Israel played before God with all their might, both with songs and with harps, and with violes, and with timbrels & with cymbals and with trumpets. And when they came unto the threshing floor of Chidon, Uzza put forth his hand to hold the Ark, for the oxen did shake it. But the wrath of the Lord was kindled against Uzza, and he smote him, because he laid his hand upon the Ark: so he died there before God. And David was angry, because the Lord had made a breach in Uzza, and he called the name of that place Perez-uzza unto this day. And David feared God that day, saying, Howe shall I bring in to me the Ark of God? Therefore David brought not the Ark to him into the city of David, but caused it to turn into the house of Obed Edom the Gittite. So the Ark of God remained in the house of Obed Edom, even in his house three months: and the Lord blessed the house of Obed Edom, and all that he had.

Then sent Hiram the King of Tyrus messengers to David, and cedar trees, with masons and carpenters to build him an house. Therefore David knew that the Lord had confirmed him King over Israel, and that his kingdom was lift up on high, because of his people Israel. Also David took more wives at Jerusalem, and David begat more sons and daughters. And these are the names of the children which he had at Jerusalem, Shammua, and Shobab, Nathan, and Salomon, and Ibhar, and Elishua, and Elpalet, and Nogah, and Nepheg, and Japhia, and Elishama, and Beeliada, & Eliphalet. But when the Philistims heard that David was anointed King over Israel, all the Philistims came up to seek David; when David heard, he went out against them. And the Philistims came, and spread themselves in the valley of Rephaim. Then David asked counsel at God, saying, Shall I go up against the Philistims, and wilt thou deliver them into mine hand? And the Lord said unto him, Go up: for I will deliver them into thine hand. So they came up to Baal-perazim, and David smote them there: and David said, God hath divided mine enemies with mine hand, as waters are divided: therefore they called the name of that

place, Baal-perazim. And there they had left their gods: and David said, Let them even be burnt with fire. Again the Philistims came and spread themselves in the valley. And when David asked again counsel at God, God said to him, Thou shalt not go up after them, but turn away from them, that thou mayest come upon them over against the mulberry trees. And when thou hearest the noise of one going in the tops of the mulberry trees, then go out to battle: for God is gone forth before thee, to smite the host of the Philistims. So David did as God had commanded him: and they smote the host of the Philistims from Gibeon even to Gezer. And the fame of David went out into all lands, and the Lord brought the fear of him upon all nations.

And David made him houses in the city of David, and prepared a place for the Ark of God, and pitched for it a tent. Then David said, None ought to carry the Ark of God, but the Levites: for the Lord hath chosen them to bear the Ark of the Lord, and to minister unto him for ever. And David gathered all Israel together to Jerusalem to bring up the Ark of the Lord unto his place, which he had ordained for it. And David assembled the sons of Aaron, and the Levites. Of the sons of Kohath, Uriel the chief, and his brethren six score. Of the sons of Merari, Asaiah the chief, and his brethren two hundred and twenty. Of the sons of Gershom, Joel the chief, and his brethren an hundred and thirty. Of the sons of Elizaphan, Shemaiah the chief, and his brethren two hundred. Of the sons of Hebron, Eliel the chief, and his brethren fourscore. Of the sons of Uzziel, Amminadab the chief, and his brethren an hundred and twelve. And David called Zadok and Abiathar the Priests, and of the Levites, Uriel, Asaiah and Joel, Shemaiah, and Eliel, and Amminadab: And he said unto them, Ye are the chief fathers of the Levites: sanctify yourselves, and your brethren, and bring up the Ark of the Lord God of Israel unto the place that I have prepared for it. For because ye were not there at the first, the Lord our God made a breach among us: for we sought him not after due order.

So the Priests and the Levites sanctified themselves to bring up the Ark of the Lord God of Israel. And the sons of the Levites bare the Ark of God upon their shoulders with the bars, as Moses had commanded, according to the word of the Lord. And David spake to the chief of the Levites, that they should appoint certain of their brethren to sing with instruments of music, with violes and harps, and cymbals, that they might make a sound, and lift up their voice with joy. So the Levites appointed Heman the son of Joel, and of his brethren Asaph the son of Berechiah, and of the sons of Merari their brethren, Ethan the son of Kushaiah, and with them their brethren in the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Jeiel the porters. So Heman, Asaph and Ethan were fingers to make a sound with cymbals of brass, and Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah with violes on Alamoth, and Mattithiah, and Elipheleh, and Mikneah, and

Obed Edom, and Jeiel, and Azaziah, with harps upon Sheminith Jenazzeah. But Chenaniah the chief of the Levites had the charge, bearing ye burden in the charge, for he was able to instruct. And Berechiah and Elkanah were porters for the Ark. And Shecaniah and Jehoshaphat and Nethaneel and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blow with trumpets before the Ark of God, and Obed Edom and Jeijah were porters for the Ark. So David and the Elders of Israel and the captains of thousands went to bring up the Ark of the covenant of the Lord from the house of Obed Edom with ioye. And because that God helped the Levites that bare the Ark of the covenant of the Lord, they offered seven bullocks and seven rams. And David had on him a linen garment, as all the Levites that bare the Ark, and the singers and Chenaniah that had the chief charge of the singers: and upon David was a linen Ephod. Thus all Israel brought up the Ark of the Lord's covenant with shouting and sound of cornet, and with trumpets, and with cymbals, making a sound with violes and with harps. And when the Ark of the covenant of the Lord came into the city of David, Michal the daughter of Saul looked out at a window, and saw King David dancing and playing, and she despised him in her heart.

So they brought in the Ark of God, and set it in the midst of the Tabernacle that David had pitched for it, and they offered burnt offerings and peace offerings before God. And when David had made an end of offering the burnt offering and the peace offerings, he blessed the people in the Name of the Lord. And he dealt to every one of Israel both man and woman, to every one a cake of bread, and a piece of flesh, and a bottle of wine. And he appointed certain of the Levites to minister before the Ark of the Lord, and to rehearse and to thank and praise the Lord God of Israel: Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, & Mattithiah, and Eliab, and Benaiah, and Obed Edom, even Jeiel with instruments, violes and harps, and Asaph to make a sound with cymbals, and Benaiah and Jahaziel Priests, with trumpets continually before the Ark of the covenant of God.

Then at that time David did appoint at the beginning to give thanks to the Lord by the hand of Asaph and his brethren. Praise the Lord and call upon his Name: declare his works among the people. Sing unto him, sing praise unto him, and talk of all his wonderful works. Rejoice in his holy Name: let the hearts of them that seek the Lord rejoice. Seek the Lord and his strength: seek his face continually. Remember his marvelous works that he hath done, his wonders, and the judgements of his mouth, O seed of Israel his servant, O the children of Jaakob his chosen. He is the Lord our God: his judgments are throughout all the earth. Remember his covenant for ever, and the word, which he commanded to a thousand generations: Which he made with Abraham, and his oath to Izhak: And hath confirmed it to Jaakob for a Law, & to Israel for an everlasting covenant, saying, To thee will I give the land of Canaan, the lot of your

inheritance. When ye were few in number, yea, a very few, and strangers therein, and walked about from nation to nation, and from one kingdom to another people, He suffered no man to do them wrong, but rebuked Kings for their sakes, saying, Touch not mine anointed, and do my Prophets no harm. Sing unto the Lord all the earth: declare his salvation from day to day. Declare his glory among the nations, and his wonderful works among all people. For the Lord is great & much to be praised, and he is to be feared above all gods. For all the gods of the people are idols, but the Lord made the heavens. Praise and glory are before him: power & beauty are in his place. Give unto the Lord, ye families of the people: give unto the Lord glory and power. Give unto the Lord ye glory of his Name: bring an offering and come before him, and worship the Lord in the glorious Sanctuary. Tremble ye before him, all the earth: surely the world shall be stable and not move. Let the heavens rejoice, and let the earth be glad, and let them say among the nations, The Lord reigneth. Let the sea roar, and all that therein is: Let the field be joyful and all that is in it. Let the trees of the wood then rejoice at the presence of the Lord: for he cometh to judge the earth. Praise the Lord, for he is good, for his mercy endureth for ever. And say ye, Save us, O God, our salvation, and gather us, and deliver us from the heathen, that we may praise thine holy Name, and glory in thy praise. Blessed be the Lord God of Israel for ever and ever: and let all people say, So be it, and praise the Lord. Then he left there before the Ark of the Lord's covenant Asaph and his brethren to minister continually before the Ark, that which was to be done every day: And Obed Edom and his brethren, three score and eight: and Obed Edom the son of Jeduthun, and Hosah were porters. And Zadok the Priest and his brethren the Priests were before the Tabernacle of ye Lord, in the high place that was at Gibeon, to offer burnt offerings unto the Lord, upon the burnt offering altar continually, in the morning and in the evening, even according unto all that is written in the law of the Lord, which he commanded Israel. And with them were Heman, and Jeduthun, and the rest that were chosen (which were appointed by names) to praise the Lord, because his mercy endureth for ever. Even with them were Heman & Joduthun, to make a sound with the cornets and with the cymbals, with excellent instruments of music: and the sons of Jeduthun were at the gate. And all the people departed, every man to his house: and David returned to bless his house.

Now afterward when David dwelt in his house, he said to Nathan the Prophet, Behold, I dwell in an house of cedar trees, but the Ark of the Lord's covenant remaineth under curtains. Then Nathan said to David, Do all that is in thine heart: for God is with thee. And the same night even the word of God came to Nathan, saying, Go, and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in: For I have dwelt in no house, since the day that I brought out the children of Israel unto this day, but I have been from tent to tent, and from habitation to habitation. Wheresoever I

have walked with all Israel spake I one word to any of the judges of Israel (whom I commanded to feed my people) saying, Why have ye not built me an house of cedar trees? Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcoat and from following the sheep, that thou shouldest bee a prince over my people Israel. And I have been with thee whithersoever thou hast walked, and have destroyed all thine enemies out of thy sight, and have made thee a name, like the name of the great men that are in the earth. (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in their place, and moue no more: neither shall the wicked people vex them any more, as at the beginning, and since the time that I commanded judges over my people Israel.) And I will subdue all thine enemies: therefore I say unto thee, that the Lord will build thee an house. And when thy days shall be fulfilled to go with thy fathers, then will I raise up thy seed after thee, which shall be of thy sons, and will stablish his kingdom. He shall build me an house, and I will stablish his throne for ever. I will be his father, and he shall be my son, and I will not take my mercy away from him, as I took it from him that was before thee. But I will establish him in mine house, and in my kingdom for ever, and his throne shall be stablished for ever, according to all these words, and according to all this vision. So Nathan spake to David.

And David the King went in and sat before the Lord & said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto? Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy servant for a great while, & hast regarded me according to the estate of a man of hie degree, O Lord God. What can David desire more of thee for the honour of thy servant? for thou knowest thy servant. O Lord, for thy servants sake, even according to thine heart hast thou done all this great thing to declare all magnificence. Lord, there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears. Moreover what one nation in the earth is like thy people Israel, whose God went to redeem them to be his people, and to make thy self a Name, and to do great and terrible things by casting out nations from before thy people, whom thou hast delivered out of Egypt? For thou hast ordained thy people Israel to be thine own people for ever, and thou Lord art become their God. Therefore now Lord, let the thing that thou hast spoken concerning thy servant & concerning his house, be confirmed for ever, and do as thou hast said, and let thy name be stable and magnified for ever, that it may be said, The Lord of hosts, God of Israel, is the God of Israel, and let the house of David thy servant bee stablished before thee. For thou, O my God, hast revealed unto the ear of thy servant, that thou wilt build him an house: therefore thy servant hath been bold to pray before thee. Therefore now Lord (for thou art God, & hast spoken this goodness unto thy servant). Now therefore, it

hath pleased thee to bless the house of thy servant, that it may bee before thee for ever: for thou, O Lord, hast blessed it, and it shall be blessed for ever.

And after this David smote the Philistims, & subdued them, and took Gath, and the villages thereof out of the hand of the Philistims. And he smote Moab, and the Moabites became David's hosts, and brought gifts. And David smote Hadarezer King of Zobah unto Hamath, as he went to stablish his border by the river Perath. And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen, and destroyed all the chariots, but he reserved of them an hundred chariots. Then came the Aramites of Damascus to succour Hadarezer King of Zobah, but David slew of the Aramites two and twenty thousand. And David put a garrison in Aram of Damascus, & the Aramites became David's hosts, and brought gifts: and the Lord preserved David wheresoever he went. And David took the shields of gold that were of the hosts of Hadarezer, and brought them to Jerusalem. And from Tibhath, and from Chun (cities of Hadarezer) brought David exceeding much brass, wherewith Salomon made the brassen Sea, and the pillars and the vessels of brass. Then Tou King of Hamath heard how David had smitten all the host of Hadarezer King of Zobah: Therefore he sent Hadoram his son to King David, to salute him, and to rejoice with him, because he had fought against Hadarezer, & beaten him (for Tou had war with Hadarezer) who brought all vessels of gold and silver and brass. And King David did dedicate them unto the Lord, with the silver and gold that he brought from all the nations, from Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek. And Abishai the son of Zeruiah smote of Edom in the salt valley eighteen thousand, and he put a garrison in Edom, and all the Edomites became David's servants: and the Lord preserved David wheresoever he went. So David reigned over all Israel, and executed judgement and iustice to all his people. And Joab the son of Zeruiah was over the host, and Jehoshaphat the son of Ahilud recorder, and Zadok the son of Ahitub, and Abimelech the son of Abiathar were the Priests, & Shausha the Scribe, and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites: and the sons of David were chief about the King.

After this also Nahash the King of the children of Ammon died, and his son reigned in his stead. And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness unto me; David sent messengers to comfort him for his father. So the hosts of David came into the land of the children of Ammon to Hanun to comfort him. And the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? Are not his hosts come to thee to search, to seek and to spy out the land? Wherefore Hanun took David's hosts, and shaved them, & cut off their garments by the half unto the buttocks, and sent them away. And there went certain and told David concerning the men: and he

sent to meet them (for the men were exceedingly ashamed) and the King said, Tarry at Jericho, until your beards be grown: then return. When the children of Ammon saw that they stank in the sight of David, then sent Hanun and the children of Ammon a thousand talents of silver to hire them chariots and horsemen out of Aram Naharaim and out of Aram Maachah, and out of Zobah. And they hired them two and thirty thousand chariots, and the King of Maachah and his people, which came and pitched before Medeba: and the children of Ammon gathered themselves together from their cities, and came to the battle. And when David heard, he sent Joab and all the host of the valiant men. And the children of Ammon came out, and set their battle in array at the gate of the city; the Kings that were come, were by themselves in the field. When Joab saw that the front of the battle was against him before and behind, then he chose out of all the choice of Israel, and set himself in array to meet the Aramites. And the rest of the people he delivered unto the hand of Abishai his brother, and they put them selves in array against the children of Ammon. And he said, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon prevail against thee, then I will succour thee. Be strong, and let us shew ourselves valiant for our people, and for the cities of our God, and let the Lord do that which is good in his own sight. So Joab and the people that was with him, came near before the Aramites unto the battle, and they fled before him. And when the children of Ammon saw that the Aramites fled, they fled also before Abishai his brother, and entered into the city: so Joab came to Jerusalem. And when the Aramites saw that they were discomfited before Israel, they sent messengers & caused the Aramites to come forth that were beyond the river: and Shophach the captain of the host of Hadarezer went before them. And when it was shewed David, he gathered all Israel, and went over Jordan, and came unto them, & put him selfe in array against them: And when David had put him selfe in battle array to meet the Aramites, they fought with him. But the Aramites fled before Israel, and David destroyed of the Aramites seven thousand chariots, and forty thousand footmen, and killed Shophach the captain of the host. And when the hosts of Hadarezer saw that they fell before Israel, they made peace with David, and served him; the Aramites would no more succour the children of Ammon.

And when the year was expired, in the time that Kings go out a warfare, Joab carried out the strength of the army, and destroyed the country of the children of Ammon, and came and besieged Rabbah (but David tarried at Jerusalem) & Joab smote Rabbah & destroyed it. Then David took the crown of their King from off his head, and found it the weight of a talent of gold, with precious stones in it: and it was set on David’s head, and he brought away the spoil of the city exceeding much. And he carried away the people that were in it, and cut them with saws, and with harrows of iron, and with axes: even thus did David with all the cities of the children of Ammon. Then David and all the people came again to Jerusalem. And after this also there arose war at Gezer with the

Philistims: then Sibbechai the Hushathite slew Sippai, of the children of Haraphah, and they were subdued. And there was yet another battle with the Philistims: and Elhanan the son of Jair slew Lahmi, the brother of Goliath the Gittite, whose spear-staff was like a weavers beam. And yet again there was a battle at Gath, where was a man of a great stature, & his fingers were by sixes, even four and twenty, and was also the son of Haraphah. And when he reviled Israel, Jehonathan the son of Shimea David's brother did slay him. These were borne unto Haraphah at Gath, and fell by the hand of David: and by the hands of his hosts.

And Satan stood up against Israel, and provoked David to number Israel. Therefore David said to Joab, and to the rulers of the people, Go, and number Israel from Beer-sheba even to Dan, and bring it to me, that I may know the number of them. And Joab answered, The Lord increase his people an hundred times so many as they be, O my lord the King: are they not all my lords servants? Wherefore doeth my lord require this thing? Why should he be a cause of trespass to Israel? Nevertheless the Kings word preuailed against Joab; Joab departed and went through all Israel, and returned to Jerusalem. And Joab gave the number and sum of the people unto David: and all Israel were eleven hundred thousand men that drew sword: and Judah was four hundred and seventy thousand men that drew sword. But the Levites and Benjamin counted he not among them: for the King's word was abominable to Joab. And God was displeased with this thing: therefore he smote Israel.

Then David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, remove the iniquity of thy servant: for I have done very foolishly. And the Lord spake unto Gad David's Seer, saying, Go and tell David, saying, Thus saith the Lord, I offer thee three things: choose thee one of them, that I may do it unto thee. So Gad came to David, and said unto him, Thus saith the Lord, Take to thee either three years famine, or three months to be destroyed before thine adversaries, and the sword of thine enemies to take thee, or else the sword of the Lord and pestilence in the land three days, that the Angel of the Lord may destroy throughout all the coasts of Israel: now therefore advise thee, what word I shall bring again to him that sent me. And David said unto Gad, I am in a wonderful strait. Let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man. So the Lord sent a pestilence in Israel, and there fell of Israel seventy thousand men. And God sent the Angel into Jerusalem to destroy it; as he was destroying, the Lord beheld, and repented of the evil and said to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floor of Ornan the Jebusite. And David lift up his eyes, and saw the Angel of the Lord stand between the earth and the heaven with his sword drawn in his hand, and stretched out toward Jerusalem. Then David and the Elders of Israel, which were clothed in sack, fell upon

their faces. And David said unto God, Is it not I that commanded to number the people? It is even I that have sinned and have committed evil, but these sheep what have they done? O Lord my God, I beseech thee, let thine hand be on me and on my father's house, and not on thy people for their destruction.

Then the Angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshing floor of Ornan the Jebusite. So David went up according to the saying of Gad, which he had spoken in the Name of the Lord. And Ornan turned about, and saw the Angel, and his four sons, that were with him, hid them selves, and Ornan threshed wheat. And as David came to Ornan, Ornan looked and saw David, and went out of the threshing floor, and bowed himself to David with his face to the ground. And David said to Ornan, Give me the place of thy threshing floor, that I may build an altar therein unto the Lord: give it me for sufficient money, that the plague may be stayed from the people. Then Ornan said unto David, Take it to thee, and let my lord the King do that which seemeth him good: lo, I give thee bullocks for burnt offerings, and threshing instruments for wood, and wheat for meat offering, I give it all. And King David said to Ornan, Not so: but I will buy it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost. So David gave to Ornan for that place six hundred shekels of gold by weight. And David built there an altar unto the Lord, and offered burnt offerings, and peace offerings, and called upon the Lord, and he answered him by fire from heaven upon the altar of burnt offering. And when the Lord had spoken to the Angel, he put up his sword again into his sheath. At that time when David saw that the Lord had heard him in the threshing floor of Ornan the Jebusite, then he sacrificed there. (But the Tabernacle of the Lord which Moses had made in the wilderness, and the altar of burnt offering were at that season in the high place at Gibeon. And David could not go before it to ask counsel at God: for he was afraid of the sword of the Angel of the Lord.)

And David said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel. And David commanded to gather together the strangers that were in the land of Israel, and he set masons to hew and polish stones to build the house of God. David also prepared much iron for the nails of the doors and of the gates, and for the joinings, and abundance of brass passing weight, and cedar trees without number: for the Zidonians and they of Tyrus brought much cedar wood to David. And David said, Salomon my son is young and tender, and we must build an house for the Lord, magnificall, excellent and of great fame and dignity throughout all countries. I will therefore now prepare for him. So David prepared very much before his death. Then he called Salomon his son, and charged him to build an house for the Lord God of Israel.

And David said to Salomon, My son, I purposed with myself to build an house to the Name of the Lord my God, but the word of the Lord came to me, saying, Thou hast shed

much blood, and hast made great battles: thou shalt not build an house unto my Name: for thou hast shed much blood upon the earth in my sight. Behold, a son is borne to thee, which shall be a man of rest, for I will give him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietness upon Israel in his days. He shall build an house for my Name, and he shall be my son, and I will be his father, and I will establish the throne of his kingdom upon Israel for ever. Now therefore my son, the Lord shall be with thee, and thou shalt prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee. Only the Lord give thee wisdom and understanding, and give thee charge over Israel, even to keep the Law of the Lord thy God. Then thou shalt prosper, if thou take heed to observe the statutes and the judgments which the Lord commanded Moses for Israel: be strong and of good courage: fear not, neither be afraid. For behold, according to my poverty have I prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver, and of brass and of iron passing weight: for there was abundance: I have also prepared timber and stone, and thou mayest provide more thereto. Moreover thou hast workmen with thee enough, hewers of stone, and workmen for timber, and all men expert in every work. Of gold, of silver, and of brass, and of iron there is no number: Up therefore, and be doing, and the Lord will be with thee. David also commanded all the princes of Israel to help Salomon his son, saying, Is not the Lord your God with you, and hath given you rest on every side? for he hath given the inhabitants of the land into mine hand, and the land is subdued before the Lord and before his people. Now set your hearts and your souls to seek the Lord your God, and arise, and build the Sanctuary of the Lord God to bring the Ark of the covenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

So when David was old and full of days, he made Salomon his son King over Israel. And he gathered together all the princes of Israel with the Priests and the Levites. And the Levites were numbered from ye age of thirty year and above, and their number according to their sum was eight & thirty thousand men. Of these four and twenty thousand were set to advance the work of the house of the Lord, & six thousand were overseers and judges. And four thousand were porters, and four thousand praised the Lord with instruments which he made to praise the Lord. So David divided offices unto them, to wit, to the sons of Levi, to Gershon, Kohath, and Merari. Of the Gershonites were Laadan & Shimei. The sons of Laadan, the chief was Jehiel, and Zetham and Joel, three. The Sons of Shimei, Shelomith, and Haziel, and Haram, three: these were the chief fathers of Laadan. Also the sons of Shimei were Jahath, Zina, Jeush, and Beriah: these four were ye sons of Shimei. And Jahath was the chief, and Zizah the second, but Jeush and Beriah had not many sons: therefore they were in the families of their father, counted but as one. The sons of Kohath were Amram, Izhar, Hebron aud Uzziel, four.

The sons of Amram, Aaron and Moses: and Aaron was separated to sanctify the most holy place, he and his sons for ever to burn incense before the Lord, to minister to him, and to bless in his Name for ever. Moses also the man of God, and his children were named with the tribe of Levi. The sons of Moses were Gershom, and Eliezer, of the sons of Gershom was Shebuel the chief. And the son of Eliezer was Rehabiah the chief: for Eliezer had none other sons: but the sons of Rehabiah were very many. The son of Izhar was Shelomith ye chief. The sons of Hebron were Jeriah the first, Amariah the second, Iahaziel the third, and Jekamiam the fourth. The sons of Uzziel were Michah the first, and Isshiah the second. The sons of Merari were Mahli and Mushi. The sons of Mahli, Eleazar and Kish. And Eleazar died, and had no sons, but daughters, and their brethren the sons of Kish took them. The sons of Mushi were Mahli, & Eder, and Jerimoth, three.

These were the sons of Levi according to the house of their fathers, even the chief fathers according to their offices, according to the number of names and their sum that did the work for the service of the house of the Lord from the age of twenty years and above. For David said, The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever. And also the Levites shall no more bear the Tabernacle and all the vessels for the service thereof. Therefore according to the last words of David, the Levites were numbered from twenty year and above, and their office was under the hand of the sons of Aaron, for the service of the house of the Lord in the courts, and chambers, and in the purifying of all holy things, and in the work of the service of the house of God, both for the shewbread, and for the fine flour, for the meat offering, and for the unleavened cakes, and for the fried things, and for that which was roasted, and for all measures and cise, and for to stand every morning, to give thanks & praise to the Lord, & likewise at even, and to offer all burnt offerings unto the Lord, in the Sabbaths, in the months, and at the appointed times, according to the number and according to their custome continually before the Lord, and that they should keep the charge of the Tabernacle of the Congregation, and the charge of ye holy place, & the charge of ye sons of Aaron their brethren in the service of ye house of the Lord.

These are also the divisions of the sons of Aaron: The sons of Aaron were Nadab, and Abihu, Eleazar, and Ithamar. But Nadab and Abihu died before their father, and had no children: therefore Eleazar & Ithamar executed the Priests office. And David distributed them, even Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar according to their offices in their ministration. And there were found mo of the sons of Eleazar by the number of men, then of the sons of Ithamar; they divided them, to wit, among the sons of Eleazar, sixteen heads, according to the household of their fathers, and among ye sons of Ithamar, according to the household of their fathers, eight. Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuary and the rulers of the house of God were of the sons of Eleazar and of the sons of

Ithamar. And Shemaiah the son of Nethaneel the scribe of the Levites, wrote them before ye King and the princes, and Zadok the Priest, and Ahimelech the son of Abiathar, and before ye chief fathers of the Priests and of the Levites, one family being reserved for Eleazar, and another reserved for Ithamar. And the first lot fell to Iehoiarib, and the second to Jedaiah, the third to Harim, the fourth to Seorim, the fifth to Malchiiah, the sixth to Miiamin, the seventh to Hakkoz, the eight to Abijah, the ninth to Joshua, the tenth to Shecaniah, the eleventh to Eliashib, the twelfth to Jakim, the thirteenth to Huppa, the fourteenth to Jeshebeab, the fifteenth to Bilgah, the sixteenth to Immer, the seventeenth to Hezir, the eighteenth to Happizzer, the nineteenth to Pethahiah, the twentieth to Jehezekel, the one and twenty to Jachin, the two & twenty to Gamul, the three and twenty to Deliah, the four and twenty to Maaziah. These were their orders according to their offices, when they entered into the house of the Lord according to their custom under the hand of Aaron their father, as the Lord God of Israel had commanded him. And of the sons of Levi that remained of the sons of Amram, was Shubael, of the sons of Shubael, Iedeiah, of Rehabiah. even of the sons of Rehabiah, the first Isshiiah, of Izhari, Shelomoth, of the sons of Shelomoth, Jahath, and his sons Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth, the son of Uzziel was Michah, ye son of Michah was Shamir, the brother of Michah was Isshiiah, the son of Isshiiah, Zechariah, the sons of Merari, were Mahli and Mushi, the son of Jaaziiah was Beno, the sons of Merari of Iahaziah were Beno, and Shoham, and Zaccur and Ibri. Of Mahli came Eleazar, which had no sons. Of Kish. the son of Kish was Ierahmeel, and the sons of Mushi were Mahli, & Eder, and Jerimoth: these were sons of the Levites after the household of their fathers. And these also cast lots with their brethren the sons of Aaron before King David, & Zadok and Ahimelech and the chief fathers of the Priests, and of the Levites, even the chief of the families against their yonger brethren.

So David and the captains of the army separated for the ministry the sons of Asaph, and Heman, and Jeduthun, who should sing prophesies with harps, with violes, and with cymbals, and their number was even of the men for the office of their ministry, to wit, of the sons of Asaph, Zaccur, and Joseph, and Nethaniah, and Asharelah the sons of Asaph were under the hand of Asaph, which sang prophesies by the commission of the King. Of Jeduthun, the sons of Jeduthun, Gedaliah, and Zeri, and Jeshaiah, Ashabiah and Mattithiah, six, under the hands of their father: Jeduthun sang prophecies with an harp, for to give thanks and to praise the Lord. Of Heman, the sons of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Joshbekashah, Mallothi, Hothir, and Mahazioth. All these were the sons of Heman, the Kings Seer in the words of God to lift up the horn: and God gave to Heman fourteen sons and three daughters. All these were under the hand of their father,

singing in the house of the Lord with cymbals, violes and harps, for the service of the house of God, and Asaph, and Jeduthun, and Heman were at the Kings commandment. So was their number with their brethren that were instruct in ye songs of the Lord, even of all that were cunning, two hundred four score & eight. And they cast lots, charge against charge, as well small as great, the cunning man as the scholar. And the first lot fell to Joseph which was of Asaph, the second, to Gedaliah, who with his brethren and his sons were twelve. The third, to Zaccur, he, his sons and his brethren were twelve. The fourth, to Izri, he, his sons and his brethren twelve. The fifth, to Nethaniah, he, his sons and his brethren twelve. The sixth, to Bukkiah, he, his sons and his brethren twelve. The seventh, to Iesharelah, he, his sons and his brethren twelve. The eight, to Jeshaiah, he, his sons & his brethren twelve. The ninth, to Mattaniah, he, his sons and his brethren twelve. The tenth, to Shimei, he, his sons and his brethren twelve. The eleventh, to Azareel, he, his sons & his brethren twelve. The twelfth, to Ashabiah, he, his sons and his brethren twelve. The thirteenth, to Shubael, he, his sons and his brethren twelve. The fourteenth, to Mattithiah, he, his sons and his brethren twelve. The fifteenth, to Jerimoth, he, his sons & his brethren twelve. The sixteenth, to Hananiah, he, his sons and his brethren twelve. The seventeenth, to Joshbekashah, he, his sons and his brethren twelve. The eighteenth, to Hanani, he, his sons and his brethren twelve. The nineteenth, to Mallothi, he, his sons and his brethren twelve. The twentieth, to Eliathah, he, his sons and his brethren twelve. The one and twentieth, to Hothir, he, his sons and his brethren twelve. The two and twentieth, to Giddalti, he, his sons and his brethren twelve. The three & twentieth, to Mahazioth, he, his sons and his brethren twelve. The four & twentieth, to Romamti-ezer, he, his sons and his brethren twelve.

Concerning the divisions of the porters, of the Korhites, Meshelemiah the son of Kore of the sons of Asaph. And the sons of Meshelemiah, Zechariah the eldest, Jediael the second, Zebadiah the third, Jathniel the fourth, Elam the fifth, Ichohanan the sixth, & Eliehoenai the seventh. And the sons of Obed Edom, Shemaiah the eldest, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth, Ammiel the sixth, Issachar the seventh, Peulthai the eight: for God had blessed him. And to Shemaiah his son, were sons borne, that ruled in the house of their father, for they were men of might. The sons of Shemaiah were Othni, and Rephael, and Obed, Elzabad and his brethren, strong men: Elihu also, and Semachiah. All these were of the sons of Obed Edom, they and their sons and their brethren mighty and strong to serve, even three score & two of Obed Edom. And of Meshelemiah sons and brethren, eighteen mighty men. And of Hosah of the sons of Merari, the sons were Shuri the chief, and (though he was not the eldest, yet his father made him the chief) Helkiah the second, Tebaliah the third, & Zechariah the fourth: all the sons & the brethren of Hosa were thirteen. Of these were the divisions of the porters of the chief men, having the charge against their brethren, to

serve in the house of the Lord. And they cast lots both small and great for the house of their fathers, for every gate. And the lot on the East side fell to Shelemiah: then they cast lots for Zechariah his son a wise counselor, & his lot came out Northward: To Obed Edom Southward, and to his sons the house of Asuppim: To Shuppim & to Hosah Westward with the gate of Shallecheth by the paved street that goeth upward, ward over against ward. Eastward were six Levites, & Northward four a day, and Southward four a day, & toward Asuppim two and two. In Parbar toward the West were four by the paved street, and two in Parbar. These are the divisions of the porters of the sons of Kore, and of the sons of Merari. And of the Levites. Ahijah was over the treasures of the house of God, and over the treasures of the dedicate things. Of the sons of Laadan the sons of the Gershunnites descending of Laadan, the chief fathers of Laadan were Gershunni & Jehieli. The sons of Jehieli were Zethan & Joel his brother, appoynted over the treasures of the house of the Lord. Of the Amramites, of the Izharites, of the Hebronites and of the Ozielites. And Shebuel the son of Gershom, the son of Moses, a ruler over the treasures. And of his brethren which came of Eliezer, was Rehabiah his son, & Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son. Which Shelomith and his brethren were over all the treasures of the dedicate things, which David the King, and the chief fathers, the captains over thousands, and hundreds, & the captains of the army had dedicated. (For of the battles and of the spoils they did dedicate to maintain the house of the Lord.) And all that Samuel the Seer had dedicate and Saul the son of Kish and Abner the son of Ner, & Joab the son of Zeruiah, & whosoever had dedicate any thing, it was under the hand of Shelomith, and his brethren. Of the Izharites was Chenaniah and his sons, for the business without over Israel, for officers and for Iudges. Of the Hebronites, Ashabiah and his brethren, men of activity, a thousand, and seven hundred were officers for Israel beyond Jordan Westward, in all the business of the Lord, and for the service of the King. Among the Hebronites was Jediiah the chiefest, even the Hebronites by his generations according to the families; in the fortieth year of the reign of David they were sought for: and there were found among them men of activity at Jazer in Gilead. And his brethren men of activity, two thousand & seven hundred chief fathers, whom King David made rulers over the Reubenites, and the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and for the King’s business.

The children of Israel also after their number, even the chief fathers and captains of thousands and of hundreds, and their officers that served the King by divers courses, which came & in went out, month by month throughout all the months of the year: in every course were four and twenty thousand. Over the first course for the first month was Jashobeam the son of Zabdiel: and in his course were four and twenty thousand. Of the sons of Perez was the chief over all the princes of the armies for the first month. And over the course of the second month was Dodai, an Ahohite, and this was his course, &

Mikloth was a captain, and in his course were four and twenty thousand. The captain of the third host for the third month was Benaiah the son of Jehoiada the chief Priest: and in his course were four and twenty thousand. This Benaiah was mighty among thirty and above the thirty, and in his course was Amizabad his son. The fourth for the fourth month was Asahel the brother of Joab, & Zebadiah his son after him: and in his course were four & twenty thousand. The fifth for ye fifth month was prince Shamhuth the Izrahite: and in his course four and twenty thousand. The sixth for the sixth month was Ira the son of Ikkesh the Tekoite: and in his course four and twenty thousand. The seventh for the seventh month was Helez the Pelonite, of the sons of Ephraim: and in his course four and twenty thousand. The eighth for the eighth month was Sibbecai the Hushathite of the Zarhites: and in his course four and twenty thousand. The ninth for the ninth month was Abiezer the Anethothite of the sons of Jemini: & in his course four and twenty thousand. The tenth for the tenth month was Maharai, the Netophathite of the Zarhites: & in his course four and twenty thousand. The eleventh for the eleventh month was Benaiah the Pirathonite of the sons of Ephraim: and in his course four and twenty thousand. The twelfth for the twelfth month was Heldai the Netophathite, of Othniel: & in his course four and twenty thousand. Moreover the rulers over the tribes of Israel were these: over the Reubenites was ruler, Eliezer the son of Zichri: over the Shimeonites, Shephatiah the son of Maachah: Over the Levites, Hashabiah the son of Remuel: over them of Aharon, and Zadok: Over Judah, Elihu of the brethren of David: over Issachar, Omri the son of Michael: Over Zebulun, Ishmaiah the son of Obadiah: over Naphtali, Jerimoth the son of Azriel: Over the sons of Ephraim, Hoshea the son of Azazziah: over the half tribe of Manasseh, Joel the son of Pedaiah: Over the other half of Manasseh in Gilead, Iddo the son of Zechariah: over Benjamin, Jaasiel the son of Abner: Over Dan, Azariel the son of Jeroham. these are the princes of the tribes of Israel. But David took not the number of them from twenty year old and under, because the Lord had said that he would increase Israel like unto the stars of the heavens. And Joab the son of Zeruiah began to number: but he finished it not, because there came wrath for it against Israel, neither was the number put into the Chronicles of King David. And over the Kings treasures was Azmaueth the son of Adiel: and over the treasures in the fields, in the cities & in the villages & in the towers was Jehonathan the son of Uzziah: And over the workmen in the field that tilled the ground, was Ezri the son of Chelub: And over them that dressed the vines, was Shimei the Ramathite: and over that which appertained to the vines, and over the store of the wine was Sabdi the Shiphmite: And over the olive trees & mulberry trees that were in the valleys, was Baal Hanan the Gederite: and over the store of the oil was Joash: And over the oxen that fed in Sharon, was Shetrai the Sharonite: and over the oxen in the valleys was Shaphat the son of Adlai: And over the camels was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite: And over the sheep was Jaziz the Hagerite: all these were the rulers of the

substance that was King David's. And Jehonathan David's uncle a man of counsel & understanding (for he was a scribe) and Jehiel the son of Hachmoni were with the Kings sons. And Ahitophel was the Kings counselor, and Hushai the Archite the King's friend. And after Ahitophel was Iehoiada the son of Benaiah and Abiathar: and captain of the Kings army was Joab.

Now David assembled all the princes of Israel: the princes of the tribes, and the captains of the bands that served the King, and the captains of thousands and the captains of hundreds, and the rulers of all the substance & possession of the King, and of his sons, with the eunuchs, and the mighty, and all the men of power, unto Jerusalem. And King David stood up upon his feet; and said, Hear ye me, my brethren and my people: I purposed to have built an house of rest for the Ark of the covenant of the Lord, and for a footstool of our God, and have made ready for the building, but God said unto me, Thou shalt not build an house for my Name, because thou hast been a man of war, and hast shed blood. Yet as the Lord God of Israel chose me before all the house of my father, to be King over Israel for ever (for in Judah would he choose a prince, & of the house of Judah is the house of my father, & among the sons of my father he delighted in me to make me King over all Israel). So of all my sons (for the Lord hath given me many sons) he hath even chosen Salomon my son to sit upon the throne of the kingdom of the Lord over Israel. And he said unto me, Salomon thy son, he shall build mine house and my courts: for I have chosen him to be my son, and I will be his father. I will stablish therefore his kingdom for ever, if he endeavour himself to do my commandments, and my judgments, as this day. Now therefore in the sight of all Israel the Congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God, that ye may possess this good land, and leave it for an inheritance for your children after you for ever. And thou, Salomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: For the Lord searcheth all hearts, and understandeth all the imaginations of thoughts: if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off for ever. Take heed now, for the Lord hath chosen thee to build the house of the Sanctuary: be strong therefore, and do it.

Then David gave to Salomon his son the pattern of the porch and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercy-seat, and the pattern of all that he had in his mind for the courts of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things, and for the courses of the Priests, and of the Levites, and for all the work for the service of the house of the Lord, and for all the vessels of the ministry of the house of the Lord. He gave of gold by weight, for the vessels of gold, for all the vessels of all manner of

service, and all the vessels of silver by weight, for all manner vessels of all manner of service. The weight also of gold for the candlesticks, & gold for their lamps, with the weight for every candlestick, and for the lamps thereof, and for the candlesticks of silver by the weight of the candlestick, and the lamps thereof, according to the use of every candlestick, and the weight of the gold for the tables of shewbread, for every table, & silver for the tables of silver, and pure gold for the fleshhooks, and the bowls, and plates, and for basins, gold in weight for every basin, and for silver basins, by weight for every basin, and for the altar of incense, pure gold by weight, and gold for the pattern of the chariot of the Cherubs that spread themselves, and covered the Ark of the covenant of the Lord: All, said he, by writing sent to me by the hand of the Lord, which made me understand all the workmanship of the pattern. And David said to Salomon his son, Be strong, and of a valiant courage and do it: fear not, nor be afraid: for the Lord God, even my God is with thee: he will not leave thee nor forsake thee till thou hast finished all the work for the service of the house of the Lord. Behold also, the companies of the Priests and the Levites for all the service of the house of God, even they shall be with thee for the whole work, with every free heart that is skillful in any manner of service. The princes also and all the people will be wholly at thy commandment.

Moreover David the King said unto all the Congregation, God hath chosen Salomon mine only son young and tender, and the work is great: for this house is not for man, but for the Lord God. Now I have prepared with all my power for the house of my God, gold for vessels of gold, and silver for them of silver, and brass for things of brass, iron for things of iron, & wood for things of wood, and onyx stones, and stones to be set, and carbuncle stones and of divers colours, and all precious stones, and marble stones in abundance. Moreover, because I have delight in the house of my God, I have of mine own gold and silver, which I have given to the house of my God, beside all that I have prepared for the house of the Sanctuary, even three thousand talents of gold of the gold of Ophir, and seven thousand talents of fined silver to overlay the walls of the houses. The gold for the things of gold, and the silver for things of silver, and for all the work by the hands of artificers: and who is willing to fill his hand to day unto the Lord? So the princes of the families, and the princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the King’s work, offered willingly, and they gave for the service of the house of God five thousand talents of gold, and ten thousand pieces, and ten thousand talents of silver, and eighteen thousand talents of brass, and one hundred thousand talents of iron. And they with whom precious stones were found, gave them to the treasure of ye house of the Lord, by the hand of Jehiel the Gershunnite. And the people rejoiced when they offered willingly: for they offered willingly unto ye Lord, with a perfect heart; David the King also rejoiced with great joy. Therefore David blessed the Lord before all the Congregation, and David said, Blessed

be thou, O Lord God, of Israel our father, for ever and ever. Thine, O Lord, is greatness & power, and glory, and victory & praise: for all that is in heaven and in earth is thine: thine is the kingdom, O Lord, and thou excellest as head over all. Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and strength, and in thine hand it is to make great, and to give strength unto all. Now therefore our God, we thank thee, and praise thy glorious Name. But who am I, and what is my people, that we should be able to offer willingly after this sort? for all things come of thee: and of thine own hand we have given thee. For we are strangers before thee, & sojourners, like all our fathers: our days are like ye shadow upon the earth, & there is none abiding. O Lord our God, all this abundance that we have prepared to build thee an house for thine holy Name, is of thine hand & all is thine. I know also, my God, that thou triest the heart, and hast pleasure in righteousness: I have offered willingly in the uprightness of mine heart all these things: now also have I seen thy people which are found here, to offer unto thee willingly with joy. O Lord God of Abraham, Izhak and Israel our fathers, keep this for ever in the purpose, and the thoughts of the heart of thy people, and prepare their hearts unto thee. And give unto Salomon my son a perfect heart to keep thy commandments, thy testimonies, and thy statutes, and to do all things, and to build the house which I have prepared. And David said to all the Congregation, Now bless the Lord your God; all the Congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord and the King. And they offered sacrifices unto the Lord, and on the morrow after that day, they offered burnt offerings unto the Lord, even a thousand young bullocks, a thousand rams and a thousand sheep, with their drink offerings, and sacrifices in abundance for all Israel. And they did eat and drink before the Lord the same day with great joy, and they made Salomon the son of David King the second time, and anointed him prince before the Lord, and Zadok for the hie Priest. So Salomon sate on the throne of the Lord, as King in stead of David his father, and prospered: and all Israel obeyed him. And all the princes and men of power, and all the sons of King David submitted them selves under King Salomon. And the Lord magnified Salomon in dignity, in the sight of all Israel, and gave him so glorious a kingdom, as no King had before him in Israel. Thus David the son of Ishai reigned over all Israel. And the space that he reigned over Israel, was forty year: seven year reigned he in Hebron, and three and thirty year reigned he in Jerusalem: And he died in a good age, full of days, riches and honour, and Salomon his son reigned in his stead. Concerning the acts of David the King first & last, behold, they are written in the book of Samuel the Seer, & in the book of Nathan the Prophet, and in the book of Gad the Seer, with all his reign and his power, and times that went over him, and over Israel and over all the kingdoms of the earth.

THE SECOND BOOK OF THE CHRONICLES.

Then Salomon the son of David was confirmed in his kingdom: and the Lord his God was with him, and magnified him highly. And Salomon spake unto all Israel, to the captains of thousands, and of hundreds, and to the judges, and to all the governours in all Israel, even the chief fathers. So Salomon and all the Congregation with him went to the high place that was at Gibeon: for there was the Tabernacle of the Congregation of God which Moses the servant of the Lord had made in the wilderness. But the Ark of God had David brought up from Kiriath-iearim, when David had made preparation for it: for he had pitched a tent for it in Jerusalem. Moreover the brazen altar that Bezaleel the son of Uri, the son of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it. And Salomon offered there before the Lord upon the brazen altar that was in the Tabernacle of the Congregation: even a thousand burnt offerings offered he upon it.

The same night did God appear unto Salomon, and said unto him, Ask what I shall give thee. And Salomon said unto God, Thou hast shewed great mercy unto David my father and hast made me to reign in his stead. Now therefore, O Lord God, let thy promise unto David my father be true: for thou hast made me King over a great people, like to the dust of the earth. Give me now wisdom & knowledge, that I may go out and go in before this people: for who can judge this thy great people? And God said to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the lives of thine enemies, neither yet hast asked long life, but hast asked for thee wisdom & knowledge that thou mightest judge my people, over whom I have made thee King, wisdom and knowledge is granted unto thee, and I will give thee riches and treasures and honour, so that there hath not been the like among the Kings which were before thee, neither after thee shall there be the like.

Then Salomon came from the high place, that was at Gibeon, to Jerusalem from before the Tabernacle of the Congregation, and reigned over Israel. And Salomon gathered the chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he placed in the chariot cities, and with the King at Jerusalem. And the King gave silver and gold at Jerusalem as stones, & gave cedar trees as the wild fig trees, that are abundantly in the plain. Also Salomon had horses brought out of Egypt & fine linen: the King’s marchants received the fine linen for a price. They came up also and brought out of Egypt some chariot, worth six hundred shekels of silver, that is an horse for an hundred and fifty: and thus they brought horses to all the Kings of the Hittites, and to the Kings of Aram by their means.

Then Salomon determined to build an house for the Name of the Lord, and an house for his kingdom. And Salomon told out seventy thousand that bare burdens, and fourscore

thousand men to hew stones in the mountain, and three thousand and six hundred to oversee them. And Salomon sent to Huram the king of Tyrus, saying, As thou hast done to David my father, and didst send him cedar trees to build him an house to dwell in, so do to me. Behold, I build an house unto the Name of the Lord my God, to sanctify it unto him, and to burn sweet incense before him, and for the continual shewbread, and for the burnt offerings of the morning and evening, on the Sabbath days, and in the new months, & in the solemn feasts of the Lord our God: this is a perpetual thing for Israel. And the house which I build, is great: for great is our God above all gods. Who is he then that can be able to build him an house, when the heaven, & the heaven of heavens can not contain him? who am I then that I should build him an house? but I do it to burn incense before him. Send me now therefore a cunning man that can work in gold, in silver, & in brass, and in iron, & in purple, and crimson & blue silk, & that can grave in graven work with the cunning men that are with me in Judah & in Jerusalem, whom David my father hath prepared. Send me also cedar trees, fir trees and Algummim trees from Lebanon: for I know that thy servants can skill to hew timber in Lebanon: and behold, my servants shall be with thine, that they may prepare me timber in abundance: for the house which I do build, is great and wonderful. And behold, I will give to thy servants the cutters & the hewers of timber twenty thousand measures of beaten wheat, & twenty thousand measures of barley, & twenty thousand baths of wine, and twenty thousand baths of oil. Then Huram King of Tyrus answered in writing which he sent to Salomon, Because the Lord hath loved his people, he hath made thee King over them. Huram said moreover, Blessed be the Lord God of Israel, which made the heaven and the earth, and that hath given unto David the King a wise son, that hath discretion, prudence and understanding to build an house for the Lord, and a palace for his kingdom. Now therefore I have sent a wise man, and of understanding of my father Hurams, the son of a woman of the daughters of Dan: and his father was a man of Tyrus, and he can skill to work in gold, in silver, in brass, in iron, in stone, and in timber, in purple, in blue silk, and in fine linen, and in crimson, and can grave in all graven works, and broider in all broidered work that shall be given him, with thy cunning men, and with the cunning men of my lord David thy father. Now therefore the wheat and the barley, the oil and the wine, which my lord hath spoken of, let him send unto his servants. And we will cut wood in Lebanon as much as thou shalt need, and will bring it to thee in rafts by the sea to Japho, so thou mayest carry them to Jerusalem. And Salomon numbered all the strangers that were in the land of Israel, after the numbering that his father David had numbered them: & they were found an hundred and three & fifty thousand, and six hundred. And he set seventy thousand of them to the burden, and fourscore thousand to hew stones in the mountain, and three thousand and six hundred overseers to cause the people to work.

So Salomon began to build the house of the Lord in Jerusalem, in mount Moriah which had been declared unto David his father, in the place that David prepared in the threshing floor of Ornan the Jebusite. And he began to build in the second month and the second day, in the fourth year of his reign. And these are the measures, whereon Salomon grounded to build the house of God: the length of cubits after the first measure was threescore cubits, & the breadth twenty cubits: And the porch, that was before the length in the front of the breadth was twenty cubits, and the height was an hundred and twenty, & he overlaid it within with pure gold. And the greater house he sealed with fir tree which he overlaid with good gold, & graved thereon palm trees and chains. And he overlaid the house with precious stone for beauty: and the gold was gold of Paruaim. 7 The house, I say, the beams, posts, and walls thereof & the doors thereof overlaid he with gold, & graved Cherubims upon the walls. He made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twenty cubits, & the breadth thereof twenty cubits: and he overlaid it with the best gold, of six hundred talents. And the weight of the nails was fifty shekels of gold, and he overlaid the chambers with gold. And in the house of the most holy place he made two Cherubims wrought like children, and overlaid them with gold. And the wings of the Cherubims were twenty cubits long: the one wing was five cubits, reaching to the wall of the house, and the other wing five cubits, reaching to the wing of the other Cherub. Likewise the wing of ye other Cherub was five cubits, reaching to the wall of the house, & the other wing five cubits joining to the wing of the other Cherub. The wings of these Cherubims were spread abroad twenty cubits: they stood on their feet, and their faces were toward the house. He made also the vail of blue silk & purple, and crimson, and fine linen, and wrought Cherubims thereon. And he made before the house two pillars of five and thirty cubits high: and the chapter that was upon the top of each of them, was five cubits. He made also chains for the oracle, and put them on the heads of the pillars, and made an hundred pomegranates, and put them among the chains. And he set up the pillars before the Temple, one on the right hand and the other on the left, and called that on the right hand Jachin, & that on the left hand Boaz. And he made an altar of brass twenty cubits long, and twenty cubits broad, and ten cubits high. And he made a molten Sea of ten cubits from brim to brim, round in compass, and five cubits high: and a line of thirty cubits did compass it about. And under it was ye faction of oxen, which did compass it round about, ten in a cubit compassing the Sea about: two rows of oxen were cast when it was molten. It stood upon twelve oxen: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea stood about upon them, and all their hinder parts were inward. And the thickness thereof was an hand breadth, & the brim thereof was like the work of the brim of a cup with floures of lilies: it contained three thousand baths. He made also ten cauldrons, and put five on the right hand, and five on the left, to wash in them, and to

cleanse in them that which appertained to the burnt offerings: but the Sea was for the Priests to wash in. And he made ten candlesticks of gold (according to their form) and put them in the Temple, five on the right hand, & five on the left. And he made ten tables, & put them in the Temple, five on the right hand, & five on the left: and he made an hundred basins of gold. And he made the court of the Priests, and the great court and doors for the court, and overlaid the doors thereof with brass. And he set the Sea on the right side Eastward toward the South. And Huram made pots and besoms and basins, and Huram finished the work that he should make for King Salomon for the house of God, To wit, two pillars, and the bowls & the chapters on the top of ye two pillars, & two grates to cover the two bowls of the chapters which were upon the top of the pillars: And four hundred pomegranates for the two grates, two rows of pomegranates for every grate to cover the two bowls of the chapters, that were upon the pillars. He made also bases, and made cauldrons upon the bases: And a Sea, and twelve bulls under it: Pots also and besomes, and fleshhooks, and all these vessels made Huram his father, to King Salomon for the house of the Lord, of shining brass. In the plain of Jorden did the King cast them in clay between Succoth & Zeredathah. And Salomon made all these vessels in great abundance: for the weight of brass could not be reckoned. And Salomon made all the vessels that were for the house of God: the golden altar also & the tables, whereon the shewbread stood. Moreover the candlesticks, with their lamps to burn them after the manner, before the oracle, of pure gold. And the floors and the lamps, and the snuffers of gold, which was fine gold. And the hooks, and the basins, and the spoons, and the ashpans of pure gold: the entry also of the house & doors thereof within, even of the most holy place: and the doors of the house, to wit, of the Temple were of gold.

So was all the work finished that Salomon made for the house of the Lord, and Salomon brought in the things that David his father had dedicated, with the silver and the gold, and all the vessels, and put them among the treasures of the house of God. Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chief fathers of the children of Israel unto Jerusalem to bring up the Ark of the covenant of the Lord from the city of David, which is Zion. And all ye men of Israel assembled unto the King at the feast: it was in ye seventh month. And all the Elders of Israel came, and the Levites took up the Ark. And they carried up the Ark and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests and Levites bring up. And King Salomon & all the Congregation of Israel that were assembled unto him, were before ye Ark, offering sheep & bullocks, which could not be told nor numbered for multitude.

So the Priests brought the Ark of the covenant of the Lord unto his place, into the Oracle of the house, into the most Holy place, even under the wings of the Cherubims. For ye Cherubims stretched out their wings over the place of the Ark, and the Cherubims

covered the Ark and the bars thereof above. And they drew out the bars, that the ends of the bars might be seen out of the Ark before the Oracle, but they were not seen without: and there they are unto this day. Nothing was in the Ark, save the two Tables, which Moses gave at Horeb, where the Lord made a covenant with the children of Israel, when they came out of Egypt. And when the Priests were come out of the Sanctuary (for all the Priests that were present, were sanctified & did not wait by course. And the Levites the singers of all sorts, as of Asaph, of Heman, of Jeduthun, and of their sons and of their brethren, being clad in fine linen, stood with cymbals, and with violes and harps at the East end of the altar, and with them an hundred and twenty Priests blowing with trumpets:) And they were as one, blowing trumpets, and singing, and made one sound to be heard in praising and thanking the Lord, and when they lift up their voice with trumpets and with cymbals, and with instruments of music, and when they praised the Lord, singing, For he is good, because his mercy lasteth for ever: then the house, even the house of the Lord was filled with a cloud, so that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of God.

Then Salomon said, The Lord hath said that he would dwell in the dark cloud: And I have built thee an house to dwell in, an habitation for thee to dwell in for ever. And the King turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood there). And he said, Blessed be the Lord God of Israel, who spake with his mouth unto David my father, & hath with his hand fulfilled it, saying, Since the day that I brought my people out of the land of Egypt, I chose no city of all the tribes of Israel to build an house, that my Name might be there, neither chose I any man to be a ruler over my people Israel: But I have chosen Jerusalem, that my Name might be there, & have chosen David to be over my people Israel. And it was in the heart of David my father to build an house unto the Name of the Lord God of Israel, but the Lord said to David my father, Whereas it was in thine heart to build an house unto my Name, thou didst well, that thou wast so minded. Notwithstanding thou shalt not build the house, but thy son which shall come out of thy loins, he shall build an house unto my Name. And the Lord hath performed his word that he spake: and I am risen up in the room of David my father, and am set on the throne of Israel as the Lord promised, & have built an house to the Name of the Lord God of Israel. And I have set the Ark there, wherein is the covenant of the Lord, that he made with the children of Israel.

And the King stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands, (For Salomon had made a brazen scaffold and set it in the midst of the court, of five cubits long, and five cubits broad, and three cubits of height, and upon it he stood, and nealed down upon his knees before all the Congregation of Israel, and stretched out his hands toward heaven.) and said, O Lord God of Israel, there is no God like thee in heaven nor in earth, which keepest covenant,

and mercy unto thy servants, that walk before thee with all their heart. Thou that hast kept with thy servant David my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day. Therefore now Lord God of Israel, keep with thy servant David my father, that thou hast promised him, saying, Thou shalt not want a man in my sight, that shall sit upon the throne of Israel: so that thy sons take heed to their ways, to walk in my Law, as thou hast walked before me. And now, O Lord God of Israel, let thy word be verified, which thou spakest unto thy servant David. (Is it true indeed that God will dwell with man on earth? behold, the heavens, and the heavens of heavens are not able to contain thee: how much more unable is this house, which I have built?) But have thou respect to the prayer of thy servant, and to his supplication, O Lord my God, to hear the cry and prayer which thy servant prayeth before thee, that thine eyes may be open toward this house day & night, even toward the place, whereof thou hast said, that thou wouldest put thy Name there, that thou mayest hearken unto the prayer, which thy servant prayeth in this place. Hear thou therefore the supplication of thy servant, and of thy people Israel, which they pray in this place: and hear thou in the place of thine habitation, even in heaven, and when thou hearest, be merciful. When a man shall sin against his neighbour, and he lay upon him an oath to cause him to swear, and the swearer shall come before thine altar in this house, then hear thou in heaven, and do, and judge thy servants, in recompensing the wicked to bring his way upon his head, and in justifying the righteous, to give him according to his righteousness. And when thy people Israel shall be overthrown before the enemy, because they have sinned against thee, and turn again, and confess thy Name, and pray, and make supplication before thee in this house, then hear thou in heaven, and be merciful unto the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers. When heaven shall be shut up, and there shall be no rain, because they have sinned against thee, and shall pray in this place, and confess thy Name, and turn from their sin, when thou doest afflict them, then hear thou in heaven, and pardon the sin of thy servants, and of thy people Israel (when thou hast taught them the good way wherein they may walk) and give rayne upon thy land, which thou hast given unto thy people for an inheritance. When there shall be famine in the land, when there shall be pestilence, blasting, or mildew, when there shall be grasshopper, or caterpillar, when their enemy shall besiege them in the cities of their land, or any plague or any sickness, then what prayer and supplication so ever shall be made of any man, or of all thy people Israel, when every one shall know his own plague, and his own disease, and shall stretch forth his hands toward this house, hear thou then in heaven, thy dwelling place, and be merciful, and give every man according unto all his ways, as thou doest know his heart (for thou only knowest the hearts of the children of men). That they may fear thee, and walk in thy ways as long as they liue in the land which thou gavest unto our fathers. Moreover, as touching ye stranger which is not of

thy people Israel, who shall come out of a far country for thy great Names sake, and thy mighty hand, and thy stretched out arm: when they shall come and pray in this house, hear thou in heaven thy dwelling place, and do according to all that the stranger calleth for unto thee, that all the people of the earth may know thy Name, and fear thee like thy people Israel, and that they may know, that thy Name is called upon in this house which I have built. When thy people shall go out to battle against their enemies, by the way that thou shalt send them, and they pray to thee, in the way toward this city, which thou hast chosen, even toward the house which I have built to thy Name, then hear thou in heaven their prayer & their supplication, and judge their cause. If they sin against thee (for there is no man that sinneth not) and thou be angry with them and deliver them unto the enemies, and they take them and carry them away captive unto a land far or near, if they turn again to their heart in the land whither they be carried in captives, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have transgressed and have done wickedly, if they turn again to thee with all their heart, and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, & toward the city which thou hast chosen, and toward the house which I have built for thy Name, then hear thou in heaven, in the place of thine habitation their prayer and their supplication, and judge their cause, and be merciful unto thy people, which have sinned against thee. Now my God, I beseech thee, let thine eyes be open, & thine ears attent unto the prayer that is made in this place. Now therefore arise, O Lord God, to come into thy rest, thou, and the Ark of thy strength: O Lord God, let thy Priests be clothed with salvation, and let thy Saints rejoice in goodness. O Lord God, refuse not the face of thine anointed: remember the mercies promised to David thy servant.

And when Salomon had made an end of praying, fire came down from heaven, and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house, so that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord’s house. And when all the children of Israel saw the fire, and the glory of the Lord come down upon the house, they bowed themselves with their faces to the earth upon the pavement, and worshipped and praised the Lord, saying, For he is good, because his mercy lasteth for ever. Then the King and all the people offered sacrifices before the Lord. And King Salomon offered a sacrifice of two and twenty thousand bullocks, and an hundred and twenty thousand sheep. so the King and all the people dedicated the house of God. And the Priests waited on their offices, and the Levites with the instruments of music of the Lord, which King David had made to praise the Lord, Because his mercy lasteth for ever: when David praised God by them, the Priests also blew trumpets over against them: and all they of Israel stood by. Moreover Salomon hallowed the middle of the court that was before the house of the Lord: for

there he had prepared burnt offerings, and the fat of the peace offerings, because the brazen altar which Salomon had made, was not able to receive the burnt offering, and the meat offering, and the fat. And Salomon made a feast at that time of seven days, and all Israel with him, a very great Congregation, from the entering in of Hamath, unto the river of Egypt. And in the eight day they made a solemn assembly: for they had made the dedication of the altar seven days, and the feast seven days. And the three and twentieth day of the seventh month, he sent the people away into their tents, joyous and with glad heart, because of the goodness that the Lord had done for David and for Salomon, & for Israel his people. So Salomon finished the house of the Lord, and the King's house, and all that came into Salomon's heart to make in the house of the Lord: and he prospered in his house.

And the Lord appeared to Salomon by night and said to him, I have heard thy prayer, and have chosen this place for myself to be an house of sacrifice. If I shut the heaven that there be no rain, or if I command the grasshopper to devour the land, or if I send pestilence among my people, if my people, among whom my Name is called upon, do humble themselves, and pray, and seek my presence, and turn from their wicked ways, then will I hear in heaven, and be merciful to their sin, & will heal their land: Then mine eyes shall be open & mine ears attent unto the prayer made in this place. For I have now chosen and sanctified this house, that my Name may be there for ever: and mine eyes & mine heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, to do according unto all that I have commanded thee, and shalt observe my statutes and my judgments, then will I stablish the throne of thy kingdom, according as I made the covenant with David thy father, saying, Thou shalt not want a man to be ruler in Israel. But if ye turn away, and forsake my statutes and my commandments which I have set before you, and shall go and serve other gods, and worship them, then will I pluck them up out of my land, which I have given them, and this house which I have sanctified for my Name, will I cast out of my sight, and will make it to be a proverb and a common talk among all people. And this house which is most high, shall be an astonishment to every one that passeth by it, so that he shall say, Why hath the Lord done thus to this land, and to this house? And they shall answer, Because they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and have taken hold on other gods, and have worshipped them, and served them, therefore hath he brought all this evil upon them.

And after twenty years when Salomon had built the house of the Lord, and his own house, then Salomon built the cities that Huram gave to Salomon, and caused the children of Israel to dwell there. And Salomon went to Hamath Zobah, and overcame it. And he built Tadmor in the wilderness, and repaired all the cities of store which he built in Hamath. And he built Beth-horon the upper, and Beth-horon the nether, cities

defensed with walls, gates and bars: Also Baalath, and all the cities of store that Salomon had, and all the chariot cities, and the cities of the horsemen, and every pleasant place that Salomon had a mind to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion. And all the people that were left to ye Hittites, and ye Amorites, and Perizzites, and the Hivites, and the Jebusites, which were not of Israel, but of their children which were left after them in the land, whom the children of Israel had not consumed, even them did Salomon make tributaries until this day. But of the children of Israel did Salomon make no servants for his work: for they were men of war, and his chief princes, and the captains of his chariots and of his horsemen. So these were the chief of the officers which Salomon had, even two hundred and fifty that bare rule over the people.

Then Salomon brought up the daughter of Pharaoh out of the city of David, into the house that he had built for her: for he said, My wife shall not dwell in the house of David King of Israel: for it is holy, because that the Ark of the Lord came unto it. Then Salomon offered burnt offerings unto the Lord, on the altar of the Lord, which he had built before the porch, to offer according to the commandment of Moses every day, in the Sabbaths, and in the new moons, and in the solemn feasts, three times in the year, that is, in the feast of the Unleavened bread, and in the feast of the Weeks, and in the feast of the Tabernacles. And he set the courses of the Priests to their offices, according to the order of David his father, and the Levites in their watches, for to praise and minister before the Priests every day, and the porters by their courses, at every gate: for so was the commandment of David the man of God. And they declined not from the commandment of the King, concerning the Priests and the Levites, touching all things, and touching the treasures. Now Salomon had made provision for all the work, from the day of the foundation of the house of the Lord, until it was finished: so the house of the Lord was perfect. Then went Salomon to Ezion-geber, and to Eloth by the sea side in the land of Edom. And Huram sent him by the hands of his servants, ships, and servants that had knowledge of the sea: and they went with the servants of Salomon to Ophir, and brought thence four hundred and fifty talents of gold, and brought them to King Salomon.

And when the Queen of Sheba heard of the fame of Salomon, she came to prove Salomon with hard questions at Jerusalem, with a very great train, and camels that bare sweet odours and much gold, and precious stones: and when she came to Salomon, she communed with him of all that was in her heart. And Salomon declared her all her questions, and there was nothing hid from Salomon, which he declared not unto her. Then the Queen of Sheba saw the wisdom of Salomon, and the house that he had built, And the meat of his table, and the sitting of his servants, and the order of his waiters, and their apparel, and his butlers, and their apparel, & his burnt offerings which he

offered in the house of the Lord, and she was greatly astonished. And she said to the King, It was a true word which I heard in mine own land of thy sayings, and of thy wisdom: Howbeit I believed not their report, until I came, and mine eyes had seen it: & behold, the one half of thy great wisdom was not told me: for thou exceedest the fame that I heard. Happy are thy men, and happy are these thy servants, which stand before thee alway, and hear thy wisdom. Blessed be the Lord thy God, which loved thee, to set thee on his throne as King, in the stead of the Lord thy God: because thy God loveth Israel, to establish it for ever, therefore hath he made thee King over them, to execute judgment and justice. Then she gave the King six score talents of gold, and of sweet odours exceeding much & precious stones: neither was there such sweet odours since, as the Queen of Sheba gave unto King Salomon. And the servants also of Huram, and the servants of Salomon which brought gold from Ophir, brought Algummim wood and precious stones. And the King made of the Algummim wood stairs in the house of the Lord, and in the King's house, and harps and violes for singers: and there was no such seen before in the land of Judah. And King Salomon gave to the Queen of Sheba every pleasant thing that she asked, besides for that which she had brought unto the King: so she returned and went to her own country, both she, and her servants.

Also the weight of gold that came to Salomon in one year, was six hundred three score and six talents of gold, besides that which chapmen and merchants brought: and all the Kings of Arabia, and the princes of the country brought gold and silver to Salomon. And King Salomon made two hundred targets of beaten gold, and six hundred shekels of beaten gold went to one target, and three hundred shields of beaten gold: three hundred shekels of gold went to one shield, and the King put them in the house of the wood of Lebanon. And the King made a great throne of yuorie and overlaid it with pure gold. And the throne had six steps, with a footstool of gold fastened to the throne, and stayes on either side on the place of the seat, and two lions standing by the stayes. And twelve lions stood there on the six steps on either side: there was not the like made in any kingdom. And all King Salomon's drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold: for silver was nothing esteemed in ye days of Salomo. For the King's ships went to Tarshish with the servants of Huram, every three year once came the ships of Tarshish, and brought gold, and silver, yuorie, and apes, and peacocks.

So King Salomon excelled all the Kings of the earth in riches and wisdom. And all the Kings of the earth sought the presence of Salomon, to hear his wisdom that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, armour, and sweet odours, horses, and mules, from year to year. And Salomon had four thousand stalls of horses, and chariots, and twelve thousand horsemen, whom he bestowed in the chariot cities, and with the King at Jerusalem. And

he reigned over all the Kings from the River even unto the land of the Philistims, and to the border of Egypt. And the King gave silver in Jerusalem, as stones, and gave cedar trees as the wild fig trees, that are abundant in the plain. And they brought unto Salomon horses out of Egypt, and out of all lands. Concerning the rest of the acts of Salomon first and last, are they not written in the book of Nathan the Prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Jeedo the Seer against Jeroboam the son of Nebat? And Salomon reigned in Jerusalem over all Israel forty years. And Salomon slept with his fathers, and they buried him in the city of David his father: and Rehoboam his son reigned in his stead.

Then Rehoboam went to Shechem: for to Sheche came all Israel to make him king. And when Jeroboam the son of Nebat heard it, (which was in Egypt, whither he had fled from the presence of Salomon the King) he returned out of Egypt. And they sent and called him: so came Jeroboam and all Israel, and communed with Rehoboam, saying, Thy father made our yoke grieuous: now therefore make thou the grievous servitude of thy father, and his sore yoke, that he put upon us, lighter, and we will serve thee. And he said to them, Depart yet three days, then come again unto me; the people departed. And King Rehoboam took counsel with the old men that had stand before Salomon his father, while he yet lived, saying, What counsel give ye that I may answer this people? And they spake unto him, saying, If thou be kind to this people, and please them, and speak loving words to them, they will be thy servants for ever. But he left the counsel of the ancient men that they had given him, and took counsel of the young men that were brought up with him, & waited on him. And he said unto them, What counsel give ye, that we may answer this people, which have spoken to me, saying, Make the yoke which thy father did put upon us, lighter? And the young men that were brought up with him, spake unto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heavy, but make thou it lighter for us: thus shalt thou say unto them, My least part shall be bigger then my fathers loins. Now whereas my father did burden you with a grievous yoke, I will yet increase your yoke: my father hath chastised you with rods, but I will correct you with scourges. Then Jeroboam and all the people came to Rehoboam the third day, as the King had appointed saying, Come again to me the third day. And the King answered them sharply: and King Rehoboam left the counsel of the ancient men, and spake to them after ye counsel of the young men, saying, My father made your yoke grievous, but I will increase it: my father chastised you with rods, but I will correct you with scourges. So the king hearkened not unto the people: for it was the ordinance of God that the Lord might perform his saying, which he had spoken by Ahijah the Shilonite to Jeroboam the son of Nebat. So when all Israel saw that the King would not hear them, the people answered the King, saying, What portion have we in David? for we have none inheritance in the sonue of Ishai. O Israel, every man to

your tents: now see to thine own house, David. So all Israel departed to their tents. Howbeit Rehoboam reigned over the children of Israel, that dwelt in the cities of Judah. Then King Rehoboam sent Hadoram that was over the tribute, and the children of Israel stoned him with stones, that he died: then King Rehoboham made speede to get him up to his chariot, to flee to Jerusalem. And Israel rebelled against the house of David unto this day.

And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin nine score thousand chosen men of war to fight against Israel, and to bring the kingdom again to Rehoboam. But the word of the Lord came to Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Salomon King of Judah, and to all Israel that are in Judah, and Benjamin, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. They obeyed therefore the word of the Lord, and returned from going against Jeroboam. And Rehoboam dwelt in Jerusalem, and built strong cities in Judah. He built also Beth-lehem, and Etam, and Tekoa, and Beth-zur, and Shoco, and Adullam, and Gath, and Maresha, and Ziph, and Adoraim, and Lachish, and Azekah, and Zorah, and Aialon, and Hebron, which were in Judah and Benjamin, strong cities. And he repaired the strong holds and put captains in them, and store of vitaile, and oil and wine. And in all cities he put shields & spears, and made them exceeding strong: so Judah and Benjamin were his. And the Priests and the Levites that were in all Israel, resorted unto him out of all their coasts. For the Levites left their suburbs & their possession, and came to Judah and to Jerusalem: for Jeroboam and his sons had cast them out from ministering in the Priests office unto the Lord. And he ordained him Priests for the high places, & for the devils and for the calves which he had made. And after the Levites there came to Jerusalem of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, to offer unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Salomon mighty, three year long: for three year they walked in in the way of David and Salomon. And Rehoboam took him Mahalath ye daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Ishai, which bare him sons Jeush, and Shemariah, and Zaham. And after her he took Maakah ye daughter of Absalom which bare him Abijah, and Atthai, and Ziza, and Shelomith. And Rehoboam loved Maakah ye daughter of Absalom above all his wives and his concubines: for he took eighteen wives, and three score concubines, and begat eight and twenty sons, and three score daughters. And Rehoboam made Abijah the son of Maakah the chief ruler among his brethren: for he thought to make him King. And he taught him: and dispersed all his sons throughout all the countries of Judah and Benjamin unto every strong city: and he gave them abundance of vitaile, and desired many wives.

And when Rehoboam had established the kingdom and made it strong, he forsook the Law of the Lord, and all Israel with him. Therefore in the fifth year of King Rehoboam, Shishak the King of Egypt came up against Jerusalem (because they had transgressed against the Lord) with twelve hundred chariots, and three score thousand horsemen, and the people were without number, that came with him from Egypt, even the Lubims, Sukkiims, & the Ethiopians. And he took the strong cities which were of Judah, and came unto Jerusalem. Then came Shemaiah the Prophet to Rehoboam, and to the princes of Judah, that were gathered together in Jerusalem, because of Shishak, and said unto them, Thus saith the Lord, Ye have forsaken me, therefore have I also left you in the hands of Shishak. Then the princes of Israel, & the King humbled themselves, and said, The Lord is just. And when the Lord saw that they humbled themselves, the word of the Lord came to Shemaiah, saying, They have humbled themselves, therefore I will not destroy them, but I will send them deliverance shortly, and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless they shall be his servants: so shall they know my service, and the service of the kingdoms of the earth. Then Shishak King of Egypt came up against Jerusalem, and took the treasures of the house of the Lord, and the treasures of the King's house he took even all, and he carried away the shields of gold, which Salomon had made. In stead whereof King Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that waited at the door of the King's house. And when the King entered into the house of the Lord, the guard came and bare them and brought them again unto the guard chamber. And because he humbled himself, the wrath of the Lord turned from him, that he would not destroy all together; also in Judah the things prospered. So King Rehoboam was strong in Jerusalem and reigned: for Rehoboam was one and forty year old, when he began to reign, and reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel to put his Name there; his mothers name was Naamah an Ammonitesse. And he did evil: for he prepared not his heart to seek the Lord. The acts also of Rehoboam, first and last, are they not written in the book of Shemaiah the Prophet, and Iddo the Seer, in rehearsing the genealogy? and there was war alway between Rehoboam and Jeroboam. And Rehoboam slept with his fathers, and was buried in the city of David, and Abijah his son reigned in his stead.

In the eighteenth year of King Jeroboam began Abijah to reign over Judah. He reigned three year in Jerusalem: (his mother's name also was Michaiah the daughter of Uriel of Gibea) and there was war between Abijah and Jeroboam. And Abijah set the battle in array with the army of valiant men of war, even four hundred thousand chosen men. Jeroboam also set the battle in array against him with eight hundred thousand chosen men which were strong and valiant. And Abijah stood up upon mount Zemeraim, which is in mount Ephraim, and said, O Jeroboam, and all Israel, hear you me, ought you not to

know that the Lord God of Israel hath given the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? And Jeroboam the son of Nebat the servant of Salomon the son of David is risen up, and hath rebelled against his lord: And there are gathered to him vayne men and wicked, and made themselves strong against Rehoboam the son of Salomon: for Rehoboam was but a child and tender hearted, & could not resist them. Now therefore ye think that ye be able to resist against the kingdom of the Lord, which is in the hands of the sons of David, and ye be a great multitude, and the golden calves are with you which Jeroboam made you for gods. Have ye not driven away the Priests of the Lord the sons of Aaron and the Levites, and have made you Priests like the people of other countries? whosoever cometh to consecrate with a young bullock and seven rams, the same may be a Priest of them that are no gods. But we belong unto the Lord our God, and have not forsaken him, and the Priests the sons of Aaron minister unto the Lord, and the Levites in their office. And they burn unto the Lord every morning and every evening burnt offerings and sweet incense, and the bread is set in order upon the pure table, and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the watch of the Lord our God: but ye have forsaken him. And behold, this God is with us, as a captain, and his Priests with the sounding trumpets, to cry an alarm against you. O ye children of Israel, fight not against the Lord God of your fathers: for ye shall not prosper. But Jeroboam caused an ambushment to compass, and come behind them, when they were before Judah, and the ambushment behind them. Then Judah looked, and behold, the battle was before and behind them, and they cried unto the Lord, and the Priests blew with the trumpets, and the men of Judah gave a shout: and even as the men of Judah shouted, God smote Jeroboam and also Israel before Abijah and Judah. And the children of Israel fled before Judah, & God delivered them into their hand. And Abijah and his people slew a great slaughter of them, so that there fell down wounded of Israel five hundred thousand chosen men. So the children of Israel were brought under at that time: and the children of Judah prevailed, because they stayed upon the Lord God of their fathers. And Abijah pursued after Jeroboam, and took cities from him, even Beth-el, and the villages thereof, and Jeshanah with her villages, and Ephron with her villages. And Jeroboam recovered no strength again in the days of Abijah, but the Lord plagued him, and he died. So Abijah waxed mighty, and married fourteen wives, and begat two and twenty sons, and sixteen daughters. The rest of the acts of Abijah and his manners and his sayings are written in the story of the Prophet Iddo.

So Abijah slept with his fathers, and they buried him in the city of David, and Asa his son reigned in his stead: in whose days the land was quiet ten year. And Asa did that was good and right in the eyes of the Lord his God. For he took away the altars of the strange gods and the high places, and brake down the images, and cut down the groves, and

commanded Judah to seek the Lord God of their fathers, and to do according to the Law and the commandment. And he took away out of all the cities of Judah the high places, and the images: therefore the kingdom was quiet before him. He built also strong cities in Judah, because the land was in rest, and he had no war in those years: for the Lord had given him rest. Therefore he said to Judah, Let us build these cities and make walls about, and towers, gates, and bars, whiles the land is before us: because we have sought the Lord our God, we have sought him, and he hath given us rest on every side: so they built and prospered. And Asa had an army of Judah that bare shields and spears, three hundred thousand, and of Benjamin that bare shields and drew bows, two hundred and four score thousand: all these were valiant men. And there came out against them Zerah of Ethiopia with an host of ten hundred thousand, and three hundred chariots, and came unto Mareshah. Then Asa went out before him, and they set the battle in array in the valley of Zephathah beside Mareshah. And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help with many, or with no power: help us, O Lord our God: for we rest on thee, and in thy Name are we come against this multitude: O Lord, thou art our God, let not man prevail against thee. So the Lord smote the Ethiopians before Asa and before Judah, and the Ethiopians fled. And Asa and the people that was with him, pursued them unto Gerar; the Ethiopians host was overthrown, so that there was no life in them: for they were destroyed before the Lord and before his host: and they carried away a mighty great spoil. And they smote all the cities round about Gerar: for the fear of the Lord came upon them, and they spoiled all the cities, for there was exceeding much spoil in them. Yea, and they smote the tents of cattle, and carried away plenty of sheep and camels, and returned to Jerusalem.

Then the Spirit of God came upon Azariah the son of Obed. And he went out to meet Asa, and said unto him, O Asa, and all Judah, and Benjamin, hear ye me. The Lord is with you, while ye be with him: and if ye seek him, he will be found of you, but if ye forsake him, he will forsake you. Now for a long season Israel hath been without the true God, and without Priest to teach and without Law. But whosoever returned in his affliction to the Lord God of Israel, and sought him, he was found of them. And in that time there was no peace to him, that did go out and go in: but great troubles were to all the inhabitants of the earth. For nation was destroyed of nation, and city of city: for God troubled them with all adversity. Be ye strong therefore, and let not your hands be weak: for your work shall have a reward. And when Asa heard these words, and the prophesy of Obed the Prophet, he was encouraged, and took away the abominations out of all the land of Judah, and Benjamin, and out of the cities which he had taken of mount Ephraim, and he renewed the altar of the Lord, that was before the porch of the Lord. And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Israel, when they

saw that the Lord his God was with him. So they assembled to Jerusalem in the third month, in the fifteenth year of the reign of Asa. And they offered unto the Lord the same time of the spoil, which they had brought, even seven hundred bullocks, and seven thousand sheep. And they made a covenant to seek the Lord God of their fathers, with all their heart, and with all their soul. And whosoever will not seek the Lord God of Israel, shall be slain, whether he were small or great, man or woman. And they sware unto the Lord with a loud voice, and with shouting and with trumpets, and with cornets. And all Judah rejoiced at the oath: for they had sworn unto the Lord with all their heart, and sought him with a whole desire, and he was found of them; the Lord gave them rest round about. And King Asa deposed Maachah his mother from her regency, because she had made an idol in a grove: and Asa brake down her idol, and stamped it, and burnt it at the brook Kidron. But the high places were not taken away out of Israel: yet the heart of Asa was perfect all his days. Also he brought into the house of God the things that his father had dedicate, and that he had dedicate, silver, and gold, and vessels. And there was no war unto the five and thirtieth year of the reign of Asa.

In the six and thirtieth year of the reign of Asa came Baasha king of Israel up against Judah, and built Ramah to let none pass out or go in to Asa king of Judah. Then Asa brought out silver and gold out of the treasures of the house of the Lord, and of the Kings house, and sent to Benhadad King of Aram that dwelt at Damascus, saying, There is a covenant between me & thee, and between my father and thy father: behold, I have sent thee silver and gold: come, break thy league with Baasha King of Israel that he may depart from me. And Benhadad hearkened unto King Asa, and sent the captains of the armies which he had, against the cities of Israel; they smote Jion, and Dan, and Abel-maim, and all the store cities of Naphtali. And when Baasha heard it, he left building of Ramah, and let his work cease. Then Asa the King took all Judah, and carried away the stones of Ramah and the timer thereof, wherewith Baasha did build, and he built therewith Geba and Mizpah. And at that same time Hanani the Seer came to Asa King of Judah, and said unto him, Because thou hast rested upon the king of Aram, and not rested in the Lord thy God, therefore is the host of the King of Aram escaped out of thine hand. The Ethiopians and the Lubims, were they not a great host with chariots & horsemen, exceeding many? Yet because thou didst rest upon the Lord, he delivered them into thine had. For the eyes of the Lord behold all the earth to shew himself strong with them that are of perfect heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt have wars. Then Asa was wroth with the Seer, and put him into a prison: for he was displeased with him, because of this thing; Asa oppressed certain of the people at the same time. And behold, the acts of Asa first and last, lo, they are written in the book of the Kings of Judah and Israel. And Asa in the nine and thirtieth year of his reign was diseased in his feet, and his disease was extreme: yet

he sought not the Lord in his disease, but to the Physicians. So Asa slept with his fathers, and died in the one and fortieth year of his reign. And they buried him in one of his sepulchres, which he had made for himself in the city of David, and laid him in the bed, which they had filled with sweet odours and divers kindes of spices made by the art of the apothecary: and they burnt odours for him with an exceeding great fire.

And Jehoshaphat his son reigned in his stead, and prevailed against Israel. And he put garrisons in all the strong cities of Judah, and set bands in the land of Judah and in the cities of Ephraim, which Asa his father had taken. And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not Baalim, but sought the Lord God of his father, and walked in his commandments, and not after the trade of Israel. Therefore the Lord stablished the kingdom in his hand, and all Judah brought presents to Jehoshaphat, so that he had of riches and honour in abundance. And he lift up his heart unto the ways of the Lord, and he took away moreover the high places and the groves out of Judah. And in the third year of his reign he sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should teach in the cities of Judah, and with them Levites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Iehonathan, and Adoniiah, and Tobiiah, and Tob-adoniiah, Levites, and with the Elishama and Jehoram Priests. And they taught in Judah, and had the book of the Law of the Lord with them, and went about throughout all the cities of Judah, and taught the people. And the fear of the Lord fell upon all the kingdoms of ye lands that were round about Judah, & they fought not against Jehoshaphat. Also some of the Philistims brought Jehoshaphat gifts and tribute silver, and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. So Jehoshaphat prospered and grew up on high: and he built in Judah palaces and cities of store. And he had great works in the cities of Judah, and men of war, and valiant men in Jerusalem. And these are the numbers of them after the house of their fathers, In Judah were captains of thousands, Adnah the captain, & with him of valiant men three hundred thousand. And at his hand Jehohanan a captain, and with him two hundred and fourscore thousand. And at his hand Amasiah the son of Zichri, which willingly offered himself unto the Lord, and with him two hundred thousand valiant men. And of Benjamin, Eliada a valiant man, and with him armed men with bow and shield two hundred thousand. And at his hand Jehozabad, and with him an hundred and fourscore thousand armed to the war. These waited on the King, besides those which the King put in the strong cities throughout all Judah.

And Jehoshaphat had riches and honour in abundance, but he was joined in affinity with Ahab. And after certain years he went down to Ahab to Samaria: and Ahab slew sheep and oxen for him in great number, and for the people that he had with him, and enticed

him to go up unto Ramoth Gilead. And Ahab King of Israel said unto Jehoshaphat King of Judah, Wilt thou go with me to Ramoth Gilead?

And he answered him, I am as thou art, and my people as thy people, and we will join with thee in the war.

And Jehoshaphat said unto the King of Israel, Ask counsel, I pray thee, at the word of the Lord this day. Therefore the King of Israel gathered of Prophets four hundred men, and said unto them, Shall we go to Ramoth Gilead to battle, or shall I cease? And they said, Go up: for God shall deliver it into the King's hand.

But Jehoshaphat said, Is there here never a Prophet more of the Lord that we might inquire of him?

And the King of Israel said unto Jehoshaphat, There is yet one man, by whom we may ask counsel of the Lord, but I hate him: for he doth not prophesy good unto me, but alway evil: it is Michaiah the son of Imla.

Then Jehoshaphat said, Let not the King say so.

And the King of Israel called an eunuch, & said, Call quickly Michaiah the son of Imla. And the King of Israel, and Jehoshaphat King of Judah sat either of them on his throne clothed in their apparel: they sat even in the threshing floor at the entering in of the gate of Samaria: and all the Prophets prophesied before them. And Zidkiah ye son of Chenaanah made him horns of iron, and said, Thus saith the Lord, With these shalt thou push the Aramites until thou hast consumed them.

And all the Prophets prophesied so, saying, Go up to Ramoth Gilead, & prosper: for the Lord shall deliver it into the hand of the King.

And the messenger that went to call Michaiah, spake to him, saying, Behold, the words of the Prophets declare good to the King with one accord: let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

And Michaiah said, As the Lord liveth, whatsoever my God saith, that will I speak.

So he came to the King, and the King said unto him, Michaiah, shall we go to Ramoth Gilead to battle, or shall I leave off?

And he said, Go ye up, and prosper, and they shall be delivered into your hand.

And the King said to him, How oft shall I charge thee, that thou tell me nothing but the truth in the Name of the Lord?

Then he said, I saw all Israel scattered in the mountains, as sheep that have no shepherd: & the Lord said, These have no Master: let them return every man to his house in peace.

And the King of Israel said to Jehoshaphat, Did I not tell thee, that he would not prophesy good unto me, but evil?

Again he said, Therefore hear ye the word of the Lord: I saw the Lord sit upon his throne, and all the host of heaven standing at his right hand, and at his left. And the Lord said, Who shall persuade Ahab King of Israel, that he may go up, and fall at Ramoth Gilead? And one spake and said thus, and another said that. Then there came forth a spirit and stood before the Lord, and said, I will persuade him; the Lord said unto him, Wherein? And he said, I will go out, and be a false spirit in the mouth of all his Prophets; he said, Thou shalt persuade, and shalt also prevail: go forth and do so. Now therefore behold, the Lord hath put a false spirit in the mouth of these thy Prophets, and the Lord hath determined evil against thee.

Then Zidkiah the son of Chenaanah came near, & smote Michaiah upon the cheek, and said, By what way went the Spirit of the Lord from me, to speak with thee?

And Michaiah said, Behold, thou shalt see that day when thou shalt go from chamber to chamber to hide thee.

And the King of Israel said, Take ye Michaiah, and carry him to Amon the governour of the city, and to Joash the King's son, and say, Thus saith the King, Put this man in the prison house, and feed him with bread of affliction and with water of affliction until I return in peace.

And Michaiah said, If thou return in peace, the Lord hath not spoken by me; he said, Hear, all ye people. So the King of Israel and Jehoshaphat the King of Judah went up to Ramoth Gilead.

And the King of Israel said unto Jehoshaphat, I will change my self, and enter into the battle: but put thou on thine apparel. So the King of Israel changed himself, and they went into the battle. And the King of Aram had commanded the captains of the chariots that were with him, saying, Fight you not with small, nor great, but against the King of Israel only. And when the captains of the chariots saw Jehoshaphat, they said, It is the King of Israel: and they compassed about him to fight. But Jehoshaphat cried, and the Lord helped him & moved them to depart from him. For when the captains of the chariots saw that he was not the King of Israel, they turned back from him. Then a certain man drew a bow mightily, and smote the King of Israel between the joints of his brigantine: Therefore he said to his chariotman, Turn thine hand, and carry me out of the host: for I am hurt. And the battle increased that day: and the King of Israel stood still in his chariot against the Aramites until even, and died at the time of the sun going down.

And Jehoshaphat the King of Judah returned safe to his house in Jerusalem. And Jehu the son of Hanani the Seer went out to meet him, and said to King Jehoshaphat,

Wouldest thou help the wicked, and love them that hate the Lord? therefore for this thing the wrath of the Lord is upon thee. Nevertheless good things are found in thee, because thou hast taken away ye groves out of the land, and hast prepared thine heart to seek God. So Jehoshaphat dwelt at Jerusalem, and returned & went through the people from Beer-sheba to mount Ephraim, and brought them again unto the Lord God of their fathers. And he set judges in the land throughout all the strong cities of Judah, city by city, and said to the judges, Take heed what ye do: for ye execute not the judgments of man, but of the Lord, and he will be with you in the cause and judgment. Wherefore now let the fear of the Lord be upon you: take heed, and do it: for there is no iniquity with the Lord our God, neither respect of persons, nor receiving of reward.

Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the Priests and of the chief of the families of Israel, for the judgment and cause of the Lord: & they returned to Jerusalem. And he charged them, saying, Thus shall ye do in the fear of the Lord faithfully and with a perfect heart. And in every cause that shall come to you of your brethren that dwell in their cities, between blood and blood, between law and precept, statutes and judgments, ye shall judge them, and admonish them that they trespass not against the Lord, that wrath come not upon you and upon your brethren. This shall ye do and trespass not. And behold, Amariah the Priest shall be the chief over you in all matters of the Lord, & Zebadiah ye son of Ishmael, a ruler of the house of Judah, shall be for all the Kings affairs, & the Levites shall be officers before you. Bee of courage, and do it, and the Lord shall be with the good.

After this also came the children of Moab and the children of Ammon, & with them of the Ammonites against Jehoshaphat to battle. Then there came that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the Sea, out of Aram: and behold, they be in Hazzon Tamar, which is En-gedi. And Jehoshaphat feared, and set himself to seek the Lord, & proclaimed a fast throughout all Judah. And Judah gathered themselves together to ask counsel of the Lord: they came even out of all the cities of Judah to inquire of the Lord, and Jehoshaphat stood in the Congregation of Judah and Jerusalem in the house of the Lord before the new court, and said, O Lord God of our fathers, art not thou God in heaven? And reignest not thou on all the kingdoms of the heathen? And in thine hand is power and might, and none is able to withstand thee. Didst not thou our God cast out ye inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And they dwelt therein, and have built thee a Sanctuary therein for thy Name, saying, If evil come upon us, as the sword of judgment, or pestilence, or famine, we will stand before this house & in thy presence (for thy name is in this house) and will cry unto thee in our tribulation, and thou wilt hear and help. And now behold, the children of Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel go, when they came out of the land of Egypt: but they

turned aside from them, and destroyed them not: Behold, I say, they reward us, in coming to cast us out of thine inheritance, which thou hast caused us to inherit. O our God, wilt thou not judge them? For there is no strength in us to stand before this great multitude that cometh against us, neither do we know what to do: but our eyes are toward thee. And all Judah stood before the Lord with their young ones, their wives, and their children.

And Jahaziel the son of Zechariah the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph was there, upon whom came the Spirit of ye Lord, in the midst of the Congregation. And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou, King Jehoshaphat: thus saith the Lord unto you, Fear you not, neither be afraid for this great multitude: for the battle is not yours, but God's. Tomorrow go ye down against them: behold, they come up by the cleft of Ziz, and ye shall find them at the end of the brook before the wilderness of Jeruel. Ye shall not need to fight in this battle: stand still, move not, and behold the salvation of the Lord towards you: O Judah, and Jerusalem, fear ye not, neither be afraid: tomorrow go out against them, and the Lord will be with you. Then Jehoshaphat bowed down with his face to the earth, and all Judah and the inhabitants of Jerusalem fell down before the Lord, worshipping the Lord.

And the Levites of the children of the Kohathites and of the children of the Corhites stood up to praise the Lord God of Israel with a loud voice on high. And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Jehoshaphat stood and said, Hear ye me, O Judah, and ye inhabitants of Jerusalem: put your trust in the Lord your God, & ye shall be assured: believe his Prophets, and ye shall prosper. And when he had consulted with the people, and appointed singers unto the Lord, and them that should praise him that is in the beautiful Sanctuary, in going forth before the men of arms, and saying, Praise ye the Lord, for his mercy lasteth for ever, and when they began to shout, and to praise, the Lord laid ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah, and they slew one another. For the children of Ammon & Moab rose against the inhabitants of mount Seir, to slay and to destroy them and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward Mizpah in the wilderness, they looked unto the multitude: & behold, the carcasses were fallen to the earth, and none escaped. And when Jehoshaphat & his people came to take away the spoil of them, they found among them in abundance both of substance and also of bodies laden with precious jewels, which they took for themselves, till they could carry no more: they were three days in gathering of the spoil: for it was much. And in the fourth day they assembled themselves in the valley of

Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah unto this day.

Then every man of Judah and Jerusalem returned with Jehoshaphat their head, to go again to Jerusalem with joy: for the Lord had made them to rejoice over their enemies. And they came to Jerusalem with viols and with harps, and with trumpets, even unto the house of the Lord. And the fear of God was upon all the kingdoms of the earth, when they had heard that the Lord had fought against ye enemies of Israel.

So the kingdom of Jehoshaphat was quiet, and his God gave him rest on every side. And Jehoshaphat reigned over Judah, and was five and thirty year old, when he began to reign: and reigned five and twenty year in Jerusalem, and his mother's name was Azubah the daughter of Shilhi. And he walked in the way of Asa his father, & departed not therefrom, doing that which was right in the sight of the Lord. Howbeit the high places were not taken away: for the people had not yet prepared their hearts unto the God of their fathers.

Concerning the rest of the acts of Jehoshaphat first and last, behold, they are written in the book of Jehu the son of Hanani, which is mentioned in the book of the kings of Israel. Yet after this did Jehoshaphat King of Judah join himself with Ahaziah King of Israel, who was given to do evil. And he joined with him, to make ships to go to Tarshish: and they made the ships in Ezion Gaber. Then Eliezer ye son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thy self with Ahaziah, the Lord hath broken thy works; the ships were broken, that they were not able to go to Tarshish.

Jehoshaphat then slept with his fathers, and was buried with his fathers in the city of David: and Jehoram his son reigned in his stead. And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, & Michael, & Shephatiah. All these were the sons of Jehoshaphat King of Israel. And their father gave them great gifts of silver and of gold, and of precious things, with strong cities in Judah, but the kingdom gave he to Jehoram: for he was the eldest. And Jehoram rose up upon the kingdom of his father, and made himself strong, & slew all his brethren with the sword, and also of the princes of Israel. Jehoram was two and thirty year old, when he began to reign, and he reigned eight year in Jerusalem. And he walked in the way of the Kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to wife, and he wrought evil in the eyes of the Lord. Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and because he had promised to give a light to him, and to his sons for ever.

In his days Edom rebelled from under the hand of Judah, and made a King over them. And Jehoram went forth with his princes, and all his chariots with him: and he rose up

by night, & smote Edom, which had compassed him in, and the captains of the chariots. But Edom rebelled from under the hand of Judah unto this day. Then did Libnah rebel at the same time from under his hand, because he had forsaken the Lord God of his fathers. Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto. And there came a writing to him from Elijah the Prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa King of Judah, but hast walked in the way of the kings of Israel, & hast made Judah & the inhabitants of Jerusalem to go a whoring, as the house of Ahab went a whoring, & hast also slain thy brethren of thy fathers house, which were better then thou, behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy substance, and thou shalt be in great diseases in the disease of thy bowels, until thy bowels fall out for the disease, day by day.

So the Lord stirred up against Jehoram the spirit of the Philistims, & the Arabians that were beside the Ethiopians. And they came up into Judah, and brake into it, & carried away all the substance that was found in the Kings house, & his sons also, & his wives, so that there was not a son left him, save Jehoahaz, the youngest of his sons. And after all this, the Lord smote him in his bowels with an incurable disease. And in process of time, even after the end of two years, his guts fell out with his disease: so he died of sore diseases: & his people made no burning for him like the burning of his fathers. When he began to reign, he was two and thirty year old, and reigned in Jerusalem eight year, and lived without being desired: yet they buried him in the city of David, but not among the sepulchres of the Kings.

And the inhabitants of Jerusalem made Ahaziah his youngest son King in his stead: for the army that came with the Arabians to the camp, had slain all the eldest: therefore Ahaziah the son of Jehoram King of Judah reigned. Two and forty year old was Ahaziah when he began to reign, and he reigned one year in Jerusalem; his mother’s name was Athaliah the daughter of Omri. He walked also in the ways of the house of Ahab: for his mother counseled him to do wickedly. Wherefore he did evil in the sight of the Lord, like the house of Ahab: for they were his counselors after the death of his father, to his destruction. And he walked after their counsel, & went with Jehoram the son of Ahab King of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Joram. And he returned to be healed in Izreel, because of the wounds wherewith they had wounded him at Ramah, when he fought with Hazael King of Aram. Now Azariah the son of Jehoram King of Judah went down to see Jehoram the son of Ahab at Izreel, because he was diseased.

And the destruction of Ahaziah came of God in that he went to Joram: for when he was come, he went forth with Jehoram against Jehu the son of Nimshi, whom the Lord had

anointed to destroy the house of Ahab. Therefore when Jehu executed judgement upon the house of Ahab, and found the princes of Judah and the sons of the brethren of Ahaziah that waited on Ahaziah, he slew them also. And he sought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Jehu, and slew him, and buried him, because, said they, he is the son of Jehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to retain the kingdom. Therefore when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the Kings seed of the house of Judah. But Jehoshabeath the daughter of ye King, took Joash the son of Ahaziah, and stale him from among the Kings sons, that should be slain, & put him & his nurse in the bed chamber: so Jehoshabeath the daughter of King Jehoram the wife of Jehoiada the Priest (for she was the sister of Ahaziah) hid him from Athaliah: so she slew him not. And he has with them hid in the house of God six years, whiles Athaliah reigned over the land.

And in the seventh year Jehoiada waxed bold, & took the captains of hundreds, to wit, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maasiah the son of Adaiah, and Elishaphat the son of Zichri in covenant with him. And they went about in Judah, & gathered the Levites out of all the cities of Judah, and the chief fathers of Israel: & they came to Jerusalem. And all the Congregation made a covenant with the King in the house of God: and he said unto them, Behold, the King's son must reign, as the Lord hath said of the sons of David. This is it that ye shall do, The third part of you that come on the Sabbath of the Priests, and the Levites, shall be porters of the doors. 5 And another third part toward the King's house, and another third part at the gate of the foundation, & all the people shall be in the courts of the house of the Lord. But let none come into the house of the Lord, save the Priests, & the Levites that minister: they shall go in, for they are holy: but all the people shall keep the watch of the Lord. And the Levites shall compass the King round about, and every man with his weapon in his hand, & he that entereth into the house, shall be slain, & be you with the King, when he cometh in, and when he goeth out.

So the Levites and all Judah did according to all things that Jehoiada the Priest had commanded, and took every man his men that came on the Sabbath, with them that went out on the Sabbath: for Jehoiada the Priest did not discharge the courses. And Jehoiada the Priest delivered to the captains of hundreds spears, and shields, and bucklers which had been King David's, and were in the house of God. And he caused all the people to stand (every man with his weapon in his hand) from the right side of the house, to ye left side of the house by the altar & by the house round about ye king. Then they brought out the King's son, and put upon him the crown and gave him the testimony, and made him King; Jehoiada and his sons anointed him, and said, God save the King. But when Athaliah heard the noise of the people running & praising the king, she came to the

people into the house of the Lord. And when she looked, behold, the King stood by his pillar at the entering in, & the princes and the trumpets by the King, & all the people of the land rejoiced, and blew the trumpets, and the singers were with instruments of music, and they that could sing praise: then Athaliah rent her clothes, and said, Treason, treason.

Then Jehoiada the Priest brought out the captains of hundreds that were governours of the host, and said unto them, Have her forth of the ranges, and he that followeth her, let him die by the sword: for the Priest had said, Slay her not in the house of the Lord. So they laid hands on her: and when she was come to the entering of the horsegate by the King's house, they slew her there. And Jehoiada made a covenant between him, and all the people, & the King, that they would be the Lords people. And all the people went to the house of Baal, and destroyed, and brake his altars and his images, and slew Mattan the priest of Baal before the altars. And Jehoiada appointed officers for the house of the Lord, under the hands of the Priests and Levites, whom David had distributed for the house of the Lord, to offer burnt offerings unto the Lord, as it is written in the Law of Moses, with rejoicing and singing by the appointment of David. And he set porters by the gates of ye house of the Lord, that none that was unclean in any thing, should enter in. And he took the captains of hundreds, and the noble men, and the governours of the people, and all the people of the land, & he caused the King to come down out of the house of the Lord, and they went through the high gate of the Kings house, and set the King upon the throne of the kingdom. Then all the people of the land rejoiced, & the city was quiet, after that they had slain Athaliah with the sword.

Joash was seven year old, when he began to reign, & he reigned forty year in Jerusalem: and his mother's name was Zibiah of Beer-sheba. And Joash did uprightly in the sight of the Lord, all the days of Jehoiada the Priest. And Jehoiada took him two wives, and he begat sons and daughters. And afterward it came into Joash mind, to renew the house of the Lord. And he assembled the Priests and the Levites, and said to them, Go out unto the cities of Judah, & gather of all Israel money to repair the house of your God, from year to year, and haste the thing: but the Levites hasted not. Therefore the King called Jehoiada, the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and Jerusalem the tax of Moses the servant of the Lord, and of the Congregation of Israel, for the Tabernacle of the testimony? For wicked Athaliah, and her children brake up the house of God: & all the things that were dedicate for the house of the Lord, did they bestow upon Baalim. Therefore the King commanded, and they made a chest, and set it at the gate of the house of the Lord without. And they made proclamation through Judah and Jerusalem, to bring unto the Lord the tax of Moses the servant of God, laid upon Israel in the wilderness. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had finished. And when it was

time, they brought the chest unto the Kings officer by the hand of the Levites: and when they saw that there was much silver, then the King's Scribe (and one appointed by the high Priest) came and emptied the chest, and took it, & carried it to his place again: thus they did day by day, and gathered silver in abundance. And the King and Jehoiada gave it to such as did the labour and work in the house of the Lord, and hired masons and carpenters to repair the house of the Lord: they gave it also to workers of iron and brass, to repair the house of the Lord. So the workmen wrought, and the work amended through their hands: & they restored the house of God to his state, & strengthened it. And when they had finished it, they brought the rest of the silver before the King and Jehoiada, and he made thereof vessels for the house of the Lord, even vessels to minister, both mortars and incense cups, and vessels of gold, and of silver: and they offered burnt offerings in the house of the Lord continually all the days of Jehoiada. But Jehoiada waxed old, and was full of days and died. An hundred and thirty year old was he when he died. And they buried him in the city of David with the kings, because he had done good in Israel, and toward God and his house.

And after the death of Jehoiada, came the princes of Judah, and did reverence to the King, and the King hearkened unto them. And they left the house of the Lord God of their fathers, and served groves and idols: & wrath came upon Judah and Jerusalem, because of this their trespass. And God sent Prophets among them, to bring them again unto the Lord: & they made protestation among them, but they would not hear. And the Spirit of God came upon Zechariah the son of Jehoiada the Priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord? surely ye shall not prosper: because ye have forsaken the Lord, he also hath forsaken you.

Then they conspired against him & stoned him with stones at the commandment of the King, in the court of the house of the Lord. Thus Joash the King remembered not the kindness which Jehoiada his father had done to him, but slew his son; when he died, he said, The Lord look upon it, and require it. And when the year was out, the host of Aram came up against him, and they came against Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the King of Damascus. Though the army of Aram came with a small company of men, yet the Lord delivered a very great army into their hand, because they had forsaken the Lord God of their fathers: and they gave sentence against Joash. And when they were departed from him, (for they left him in great diseases) his own servants conspired against him for the blood of the children of Jehoiada the Priest, and slew him on his bed, and he died, and they buried him in the city of David: but they buried him not in the sepulchres of the Kings. And these are they that conspired against him, Zabad the son of Shimrath an Ammonitesse, and Jehozabad the son of Shimrith a Moabitesse. But his

sons, and the sum of the tax gathered by him, and the foundation of the house of God, behold, they are written in the story of the book of the Kings; Amaziah his son reigned in his stead.

Amaziah was five and twenty year old when he began to reign, and he reigned nine and twenty year in Jerusalem: and his mother's name was Jehoaddan, of Jerusalem. And he did uprightly in the eyes of the Lord, but not with a perfect heart. And when the kingdom was established unto him, he slew his servants, that had slain the King his father. But he slew not their children, but did as it is written in the Law, and in the book of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin. And Amaziah assembled Judah, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah & Benjamin: and he numbered them from twenty year old and above, and found among them three hundred thousand chosen men, to go forth to the war, and to handle spear and shield. He hired also an hundred thousand valiant men out of Israel for an hundred talents of silver. But a man of God came to him, saying, O King, let not the army of Israel go with thee: for the Lord is not with Israel, neither with all the house of Ephraim. If not, go thou on, do it, make thyself strong to the battle, but God shall make thee fall before the enemy: for God hath power to help, and to cast down.

And Amaziah said to the man of God, What shall we do then for the hundred talents, which I have given to the host of Israel?

Then the man of God answered, The Lord is able to give thee more then this.

So Amaziah separated them, to wit, the army that was come to him out of Ephraim, to return to their place: wherefore their wrath was kindled greatly against Judah, and they returned to their places with great anger. Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and smote of the children of Seir, ten thousand. And other ten thousand did the children of Judah take alive, and carried them to the top of a rock, and cast them down from the top of the rock, and they all burst to pieces. But the men of the army, which Amaziah sent away, that they should not go with his people to battle, fell upon the cities of Judah from Samaria unto Beth-horon, & smote three thousand of them, and took much spoil. Now after that Amaziah was come from the slaughter of the Edomites, he brought the gods of the children of Seir, and set them up to be his gods, and worshipped them, and burned incense unto them. Wherefore the Lord was wroth with Amaziah, and sent unto him a Prophet, which said unto him, Why hast thou sought the gods of the people, which were not able to deliver their own people out of thine hand? And as he talked with him, he said unto him, Have they made thee the King's counselor? cease thou: why should they smite thee?

And the Prophet ceased, but said, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsel.

Then Amaziah King of Judah took counsel, and sent to Joash the son of Jehoahaz, the son of Jehu King of Israel, saying, Come, let us see one another in the face.

But Joash King of Israel sent to Amaziah King of Judah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, Give thy daughter to my son to wife: and the wild beast that was in Lebanon went and trod down the thistle. Thou thinkest: lo, thou hast smitten Edom, and thine heart lifteth thee up to brag: abide now at home: why doest thou provoke to thine hurt, that thou shouldest fall, and Judah with thee?

But Amaziah would not hear: for it was of God, that he might deliver them into his had, because they had sought the gods of Edom. So Joash the King of Israel went up: and he, and Amaziah King of Judah saw one another in the face at Bethshemesh, which is in Judah. And Judah was put to the worse before Israel, and they fled every man to his tents. But Joash the King of Israel took Amaziah King of Judah, the son of Joash, the son of Jehoahaz in Bethshemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim unto the corner gate, four hundred cubits. And he took all the gold and the silver, and all the vessels that were found in the house of God with Obed Edom, and in the treasures of the Kings house, and the children that were in hostage, and returned to Samaria. And Amaziah the son of Joash King of Judah lived after the death of Joash son of Jehoahaz King of Israel, fifteen year. Concerning the rest of the acts of Amaziah first and last, are they not written in the book of the Kings of Judah and Israel? Now after the time that Amaziah did turn away from ye Lord, they wrought treason against him in Jerusalem: and when he was fled to Lachish, they sent to Lachish after him, and slew him there. And they brought him upon horses, & buried him with his fathers in the city of Judah.

Then all the people of Judah took Uzziah, which was sixteen year old, and made him King in the stead of his father Amaziah. He built Eloth, and restored it to Judah after that the King slept with his fathers. Sixteen year old was Uzziah, when he began to reign, & he reigned two and fifty year in Jerusalem, and his mother’s name was Jecoliah of Jerusalem. And he did uprightly in the sight of the Lord, according to all that his father Amaziah did. And he sought God in the days of Zechariah (which understood the visions of God) and when as he sought the Lord, God made him to prosper. 6 For he went forth and fought against the Philistims & brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims. And God helped him against ye Philistims, and against the Arabians that dwelt in Gur-baal and Hammeunim. And the Ammonites gave gifts to Uzziah, & his name spread to the

entering in of Egypt: for he did most valiantly. Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning, and made them strong. And he built towers in the wilderness, & digged many cisterns: for he had much cattle both in the valleys and plains, plowmen, and dressers of vines in the mountains, and in Carmel: for he loved husbandry. Uzziah had also an host of fighting men that went out to war by bands, according to the count of their number under the hand of Jeiel the Scribe, and Maaseiah the ruler, and under the hand of Hananiah, one of the King's captains. The whole number of the chief of the families of the valiant men were two thousand and six hundred. And under their hand was the army for war, three hundred and seven thousand, & five hundred that fought valiantly to help the King against the enemy. And Uzziah prepared them throughout all the host, shields, and spears, and helmets, and brigantines, and bows, and stones to sling. He made also very artificial engines in Jerusalem, to be upon the towers and upon the corners, to shoot arrows and great stones: and his name spread far abroad, because God did help him marvelously, till he was mighty. But when he was strong, his heart was lift up to his destruction: for he transgressed against the Lord his God, & went into the Temple of the Lord to burn incense upon the altar of incense. And Azariah the Priest went in after him, and with him four score Priests of the Lord, valiant men. And they withstood Uzziah the King, & said unto him, It pertaineth not to thee, Uzziah, to burn incense unto the Lord, but to the Priests the sons of Aaron, that are consecrated for to offer incense: go forth of the Sanctuary: for thou hast transgressed, and thou shalt have none honour of the Lord God.

Then Uzziah was wroth, and had incense in his hand to burn it: and while he was wroth with the Priests, the leprosy rose up in his forehead before the Priests in the house of the Lord beside the incense altar. And wen Azariah the chief Priest with all the Priests looked upon him, behold, he was leprous in his forehead, & they caused him hastily to depart thence: and he was even compelled to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, & dwelt as a leper in an house apart, because he was cut off from the house of ye Lord: and Jotham his son ruled over the Kings house, and judged the people of the land. Concerning the rest of the acts of Uzziah, first and last, did Isaiah the Prophet the son of Amoz write. So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial, which pertained to the kings: for they said, He is a leper; Jotham his son reigned in his stead.

Jotham was five and twenty year old when he began to reign, and reigned sixteen year in Jerusalem, and his mothers name was Jerushah the daughter of Zadok. And he did uprightly in the sight of the Lord according to all that his father Uzziah did, save that he entered not into the Temple of the Lord, and the people did yet corrupt their ways. He built the high gate of the house of the Lord, and he built very much on the wall of the castle. Moreover he built cities in the mountains of Judah, and in the forests he built

palaces and towers. And he fought with the King of the children of Ammon, & prevailed against them; the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, & ten thousand of barley: this did the children of Ammon give him both in the second year and the third. So Jotham became mighty because he directed his way before the Lord his God. Concerning the rest of the acts of Jotham, & all his wars & his ways, lo, they are written in the book of the Kings of Israel, and Judah. He was five and twenty year old when he began to reign, and reigned sixteen year in Jerusalem. And Jotham slept with his fathers, & they buried him in the city of David: and Ahaz his son reigned in his stead.

Ahaz was twenty year old when he began to reign, and reigned sixteen years in Jerusalem, and did not uprightly in the sight of the Lord, like David his father. But he walked in the ways of ye Kings of Israel, & made even molten images for Baalim. Moreover he burnt incense in the valley of Ben-hinnom, & burnt his sons with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel. He sacrificed also and burnt incense in the high places, and on hills, and under every green tree. Wherefore the Lord his God delivered him into the hand of the King of the Aramites, & they smote him, & took of his, many prisoners, and brought them to Damascus: and he was also delivered into the hand of the King of Israel, which smote him with a great slaughter. For Pekah the son of Remaliah slew in Judah six score thousand in one day, all valiant men, because they had forsaken the Lord God of their fathers. And Zichri a mighty man of Ephraim slew Maaseiah the King's son, and Azrikam the governour of the house, and Elkanah the second after the King. And the children of Israel took prisoners of their brethren, two hundred thousand of women, sons & daughters, and carried away much spoil of them, & brought the spoil to Samaria. But there was a Prophet of the Lord's, (whose name was Oded) and he went out before the host that came to Samaria, & said unto them, Behold, because the Lord God of your fathers is wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage, that reacheth up to heaven. And now ye purpose to keep under the children of Judah and Jerusalem, as servants and handmaids unto you: but are not you such, that sins are with you before the Lord your God? Now therefore hear me, and deliver the captives again, which ye have taken prisoners of your brethren: for the fierce wrath of the Lord is toward you. Wherefore certain of the chief of the children of Ephraim, Azariah the son of Jehohanan, Berechiah the son of Meshillemoth, & Jehizkiah the son of Shallum, & Amasa the son of Hadlai, stood up against them that came from the war, and said unto them, Bring not in the captives hither: for this shall be a sin upon us against the Lord: ye intend to add more to our sins & to our trespass, though our trespass be great, & the fierce wrath of God is against Israel.

So the army left the captives & the spoil before the princes and all the Congregation. And the men that were named by name, rose up and took the prisoners, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them meat, and gave them drink, and anointed them, and carried all that were feeble of them upon asses, and brought them to Jericho the city of Palm trees to their brethren: so they returned to Samaria. At that time did King Ahaz send unto the Kings of Asshur, to help him. (For the Edomites came moreover, & slew of Judah, and carried away captives. The Philistims also invaded the cities in the low country, & toward the South of Judah, and took Bethshemesh, and Aialon, and Gederoth and Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there. For the Lord had humbled Judah, because of Ahaz King of Israel: for he had brought vengeance upon Judah, and had grievously transgressed against the Lord.) And Tilgath Pilneeser king of Asshur came unto him, who troubled him and did not strengthen him. For Ahaz took a portion out of the house of the Lord & out of the King's house and of the Princes, and gave unto the king of Asshur: yet it helped him not. And in ye time of his tribulation did he yet trespass more against ye Lord, (this is King Ahaz). For he sacrificed unto the gods of Damascus, which plagued him, and he said, Because the gods of the Kings of Aram helped them, I will sacrifice unto them, and they will help me: yet they were his ruin, and of all Israel. And Ahaz gathered the vessels of ye house of God, & brake the vessels of the house of God, & shut up the doors of the house of the Lord, & made him altars in every corner of Jerusalem. And in every city of Judah he made high places, to burn incense unto other gods, & provoked to anger the Lord God of his fathers. Concerning the rest of his acts, and all his ways first and last, behold, they are written in the book of the Kings of Judah, and Israel. And Ahaz slept with his fathers, and they buried him in the city of Jerusalem, but brought him not unto the sepulchres of the Kings of Israel: & Hezekiah his son reigned in his stead.

Hezekiah began to reign, when he was five and twenty year old, and reigned nine and twenty years in Jerusalem: and his mother's name was Abijah the daughter of Zechariah. And he did uprightly in the sight of the Lord, according to all that David his father had done. He opened the doors of the house of the Lord in the first year, and in the first month of his reign, and repaired them. And he brought in the Priests and the Levites, and gathered them into the East street, and said unto them, Hear me, ye Levites: sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the Sanctuary. For our fathers have trespassed, and done evil in the eyes of the Lord our God, and have forsaken him, & turned away their faces from the Tabernacle of the Lord, and turned their backs. They have also shut the doors of ye porch, and quenched the lamps, and have neither burnt incense, nor offered burnt offerings in the Sanctuary unto the God of Israel. Wherefore the wrath of the Lord hath

been on Judah and Jerusalem: and he hath made them a scattering, a desolation, and an hissing, as ye see with your eyes. For lo, our fathers are fallen by the sword, and our sons, and our daughters, and our wives are in captivity for the same cause. Now I purpose to make a covenant with the Lord God of Israel, that he may turn away his fierce wrath from us. Now my sons, be not deceived: for the Lord hath chosen you to stand before him, to serve him, and to be his ministers, and to burn incense.

Then the Levites arose, Mahath ye son of Amashai, and Joel the son of Azariah of the sons of the Kohathites: & of the sons of Merari, Kish the son of Abdi, & Azariah the son of Iehalelel: and of the Gershonites, Joah the son of Zimmah, and Eden the son of Joah: And of the sons of Elizaphan, Shimri, and Jehiel: and of the sons of Asaph, Zechariah, and Mattaniah: And of the sons of Heman, Jehiel, and Shimei: and of the sons of Ieduthun, Shemaiah and Uzziel. And they gathered their brethren, and sanctified themselves and came according to the commandment of the King, & by the words of the Lord, for to cleanse the house of the Lord. And the Priests went into the inner parts of the house of the Lord, to cleanse it, & brought out all the uncleanness that they found in the Temple of the Lord, into the court of the house of the Lord: and the Levites took it, to carry it out unto the brook Kidron. They began the first day of the first month to sanctify it, and the eight day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days, and in the sixteenth day of the first month they made an end.

Then they went in to Hezekiah ye King, and said, We have cleansed all the house of the Lord and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof: And all the vessels which King Ahaz had cast aside when he reigned, and transgressed, have we prepared and sanctified: and behold, they are before the altar of the Lord.

And Hezekiah the King rose early, and gathered the princes of the city, and went up to the house of the Lord. And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, & for the sanctuary, and for Judah; he commanded the Priests the sons of Aaron, to offer them on the altar of the Lord. So they slew the bullocks, & the Priests received the blood, and sprinkled it upon the altar: they slew also the rams & sprinkled the blood upon the altar, and they slew the lambs, and they sprinkled the blood upon the altar. Then they brought the he goats for the sin offering before the King and the Congregation, and they laid their hands upon them. And the Priests slew them, and with the blood of them they cleansed the altar to reconcile all Israel: for the King had commanded for all Israel the burnt offering and the sin offering. He appointed also the Levites in the house of the Lord with cymbals, with violes, and with harps, according to the commandment of David, and Gad the Kings Seer, and Nathan the Prophet: for the commandment was by the hand of the Lord, and

by the hand of his Prophets. And the Levites stood with the instrumets of David, and the Priests with the trumpets. And Hezekiah commanded to offer the burnt offering upon the altar: and when the burnt offering began, the song of the Lord began with the trumpets, and the instruments of David King of Israel. And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued until the burnt offering was finished. And when they had made an end of offering, the King and all that were present with him, bowed themselves, and worshipped. 30 Then Hezekiah the King and the princes commanded the Levites to praise the Lord with the words of David, and of Asaph the Seer. so they praised with joy, and they bowed themselves, and worshipped. And Hezekiah spake, and said, Now ye have consecrate your selves to the Lord: come near and bring the sacrifices and offerings of praise into the house of the Lord; the Congregation brought sacrifices; and offerings of praises, and every man that was willing in heart, offered burnt offerings. And the number of the burnt offerings, which the Congregation brought, was seventy bullocks, an hundred rams, and two hundred lambs: all these were for a burnt offering to the Lord: And for sanctification six hundred bullocks, and three thousand sheep. But the Priests were too few, and were not able to flay all the burnt offerings: therefore their brethren the Levites did help them, till they had ended the work, & until other Priests were sanctified: for the Levites were more upright in heart to sanctify themselves, then the Priests. And also the burnt offerings were many with the fat of the peace offerings & the drink offerings for the burnt offering. so the service of the house of the Lord was set in order. Then Hezekiah rejoiced and all the people, that God had made the people so ready: for the thing was done suddenly.

And Hezekiah sent to all Israel, and Judah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the Passover unto the Lord God of Israel. And the King and his princes and all the Congregation had taken counsel in Jerusalem to keep the Passover in the second month. For they could not keep it at this time, because there were not Priests now sanctified, neither was the people gathered to Jerusalem. And the thing pleased the King, and all the Congregation. And they decreed to make proclamation throughout all Israel from Beer-sheba even to Dan, that they should come to keep the Passover unto the Lord God of Israel at Jerusalem: for they had not done it of a great time, as it was written.

So the posts went with letters by the commission of the King, and his princes, throughout all Israel and Judah, and with the commandment of the King, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Izhak, and Israel, and he will return to the remnant that are escaped of you, out of ye hands of the Kings of Asshur. And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate, as ye see. Be not ye

now stiff-necked like your fathers, but give the hand to the Lord, and come into his sanctuary, which he hath sanctified for ever, and serve the Lord your God, & the fierceness of his wrath shall turn away from you. For if ye return unto the Lord, your brethren and your children shall find mercy before them that led them captives, and they shall return unto this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye convert unto him.

So the posts went from city to city through the land of Ephraim and Manasseh, even unto Zebulun: but they laughed them to scorn, and mocked them. Nevertheless divers of Asher, and Manasseh, and of Zebulun submitted themselves, and came to Jerusalem. And the hand of God was in Judah, so that he gave them one heart to do the commandment of the King, and of the rulers, according to the word of the Lord. And there assembled to Jerusalem much people, to keep the feast of ye unleavened bread in the second month, a very great assembly. And they arose, and took away the altars that were in Jerusalem: and all those for incense took they away, and cast them into the brook Kidron. Afterward they slew the Passover the fourteenth day of the second month: and the Priests and Levites were ashamed, and sanctified themselves, and brought the burnt offerings into the house of the Lord. And they stood in their place after their manner, according to the Law of Moses the man of God: and the Priests sprinkled the blood, received of the hands of the Levites. Because there were many in the Congregation that were not sanctified, therefore the Levites had the charge of the killing of ye Passover for all that were not clean, to sanctify it to the Lord. For a multitude of the people, even a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not cleansed themselves, yet did eat the Passover, but not as it was written: wherefore Hezekiah prayed for them, saying, The good Lord be merciful toward him, That prepareth his whole heart to seek the Lord God, the God of his fathers, though he be not cleansed, according to the purification of the Sanctuary. And the Lord heard Hezekiah, and healed the people. And the children of Israel that were present at Jerusalem, kept the feast of the unleavened bread seven days with great joy, and the Levites, and the Priests praised the Lord, day by day, singing with loud instruments unto the Lord. And Hezekiah spake comfortably unto all the Levites that had good knowledge to sing unto the Lord: and they did eat in that feast seven days, and offered peace offerings, and praised the Lord God of their fathers. And the whole assembly took counsel to keep it other seven days. So they kept it seven days with joy. For Hezekiah King of Judah had given to the Congregation a thousand bullocks, and seven thousand sheep; the princes had given to the Congregation a thousand bullocks, and ten thousand sheep: and many Priests were sanctified. And all the Congregation of Judah rejoiced with the Priests and the Levites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah. So there was great joy in Jerusalem: for

since the time of Salomon the son of David King of Israel there was not the like thing in Jerusalem. Then the Priests and the Levites arose, and blessed the people, and their voice was heard, and their prayer came up unto heaven, to his holy habitation.

And when all these things were finished, all Israel that were found in the cities of Judah, went out and brake the images, and cut down the groves, and brake down the high places, and the altars throughout all Judah and Benjamin, in Ephraim also and Manasseh, until they had made an end: afterward all the children of Israel returned every man to his possession, into their own cities. And Hezekiah appointed the courses of the Priests and Levites by their turns, every man according to his office, both Priests and Levites, for the burnt offering and peace offerings, to minister and to give thanks, & to praise in the gates of the tents of the Lord. (And the King's portion was of his own substance for the burnt offerings, even for ye burnt offerings of the morning and of the evening, and the burnt offerings for the Sabbaths, and for the new moons, and for the solemn feasts, as it is written in the Law of the Lord.) He commanded also the people that dwelt in Jerusalem, to give a part to the Priests, and Levites, that they might be encouraged in the Law of the Lord. And when the commandment was spread, the children of Israel brought abundance of first fruits, of corn, wine, and oil, and honey, and of all the increase of the field, and the tithes of all things brought they abundantly. And the children of Israel and Judah that dwelt in ye cities of Judah, they also brought the tithes of bullocks and sheep, and the holy tithes which were consecrate unto the Lord their God, and laid them on many heaps.

In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. 8 And when Hezekiah and the princes came, and saw the heaps, they blessed the Lord and his people Israel. And Hezekiah questioned with the Priests and the Levites concerning the heaps. And Azariah the chief Priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have eaten and have been satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left. And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them, and carried in the first fruits, and the tithes, and the dedicate things faithfully: and over them was Conaniah the Levite, the chief, and Shimei his brother the second. And Jehiel, and Azariah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah were overseers by the appointment of Conaniah, & Shimei his brother, and by the commandment of Hezekiah the King, and of Azariah the chief of the house of God. And Kore the son of Imnah the Levite porter toward the East, was over the things that were willingly offered unto God, to distribute the oblations of the Lord, and the holy things that were consecrate. And at his hand were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, & Shechaniah, in the cities of the Priests, to distribute with fidelity

to their brethren by courses, both to the great and small, their daily portion: beside their generation being males from three year old and above, even to all that entered into the house of the Lord to their office in their charge, according to their courses: Both to the generation of the Priests after the house of their fathers, and to the Levites from twenty year old and above, according to their charge in their courses: And to the generation of all their children, their wives, and their sons & their daughters throughout all ye Congregation: for by their fidelity are they partakers of the holy things. Also to the sons of Aaron, the Priests, which were in the fields & suburbs of their cities, in every city the men that were appointed by names, should give portions to all the males of the Priests, and to all the generation of the Levites. And thus did Hezekiah throughout all Judah, and did well, and uprightly, and truly before the Lord his God. And in all the works that he began for the service of the house of God, both in the Law and in the commandements, to seek his God, he did it with all his heart, and prospered.

After these things faithfully described, Saneherib King of Asshur came and entered into Judah, and besieged the strong cities, & thought to win them for himself. When Hezekiah saw that Saneherib was come, and that his purpose was to fight against Jerusalem, then he took counsel with his princes and his nobles, to stop the water of the fountains without the city: and they did help him. So many of the people assembled themselves, and stopped all the fountains, and the river that ran through the midst of the country, saying, Why should the Kings of Asshur come, and find much water? And he took courage, and built all the broken wall, and made up the towers, and another wall without, and repaired Millo in the city of David, & made many darts & shields. And he set captains of war over the people, and assembled them to him in the broad place of the gate of the city, and spake comfortably unto them, saying, Be strong and courageous: fear not, neither be afraid for the King of Asshur, neither for all the multitude that is with him: for there be more with us, then is with him. With him is an arm of flesh, but with us is the Lord our God for to help us, & to fight our battles. Then the people were confirmed by the words of Hezekiah King of Judah.

After this, did Saneherib King of Asshur send his servants to Jerusalem (while he was against Lachish, and all his dominion with him) unto Hezekiah King of Judah and unto all Judah that were at Jerusalem, saying, Thus saith Saneherib the King of Asshur, Wherein do ye trust, that ye will remain in Jerusalem, during the siege? Doth not Hezekiah entice you to give over yourselves unto death by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the King of Asshur? Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it? Know ye not what I and my fathers have done unto all the people of other countries? Were the gods of the nations of other lands able to deliver their land out of mine hand? Who is he

of all the gods of those nations (that my fathers have destroyed) that could deliver his people out of mine hand? That your God should be able to deliver you out of mine hand? Now therefore let not Hezekiah deceive you, nor seduce you after this sort, neither believe ye him: for none of all the gods of any nation or kingdom was able to deliver his people out of mine hand and out of the hand of my fathers: how much less shall your gods deliver you out of mine hand?

And his servants spake yet more against the Lord God, and against his servant Hezekiah. He wrote also letters, blaspheming the Lord God of Israel and speaking against him, saying, As the gods of the nations of other countries could not deliver their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand. Then they cried with a loud voice in the Jews speech unto the people of Jerusalem that were on the wall, to fear them and to astonish them, that they might take the city. Thus they spake against the God of Jerusalem, as against the gods of the people of the earth, even the works of mans hands, but Hezekiah the King, and the Prophet Isaiah the son of Amoz prayed against this and cried to heaven. And the Lord sent an Angel which destroyed all the valiant men, and the princes and captains of the host of the King of Asshur: so he returned with shame to his own land; when he was come into the house of his god, they that came forth of his own bowels, slew him there with the sword.

So the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Saneherib King of Asshur, and from the hand of all other, and maintained them on every side. And many brought offerings unto the Lord to Jerusalem, and presents to Hezekiah King of Judah, so that he was magnified in the sight of all nations from thenceforth. In those days Hezekiah was sick unto the death, and prayed unto the Lord, who spake unto him, and gave him a sign. But Hezekiah did not render according to the reward bestowed upon him: for his heart was lift up, and wrath came upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself (after that his heart was lifted up) he and the inhabitants of Jerusalem, and the wrath of the Lord came not upon them in the days of Hezekiah. Hezekiah also had exceeding much riches and honour, and he gat him treasures of silver, and of gold, and of precious stones, and of sweet odours, and of shields, and of all pleasant vessels: And of store houses for the increase of wheat and wine & oil, and stalls for all beasts, and rows for the stables. And he made him cities, and had possession of sheep and oxen in abundance: for God had given him substance exceeding much. This same Hezekiah also stopped the upper water springs of Gihon, & led them straight underneath toward the city of David Westward. so Hezekiah prospered in all his works. But because of the ambassadours of the princes of Babel, which sent unto him to inquire of the wonder that was done in the land, God left him to try him, and to know all that was in his heart. Concerning the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Ishiah the Prophet, the son of Amoz,

in the book of the Kings of Judah and Israel. So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death: and Manasseh his son reigned in his stead.

Manasseh was twelve year old, when he began to reign, and he reigned five and fifty year in Jerusalem: And he did evil in the sight of the Lord, like the abominations of the heathen, who the Lord had cast out before the children of Israel. For he went back and built the high places, which Hezekiah his father had broken down: and he set up altars for Baalim, and made groves, and worshipped all the host of the heaven, and served them. Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my Name be for ever. And he built altars for all the host of the heaven in the two courts of the house of the Lord. And he caused his sons to pass through the fire in the valley of Ben-hinnom: he gave himself to witchcraft and to charming and to sorcery, and he used them that had familiar spirits, and soothsayers: he did very much evil in the sight of the Lord to anger him. He put also the carved image, which he had made, in the house of God: whereof God had said to David and to Salomon his son, In this house and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my Name for ever, neither will I make the foot of Israel to remove any more out of the land which I have appointed for your fathers, so that they take heed, and do all that I have commanded them, according to the Law and statutes and judgments by the hand of Moses.

So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse then the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh and to his people, but they would not regard. Wherefore the Lord brought upon them the captains of the host of the King of Asshur, which took Manasseh and put him in fetters, & bound him in chains, & carried him to Babel. And when he was in tribulation, he prayed to the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and God was entreated of him, and heard his prayer, and brought him again to Jerusalem into his kingdom: then Manasseh knew that the Lord was God.

Now after this he built a wall without the city of David, on the Westside of Gihon in the valley, even at the entry of the fish gate, and compassed about Ophel, and raised it very high, and put captains of war in all the strong cities of Judah. And he took away the strange gods and the image out of the house of the Lord, & all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city. Also he prepared the altar of the Lord, and sacrificed thereon peace offerings, and of thanks, & commanded Judah to serve the Lord God of Israel. 17 Nevertheless the people did sacrifice still in the high places, but unto the Lord their God. Concerning the rest of

the acts of Manasseh, & his prayer unto his God, & the words of the Seers, that spake to him in ye Name of the Lord God of Israel, behold, they are written in the book of the Kings of Israel. And his prayer and how God was entreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set groves and images (before he was humbled) behold, they are written in the book of the Seers. So Manasseh slept with his fathers, & they buried him in his own house: and Amon his son reigned in his stead.

Amon was two and twenty year old, when he began to reign, and reigned two year in Jerusalem. But he did evil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and served them, and he humbled not himself before the Lord, as Manasseh his father had humbled himself: but this Amon trespassed more and more. And his servants conspired against him, & slew him in his own house. But the people of the land slew all them that had conspired against King Amon: and the people of the land made Josiah his son King in his stead.

Josiah was eight year old when he began to reign, and he reigned in Jerusalem one and thirty year. And he did uprightly in the sight of ye Lord, and walked in the ways of David his father, & bowed neither to the right hand nor to the left. And in the eighth year of his reign (when he was yet a child) he began to seek after the God of David his father: and in the twelfth year he began to purge Judah, and Jerusalem from the high places, and the groves, and the carved images, and molten images: And they brake down in his sight the altars of Baalim, and he caused to cut down the images that were on high upon them: he brake also the groves, and the carved images, and the molten images, & stamped them to powder, & strowed it upon the graves of them that had sacrificed unto them. Also he burnt the bones of the Priests upon their altars, and purged Judah & Jerusalem. And in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mauls they brake all round about. And when he had destroyed the altars and the groves, and had broken and stamped to powder the images, and had cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

Then in the eighteenth year of his reign, when he had purged the land and the Temple, he sent Shaphan the son of Azaliah, and Maaseiah the governour of the city, & Joah the son of Joahaz the recorder, to repair the house of the Lord his God. And when they came to Hilkiah the high Priest, they delivered ye money that was brought into the house of God, which the Levites that kept the door, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem. And they put it in the hands of them that should do the work and had the oversight in the house of the Lord: and they gave it to the workmen that wrought in the house of ye Lord, to repair and amend the house. Even to the workmen and to the builders gave they it, to buy hewed stone and timber for couples and for

beams of the houses, which the Kings of Judah had destroyed. And the men did the work faithfully, & the overseers of them were Jahath and Obadiah the Levites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forward: and of the Levites all that could skill of instruments of music. And they were over the bearers of burdens, and them that set forward all the workmen in every work: and of the Levites were scribes, and officers and porters. And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the book of the Law of the Lord given by the hand of Moses. Therefore Hilkiah answered and said to Shaphan the chancellor, I have found the book of the Law in the house of the Lord: & Hilkiah gave the book to Shaphan. And Shaphan carried the book to the King, and brought the King word again, saying, All that is committed to the hand of thy servants, that do they. For they have gathered the money that was found in the house of the Lord, and have delivered it into the hands of the overseers, and to the hands of the workmen. Also Shaphan ye chancellor declared to the King, saying, Hilkiah the Priest hath given me a book, and Shaphan read it before the King. And when the King had heard the words of the Law, he tore his clothes. And the King commanded Hilkiah, & Ahikam the son of Shaphan, & Abdon the son of Micah, and Shaphan the chancellor, & Asaiah the King's servant, saying, Go and inquire of the Lord for me, and for the rest in Israel and Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is fallen upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book.

Then Hilkiah and they that the King had appointed, went to Huldah the Prophetess ye wife of Shallum, the son of Tokhath, the son of Hasrah keeper of the wardrobe (and she dwelt in Jerusalem within the college) and they communed hereof with her. And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me, thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses, that are written in the book which they have read before the King of Judah: Because they have forsaken me, and burnt incense unto other gods, to anger me with all the works of their hands, therefore shall my wrath fall upon this place, and shall not be quenched. But to the King of Judah, who sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel, The words which thou hast heard, shall come to pass. But because thine heart did melt, and thou didst humble thy self before God, when thou heardest his words against this place and against the inhabitants thereof, and humbledst thyself before me and tearest thy clothes, and weptest before me, I have also heard it, saith the Lord. Behold, I will gather thee to thy fathers, and thou shalt be put in thy grave in peace, and thine eyes shall not see all the evil, which I will bring upon this place, & upon the inhabitants of the same. Thus they brought ye King word again.

Then the King sent and gathered all the Elders of Judah and Jerusalem. And the King went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the Priests and the Levites, and all the people from the greatest to the smallest, and he read in their ears all the words of the book of the covenant that was found in the house of the Lord. And the King stood by his pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandements, and his testimonies, and his statutes, with all his heart, and with all his soul, and that he would accomplish the words of the covenant written in the same book. And he caused all that were found in Jerusalem, and Benjamin to stand to it: and the inhabitants of Jerusalem did according to the covenant of God, even the God of their fathers. So Josiah took away all the abominations out of all the countries that pertained to the children of Israel, & compelled all that were found in Israel, to serve the Lord their God: so all his days they turned not back from the Lord God of their fathers.

Moreover Josiah kept a Passover unto the Lord in Jerusalem, & they slew the Passover in the fourteenth day of the first month. And he appointed the Priests to their charges, and encouraged them to the service of the house of the Lord, and he said unto the Levites that taught all Israel and were sanctified unto the Lord, Put the holy Ark in the house which Salomon the son of David King of Israel did build: it shall be no more a burden upon your shoulders: serve now the Lord your God and his people Israel, and prepare your selves by the houses of your fathers according to your courses, as David the King of Israel hath written, and according to the writing of Salomon his son, and stand in the Sanctuary according to the division of the families of your brethren the children of the people, and after the division of the family of the Levites: So kill the Passover & sanctify yourselves, and prepare your brethren that they may do according to the word of the Lord by the hand of Moses.

Josiah also gave to the people sheep, lambs and kids, all for the Passover, even to all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the King’s substance. And his princes offered willingly unto the people, to the Priests and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the Priests for the Passover, even two thousand and six hundred sheep, and three hundred bullocks. Conaniah also and Shemaiah and Nethaneel his brethren, and Hashabiah and Jeiel, & Jozabad, chief of the Levites gave unto the Levites for the Passover, five thousand sheep, and five hundred bullocks. Thus the service was prepared, and the Priests stood in their places, also the Levites in their orders, according to the King’s commandment: And they slew the Passover, and the Priests sprinkled the blood with their hands, and the Levites flayed them. And they took away from the burnt offering to give it according to the divisions of the families of the children of the people, to offer unto the Lord, as it is written in the book of Moses, and so of the bullocks. And

they roasted the Passover with fire, according to ye custom, but the sanctified things they sod in pots, pans, and cauldrons, and distributed them quickly to all the people. Afterward also they prepared for themselves and for the Priests: for the Priests the sons of Aaron were occupied in offering of burnt offerings, and the fat until night: therefore the Levites prepared for themselves, and for the Priests the sons of Aaron. And the singers the sons of Asaph stood in their standing according to the commandment of David, and Asaph, and Heman, and Jeduthun the King's Seer: and the porters at every gate, who might not depart from their service: therefore their brethren the Levites prepared for them. So all the service of the Lord was prepared the same day, to keep the Passover, and to offer burnt offerings upon the altar of the Lord, according to the commandment of King Josiah. And the children of Israel that were present, kept the Passover the same time, and the feast of the unleavened bread seven days. And there was no Passover kept like that, in Israel, from the days of Samuel the Prophet: neither did all the Kings of Israel keep such a Passover as Josiah kept, and the Priests and the Levites, and all Judah, and Israel that were present, and the inhabitants of Jerusalem. This Passover was kept in the eighteenth year of the reign of Josiah.

After all this, when Josiah had prepared the Temple, Necho King of Egypt came up to fight against Carchemish by Perath, and Josiah went out against him. But he sent messengers to him, saying, What have I to do with thee, thou King of Judah? I come not against thee this day, but against the house of mine enemy, and God commanded me to make haste: leave of to come against God, which is with me, lest he destroy thee. But Josiah would not turn his face from him, but changed his apparel to fight with him, and hearkened not unto the words of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo. And the shooters shot at king Josiah: then the King said to his servants, Cary me away, for I am very sick. So his servants took him out of that chariot, and put him in the second chariot which he had, and when they had brought him to Jerusalem, he died, and was buried in the sepulchres of his fathers: and all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented Josiah, and all singing men and singing women mourned for Josiah in their lamentations to this day, and made the same for an ordinance unto Israel: and behold, they be written in the lamentations. Concerning the rest of the acts of Josiah and his goodness, doing as it was written in the Law of the Lord, and his deeds, first and last, behold, they are written in the book of the Kings of Israel and Judah.

Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. Jehoahaz was three and twenty year old when he began to reign, and he reigned three months in Jerusalem. And the King of Egypt took him away at Jerusalem, and condemned the land in an hundred talents of silver, and a talent of gold. And the King of Egypt made Eliakim his brother King over Judah and Jerusalem,

and turned his name to Jehoiakim: and Necho took Jehoahaz his brother, and carried him to Egypt. Jehoiakim was five and twenty year old, when he began to reign, and he reigned eleven year in Jerusalem, and did evil in the sight of the Lord his God. Against him came up Nebuchadnezzar King of Babel, and bound him with chains to carry him to Babel. Nebuchadnezzar also carried of the vessels of the house of the Lord to Babel, and put them in his Temple at Babel. Concerning the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found upon him, behold, they are written in the book of the Kings of Israel and Judah, and Jehoiachin his son reigned in his stead.

Jehoiachin was eight year old when he began to reign, and he reigned three months and ten days in Jerusalem, and did evil in the sight of the Lord. And when the year was out, King Nebuchadnezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his brother King over Judah and Jerusalem.

Zedekiah was one and twenty year old, when he began to reign, and reigned eleven year in Jerusalem. And he did evil in the sight of the Lord his God, and humbled not himself before Jeremiah the Prophet at the commandment of the Lord, but he rebelled moreover against Nebuchadnezzar, which had caused him to swear by God: and he hardened his neck and made his heart obstinate that he might not return to the Lord God of Israel. All the chief of the Priests also and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Jerusalem. Therefore the Lord God of their fathers sent to them by his messengers, rising early and sending: for he had compassion on his people, and on his habitation. But they mocked the messengers of God and despised his words, and misused his Prophets, until the wrath of the Lord arose against his people, and till there was no remedy. For he brought upon them the King of the Caldeans, who slew their young men with the sword in the house of their Sanctuary, and spared neither young man, nor virgin, ancient, nor aged. God gave all into his hand, and all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the King, and of his princes: all these carried he to Babel. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and all the precious vessels thereof, to destroy all. And they that were left by the sword, carried he away to Babel, and they were servants to him and to his sons, until the kingdom of the Persians had rule, to fulfill the word of the Lord by the mouth of Jeremiah, until the land had her fill of her Sabbaths: for all the days that she lay desolate, she kept Sabbath, to fulfill seventy years. But in the first year of Cyrus King of Persia (when the word of the Lord, spoken by the mouth of Jeremiah, was finished) the Lord stirred up the spirit of Cyrus King of Persia, and he made a proclamation through all his kingdom, and also by writing, saying, Thus saith Cyrus King of Persia, All the kingdoms of the earth hath the

Lord God of heaven given me, and hath commanded me to build him an house in Jerusalem, that is in Judah. Who is among you of all his people, with whom the Lord his God is? let him go up.

EZRA

Now in the first year of Cyrus King of Persia (that the word of the Lord, spoken by the mouth of Jeremiah, might be accomplished) the Lord stirred up the spirit of Cyrus King of Persia, and he made a Proclamation through all his Kingdom, and also by writing, saying, Thus saith Cyrus King of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, and he hath commanded me to build him an house in Jerusalem, which is in Judah. Who is he among you of all his people with whom his God is? let him go up to Jerusalem which is in Judah, and build the house of the Lord God of Israel: he is the God, which is in Jerusalem. And every one that remaineth in any place (where he sojourneth) let the men of his place relieve him with silver and with gold, and with substance, and with cattle, and with a willing offering, for the house of God that is in Jerusalem. Then the chief fathers of Judah & Benjamin, & the Priests & Levites rose up, with all them whose spirit God had raised to go up, to build the house of the Lord which is in Jerusalem. And all they that were about them, strengthened their hands with vessels of silver, with gold, with substance and with cattle, and with precious things, besides all that was willingly offered. Also the King Cyrus brought forth the vessels of the house of the Lord, which Nebuchadnezzar had taken out of Jerusalem, and had put them in the house of his god. Even them did Cyrus King of Persia bring forth by the hand of Mithredath the treasurer, & counted them unto Sheshbazzar the Prince of Judah. And this is the number of them, thirty basins of gold, a thousand basins of silver, nine and twenty knives, thirty bowls of gold, and of silver bowls of the second sort, four hundred and ten, and of other vessels, a thousand. All the vessels of gold and silver were five thousand & four hundred. Sheshbazzar brought up all with them of the captivity that came up from Babel to Jerusalem.

These also are the sons of the province, that went up out of the captivity (whom Nebuchadnezzar King of Babel had carried away unto Babel) and returned to Jerusalem, and to Judah, every one unto his city, which came with Zerubbabel, to wit, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The number of the men of the people of Israel was, the sons of Parosh, two thousand, an

hundred seventy and two: The sons of Shephatiah, three hundred, seventy and two: The sons of Arah, seven hundred, and seventy and five: The sons of Pahath Moab, of the sons of Jeshua and Joab, two thousand, eight hundred and twelve: The sons of Elam, a thousand, two hundred and four and fifty: The sons of Zattu, nine hundred and five and forty: The sons of Zaccai, seven hundred and threescore: The sons of Bani, six hundred and two and forty: The sons of Bebai, six hundred, and three and twenty: The sons of Azgad a thousand, two hundred and two and twenty: The sons of Adonikam, six hundred, three score and six: The sons of Biguai, two thousand, & six and fifty: The sons of Adin, four hundred and four and fifty: The sons of Ater of Hizkiah, ninety & eight: The sons of Bezai, three hundred and three and twenty: The sons of Jorah, an hundred & twelve: The sons of Hasshum, two hundred and three and twenty: The sons of Gibbar, ninety and five: The sons of Beth-lehem, an hundred and three and twenty: The men of Netophah, six and fifty: The men of Anothoth, an hundred and eight and twenty: The sons of Azmaueth, two & forty: The sons of Kiriath-arim, of Chephirah, and Beeroth, seven hundred & three & forty: The sons of Haramah and Gaba, six hundred, and one and twenty: The men of Michmas, an hundred & two and twenty: The sons of Beth-el & Ai, two hundred, and three and twenty: The sons of Nebo, two and fifty: The sons of Magbish, an hundred and six and fifty: The sons of the other Elam, a thousand, and two hundred, and four and fifty: The sons of Harim, three hundred and twenty: The sons of Lod-hadid, and Ono, seven hundred, and five and twenty: The sons of Jericho, three hundred and five and forty: The sons of Senaah, three thousand, six hundred and thirty. The Priests: of the sons of Jedaiah of the house of Jeshua, nine hundred seventy and three: The sons of Immer, a thousand and two and fifty: The sons of Pashur, a thousand, two hundred and seven and forty: The sons of Harim, a thousand and seventeen. The Levites: the sons of Jeshua, and Kadmiel of the sons of Hodauiah, seventy and four. The Singers: the sons of Asaph, an hundred and eight and twenty. The sons of the porters: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai: all were an hundred and nine and thirty. The Nethinims: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth, The sons of Keros, the sons of Siaha, the sons of Padon, the sons of Lebanah, the sons of Hagabah, the sons of Akkub, the sons of Hagab, the sons of Shamlai, the sons of Hanan, the sons of Giddel, the sons of Gahar, the sons of Reaiah, the sons of Rezin, the sons of Nekoda, the sons of Gazzam, the sons of Uzza, the sons of Paseah, the sons of Besai, the sons of Asnah, the sons of Meunim, the sons of Nephusim, the sons of Bakbuk, the sons of Hakupa, the sons of Harhur, the sons of Bazluth, the sons of Mehida, the sons of Harsha, the sons of Barcos, the sons of Sisara, the sons of Thamah, the sons of Neziah, the sons of Hatipha, the sons of Salomons seruantes: the sons of Sotai, the sons of Sophereth, the sons of Peruda, the sons of Jaalah, the sons of Darkon, the sons of Giddel, the sons of Shephatiah, the sons of Hattil, the sons of Pochereth Hazzebaim, the sons of Ami. All

the Nethinims, and the sons of Salomons servants were three hundred ninety & two. And these went up from Telmelah, and from Telharsha, Cherub, Addan, and Immer, but they could not discern their fathers house and their seed, whether they were of Israel. The sons of Delaiah, the sons of Tobiah, the sons of Nekoda, six hundred and two and fifty. And of the sons of the Priests, the sons of Habaiah, the sons of Coz, the sons of Barzillai: which took of the daughters of Barzillai the Giliadite to wife, and was called after their name. These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood. And Tirshatha said unto them, that they should not eat of the most holy thing, tell there rose up a Priest with Urim and Thummim. The whole Congregation together was two and forty thousand, three hundred and threescore, beside their servants and their maids: of whom were seven thousand, three hundred & seven and thirty: and among them were two hundred singing men and singing women. Their horses were seven hundred, & six and thirty: their mules, two hundred and five and forty: Their camels four hundred, and five and thirty: their asses, six thousand, seven hundred and twenty. And certain of the chief fathers, when they came to the house of the Lord, which was in Jerusalem, they offered willingly for the house of God, to set it up upon his foundation. They gave after their ability unto the treasure of the work, even one and threescore thousand drams of gold, and five thousand pieces of silver, and an hundred Priests garments. So the Priests and the Levites, and a certain of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

And when the seventh month was come, and the children of Israel were in their cities, the people assembled themselves as one man unto Jerusalem. Then stood up Jeshua the son of Jozadak, and his brethren the Priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in ye Law of Moses the man of God, and they set the altar upon his bases (for fear was among them, because of the people of those countries) therefore they offered burnt offerings thereon unto the Lord, even burnt offerings in the morning, and at even. They kept also the feast of the Tabernacles, as it is written, and the burnt offering daily, by number according to the custom day by day, and afterward the continual burnt offering, both in the new months and in all the feast days that were consecrated unto the Lord, and in all the oblations willingly offered unto the Lord. From the first day of the seventh month began they to offer burnt offerings unto the Lord: but the foundation of the Temple of the Lord was not laid. They gave money also unto the masons, and to the workmen, and meat and drink, & oil unto them of Zidon and of Tyrus, to bring them cedar wood from Lebanon to the sea unto Japho, according to the grant that they had of Cyrus King of Persia. And in the second year of their coming unto the house of God in Jerusalem in the second month began Zerubbabel the son of Shealtiel, and Jeshua the

son of Jozadak, and the remnant of their brethren the Priests and the Levites, and all they that were come out of the captivity unto Jerusalem, and appointed the Levites from twenty year old and above, to set forward the work of the house of the Lord. And Jeshua stood with his sons, and his brethren, and Kadmiel with his sons, and the sons of Judah together to set forward ye workmen in the house of God, and the sons of Henadad with their sons, and their brethren the Levites. And when the builders laid the foundation of the Temple of the Lord, they appointed the Priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David King of Israel. Thus they sang when they gave praise, and when they gave thanks unto the Lord, For he is good, for his mercy endureth for ever toward Israel; all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. Many also of the Priests & the Levites and the chief of the fathers, ancient men which had seen the first house, (when the foundation of this house was laid before their eyes) wept with a loud voice, and many shouted aloud for joy, so that the people could not discern the sound of the shout for joy, from the noise of the weeping of the people: for the people shouted with a loud cry, & the noise was heard far off.

But the adversaries of Judah and Benjamin heard, that the children of the captivity builded the Temple unto the Lord God of Israel. And they came to Zerubbabel, and to the chief fathers, and said unto them, We will build with you: for we seek the Lord your God as ye do, and we have sacrificed unto him since the time of Esar Haddon king of Asshur, which brought us up hither. Then Zerubbabel, and Jeshua, and the rest of the chief fathers of Israel, said unto them, It is not for you, but for us to build the house unto our God: for we our selves together will build it unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us. Wherefore the people of the land discouraged the people of Judah, and troubled them in building, and they hired counselors against them, to hinder their devise, all the days of Cyrus King of Persia, even until the reign of Darius King of Persia. And in the reign of Ahashuerosh (in the beginning of his reign) wrote they an accusation against the inhabitants of Judah and Jerusalem. And in the days of Artahshashte, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, unto Artahshashte king of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites. Rehum the chancellor, and Shimshai the scribe wrote a letter against Jerusalem to Artahshashte the King, in this sort. Then wrote Rehum the chancellor, and Shimshai the scribe, and their companions Dinaie, and Apharsathcaie, Tarpelaie, Apharsaie, Archevaie, Bablaie, Shushanchaie, Dehave, Elmaie, and the rest of the people whom the great and noble Asnappar brought over, and set in the cities of Samaria, and other that are beyond the River and Cheeneth.

This is the copy of the letter that they sent unto King Artahshashte, Thy servants the men beyond the River & Cheeneth, salute thee. Be it known unto the King that ye Jews, which came up from thee to us, are come unto Jerusalem (a city rebellious and wicked) and build, and lay the foundations of the walls, and have joined the foundations. Be it known now unto the King, that if this city be built, & the foundations of the walls laid, they will not give toll, tribute, nor custom: so shalt thou hinder the Kings tribute. Now therefore because we have been brought up in the King's palace, it was not meet for us to see the Kings dishonour: for this cause have we sent and certified the King, that one may search in the book of the Chronicles of thy fathers, and thou shalt find in the book of the Chronicles, & perceive that this city is rebellious & noisome unto Kings & provinces, & that they have moued sedition of old time, for the which cause this city was destroyed. We certify the King therefore, that if this city be builded, and the foundation of the walls laid, by this means the portion beyond the River shall not be thine.

The King sent an answer unto Rehum the Chancellor, and Shimshai the Scribe, and so the rest of their companions that dwelt in Samaria, & unto the other beyond the River, Shelam and Cheeth. The letter which ye sent unto us, hath been openly read before me, and I have commanded & they have searched, and found, that this city of old time hath made insurrection against kings, & hath rebelled, and rebellion hath been committed therein. There have been mighty kings also over Jerusalem, which have ruled over all beyond the River, and toll, tribute, and custom was given unto them. Make ye now a decree, that those men may cease, and that the city be not built, till I have given another commandment. Take heed now that ye fail not to do this: why should damage grow to hurt the King? When the copy of king Artahshashtes letter was read before Rehum and Shimshai the scribe, and their companions, they went up in all the haste to Jerusalem unto the Jews, & caused them to cease by force and power. Then ceased the work of the house of God, which was in Jerusalem, & did stay unto the second year of Darius King of Persia.

Then Haggai a Prophet & Zechariah the son of Iddo a Prophet prophesied unto the Jews that were in Judah, and Jerusalem, in the name of the God of Israel, even unto them. Then Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak arose, and began to build the house of God at Jerusalem, and with them were the Prophets of God, which helped them. At the same time came to them Tatnai, which was captain beyond the River, and Shether-boznai and their companions, and said thus unto them, Who hath given you commandment to build this house, and to lay the foundations of these walls? Then said we unto them after this manner, What are the names of the men that build this building? But the eye of their God was upon the Elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto. The copy of the letter, that Tatnai captain beyond the River, and Shether-

boznai and his companions, Apharsechaie, (which were beyond the River) sent unto King Darius. They sent a letter unto him, wherein it was written thus, Unto Darius the King, all peace. Be it known unto the King, that we went into the province of Judea, to the house of the great God, which is builded with great stones, & beams are laid in the walls, and this work is wrought speedily, and prospereth in their hands. Then asked we those Elders, and said unto them thus, Who hath given you commandment to build this house, and to lay the foundation of these walls? We asked their names also, that we might certify thee, & that we might write the names of the men that were their rulers. But they answered us thus, & said, We are the servants of the God of heaven and earth, and build the house that was built of old & many years ago, which a great King of Israel builded, and founded it. But after that our fathers had provoked the God of heaven unto wrath, he gave them over into the hand of Nebuchadnezzar King of Babel the Caldean, & he destroyed this house, & carried the people away captive unto Babel. But in the first year of Cyrus King of Babel, King Cyrus made a decree to build this house of God. And the vessels of gold and silver of the house of God, which Nebuchadnezzar took out of the Temple, that was in Jerusalem, & brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, & they gave them unto one Sheshbazzar by his name, whom he had made captain. And he said unto him, Take these vessels and go thy way, and put them in the Temple that is in Jerusalem, and let the house of God be built in his place. Then came the same Sheshbazzar & laid the foundation of the house of God, which is in Jerusalem, and since that time even until now, hath it been in building, yet is it not finished. Now therefore if it please the King, let there be search made in the house of the King's treasures, which is there in Babel, whether a decree hath been made by King Cyrus, to build this house of God in Jerusalem, and let the King send his mind concerning this.

Then King Darius gave commandment, & they made search in the library of the treasures, which were there laid up in Babel. And there was found in a coffer (in the palace that was in the province of the Medes) a volume, and therein was it thus written, as a memorial, In the first year of King Cyrus, King Cyrus made a decree for the house of God in Jerusalem, Let the house be built, even the place where they offered sacrifices, and let the walls thereof be joined together: let the height thereof be three score cubits, and the breadth thereof three score cubits, three orders of great stones, & one order of timber, and let the expenses be given of the Kings house. And also let them render the vessels of the house of God (of gold and silver, which Nebuchadnezzar took out of the Temple, which was in Jerusalem, & brought unto Babel) & let him go unto the Temple that is in Jerusalem to his place, and put them in the house of God. Therefore Tatnai captain beyond the River, and Shethar Boznai, (and their companions Apharsecaie, which are beyond the River) be ye far from thence. Suffer ye the work of this house of

God, that the captain of the Jews and the Elders of the Jews may build this house of God in his place. For I have given a commandment what ye shall do to the Elders of these Jews, for the building of this house of God, that of the revenues of the King, which is of the tribute beyond the River, there be incontinently expenses given unto these men that they cease not. And that which they shall have need of, let it be given unto them day by day, whether it be young bullocks, or rams, or lambs for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the Priests that are in Jerusalem, that there be no fault, that they may have to offer sweet odours unto the God of heaven, and pray for the King's life, and for his sons. And I have made a decree, that whosoever shall alter this sentence, the wood shall be pulled down from his house, and shall be set up, and he shall be hanged thereon, & his house shall be made a dunghill for this. And the God that hath caused his Name to dwell there, destroy all Kings & people that put to their hand to alter, & to destroy this house of God, which is in Jerusalem. I Darius have made a decree, let it be done with speed. Then Tatnai the captain beyond the River, and Shethar Boznai & their companions, according to that which Darius had sent, so they did speedily.

So the Elders of the Jews builded, & they prospered by the prophesying of Haggai the Prophet, & Zechariah the son of Iddo, & they builded & finished it, by the appointment of the God of Israel, and by the commandment of Cyrus and Darius, and Artahshashte king of Persia. And this house was finished the third day of the month Adar, which was the sixth year of the reign of King Darius. And the children of Israel, the Priests, and the Levites, and the residue of the children of the captivity kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs, and twelve goats, for the sin of all Israel, according to the number of the tribes of Israel. And they set the Priests in their order, and the Levites in their courses over the service of God in Jerusalem, as it is written in the book of Moses. And the children of the captivity kept the Passover on ye fourteenth day of the first month. (For the Priests and the Levites were purified altogether) and they killed the Passover for all the children of the captivity, & for their brethren the Priests, and for themselves. So the children of Israel which were come again out of captivity, and all such as had separated themselves unto them, from the filthiness of the Heathen of the land, to seek the Lord God of Israel, did eat, and they kept ye feast of unleavened bread seven days with joy: for the Lord had made them glad, & turned the heart of the King of Asshur unto them, to encourage them in the work of the house of God, even the God of Israel.

Now after these things, in the reign of Artahshashte King of Persia, was Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub, the son of Amariah, the son of Azariah, the son of Meraioth, the son of

Zeraiah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron, the chief Priest. This Ezra came up from Babel, and was a Scribe prompted in the Law of Moses, which the Lord God of Israel had given, and the King gave him all his request according to the hand of the Lord his God which was upon him. And there went up certain of the children of Israel, and of the Priests, and the Levites, and the singers, and the porters, and the Nethinims unto Jerusalem, in the seventh year of King Artahshashte. And he came to Jerusalem in the fifth month, which was in the seventh year of the King. For upon the first day of the first month began he to go up from Babel, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God that was upon him. For Ezra had prepared his heart to seek the Law of the Lord, and to do it, and to teach the precepts and judgments in Israel. And this is the copy of the letter that King Artahshashte gave unto Ezra the Priest & scribe, even a writer of the words of the commandments of ye Lord, & of his statutes over Israel. Artahshashte King of Kings to Ezra the Priest and perfect scribe of the Law of the God of heaven, and to Cheeneth. have given commandment, that every one, that is willing in my kingdom of the people of Israel, and of the Priests, and Levites to go to Jerusalem with thee, shall go. Therefore art thou sent of the King and his seven counselors, to inquire in Judah and Jerusalem, according to the law of thy God, which is in thine hand, and to carry the silver and the gold, which the King & his counselors willingly offer unto the God of Israel (whose habitation is in Jerusalem) and all the silver and gold that thou canst find in all the province of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Jerusalem, that thou mayest buy speedily with this silver, bullocks, rams, lambs, with their meat offerings and their drink offerings: and thou shalt offer them upon the altar of the house of your God, which is in Jerusalem. And whatsoever it pleaseth thee and thy brethren to do with the rest of the silver, & gold, do ye it according to the will of your God. And the vessels that are given thee for the service of the house of thy God, those deliver thou before God in Jerusalem. And the residue that shall be needful for the house of thy God, which shall be meet for thee to bestow, thou shalt bestow it out of the King's treasure house, and I King Artahshashte have given commandment to all the treasurers which are beyond the River, that whatsoever Ezra the Priest and Scribe of the Law of the God of heaven shall require of you, that it be done incontinently, unto an hundred talents of silver, unto an hundred measures of wheat, and unto an hundred baths of wine, & unto an hundred baths of oil, and salt without writing. Whatsoever is by the commandment of the God of heaven, let it be done speedily for the house of the God of heaven: for why should he be wroth against the realm of the King, and his children? And we certify you, that upon any of the Priests, Levites, singers, porters, Nethinims, or Ministers in this house of God, there shall no governor lay upon them toll, tribute nor custom. And thou Ezra (after the wisdom of thy God, that is in thine hand) set judges and arbiters, which

may judge all the people that is beyond the River, even all that know the Law of thy God, and teach ye them that know it not. And whosoever will not do the Law of thy God, and the King's law, let him have judgment without delay, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. Blessed be the Lord God of our fathers, which so hath put in the King's heart, to beautify the house of the Lord that is in Jerusalem, and hath inclined mercy toward me, before the King and his counselors, and before all the King's mighty Princes: and I was comforted by the hand of the Lord my God which was upon me, and I gathered the chief of Israel to go up with me.

These are now the chief fathers of them, and the genealogy of them that came up with me from Babel, in the reign of King Artahshashte. of the sons of Phinehas, Gershom: of the sons of Ithamar, Daniel: of the sons of David, Hattush: of the sons of Shechaniah, of the sons of Pharosh, Zechariah, and with him the count of the males, an hundred and fifty. Of the sons of Pahath Moab, Elihoenai, the son of Zerahiah, and with him two hundred males. Of the sons of Shechaniah, the son of Jahaziel, and with him three hundred males. And of the sons of Adin, Ebed the son of Ionathan, and with him fifty males. And of the sons of Elam, Ieshaiah the son of Athaliah, and with him seventy males. And of the sons of Shephatiah, Zebadiah the son of Michael, and with him fourescore males. Of the sons of Joab, Obadiah the son of Jehiel, and with him two hundred and eighteen males. And of the sons of Shelomith the son of Iosiphiah, & with him an hundred and threescore males. And of the sons of Bebai, Zechariah the son of Bebai, and with him eight and twenty males. And of the sons of Azgad, Johanan the son of Hakkatan, and with him an hundred and ten males. And of the sons of Adonikam, that were the last, whose names are these: Eliphelet, Jehiel and Shemaiah, and with them three score males. And of the sons of Biguai, Uthai, and Zabbud, and with them seventy males. And I gathered them to the River that goeth toward Ahaua, and there abode we three days: then I viewed the people, and the Priests, and found there none of the sons of Levi.

Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Jarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chief, and to Joiarib and to Elnathan, men of understanding, and I gave them commandment, to Iddo the chiefest at the place of Casiphia, & I told them the words that they should speak to Iddo, and to his brethren the Nethinims at the place of Casiphia, that they should cause the ministers of the house of our God to come unto us. So by the good hand of our God which was upon us, they brought us a man of understanding of the sons of Mahali the son of Levi the son of Israel, and Sherebiah with his sons and his brethren, even eighteen. Also Hashabiah, and with him Jeshaiah of the sons of Merari, with his brethren, and their sons twenty. And of the Nethinims, whom David had set, and the

Princes for the service of the Levites, two hundred and twenty of the Nethinims, which all were named by name. And there at the River, by Ahava, I proclaimed a fast, that we might humble our selves before our God, and seek of him a right way for us, & for our children, and for all our substance. For I was ashamed to require of the King an army and horsemen, to help us against the enemy in the way, because we had spoken to the King, saying, The hand of our God is upon all them that seek him in goodness, but his power & his wrath is against all them that forsake him. So we fasted, and besought our God for this: and he was entreated of us. Then I separated twelve of the chief of the Priests, Sherebiah, and Hashabiah, and ten of their brethren with them, and weighed them the silver and the gold, and the vessels, even the offering of ye house of our God, which the King and his counselors, and his Princes, & all Israel that were present had offered. And I weighed unto their hand six hundred and fifty talents of silver, and in silver vessel, an hundred talents, and in gold, an hundred talents: And twenty basins of gold, of a thousand drams, and two vessels of shining brass very good, and precious as gold. And I said unto them, Ye are consecrate unto the Lord, and the vessels are consecrate, and the gold and the silver are freely offered unto the Lord God of your fathers. Watch ye, and keep them until ye weigh them before the chief Priests and the Levites, and the chief fathers of Israel in Jerusalem in the chambers of the house of the Lord. So the Priests and the Levites received the weight of the silver and of the gold, and of the vessels to bring them to Jerusalem, unto the house of our God. Then we departed from the River of Ahavah on the twelfth day of the first month, to go unto Jerusalem, & the hand of our God was upon us, and delivered us from the hand of the enemy, and of such as laid wait by the way. And we came to Jerusalem, & abode there three days. And on ye fourth day was the silver weighed, and the gold and the vessel in the house of our God by the hand of Meremoth the son of Uriah the Priest, and with him was Eleazar the son of Phinehas, and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui the Levites, by number and by weight of every one, and all the weight was written at the same time. Also the children of the captivity, which were come out of captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, and twelve he goats for sin: all was a burnt offering of the Lord. And they delivered the Kings commission unto the Kings officers, and to the captains beyond the River: and they promoted the people, and the house of God.

When as these things were done, the rulers came to me, saying, The people of Israel, and the Priests, and the Levites are not separated from the people of the lands (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken their daughters to themselves, and to their sons, and they have mixed the holy seed with the

people of the lands, and the hand of the princes and rulers hath been chief in this trespass. But when I heard this saying, I rent my clothes and my garment, and plucked off the hair of mine head, and of my beard, and sat down astonished. And there assembled unto me all that feared the words of the God of Israel, because of the transgression of them of the captivity; I sat down astonished until the evening sacrifice. And at the evening sacrifice I arose up from mine heaviness, and when I had rent my clothes and my garment, I fell upon my knees, and spread out mine hands unto the Lord my God, and said, O my God, I am confounded & ashamed, to lift up mine eyes unto thee my God: for our iniquities are increased over our head, & our trespass is grown up unto the heaven. From the days of our fathers have we been in a great trespass unto this day, and for our iniquities have we, our Kings, & our Priests been delivered into the hand of the kings of the lands, unto the sword, into captivity, into a spoil, and into confusion of face, as appeareth this day. And now for a little space grace hath been shewed from the Lord our God, in causing a remnant to escape, & in giving us a nail in his holy place, that our God may light our eyes, & give us a little reviving in our servitude. For though we were bondmen, yet our God hath not forsaken us in our bondage, but hath inclined mercy unto us in the sight of the Kings of Persia, to give us life, & to erect the house of our God, & to redress the places thereof, and to give us a wall in Judah and in Jerusalem. And now, our God, what shall we say after this? for we have forsaken thy commandments, which thou hast commanded by thy servants the Prophets, saying, The land whereunto ye go to possess it, is an unclean land, because of the filthiness of the people of the lands, which by their abominations, & by their uncleanness have filled it from corner to corner. Now therefore shall ye not give your daughters unto their sons, neither shall ye take their daughters unto your sons, nor seek their peace nor wealth for ever, that ye may be strong and eat the goodness of the land, and leave it for an inheritance to your sons for ever. And after all that is come upon us for our evil deeds, and for our great trespasses, (seeing that thou our God hast stayed us from being beneath for our iniquities, and hast given us such deliverance) should we return to break thy commandments, and join in affinity with the people of such abominations? wouldst not thou be angry toward us till thou hadst consumed us, so that there should be no remnant nor any escaping? O Lord God of Israel, thou art just, for we have been reserved to escape, as appeareth this day: behold, we are before thee in our trespass: therefore we cannot stand before thee because of it.

While Ezra prayed thus, and confessed himself weeping, and falling down before the house of God, there assembled unto him of Israel a very great Congregation of men and women and children: for the people wept with a great lamentation. Then Shechaniah the son of Jehiel one of the sons of Elam answered, & said to Ezra, We have trespassed against our God, & have taken strange wives of the people of the land, yet now there is

hope in Israel concerning this. Now therefore let us make a covenant with our God, to put away all the wives (and such as are borne of them) according to the counsel of the Lord, and of those that fear the commandments of our God, and let it be done according to the Law. Arise: for the matter belongeth unto thee: we also will be with thee: be of comfort and do it. Then arose Ezra, and caused the chief Priests, the Levites, and all Israel, to swear that they would do according to this word. So they swore. And Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: he went even thither, but he did eat neither bread, nor drunk water: for he mourned, because of the transgression of them of the captivity. And they caused a proclamation to go throughout Judah and Jerusalem, unto all them of the captivity, that they should assemble themselves unto Jerusalem. And whosoever would not come within three days according to the counsel of the Princes & Elders, all his substance should be forfeit, & he should be separate from the Congregation of them of the captivity. Then all the men of Judah & Benjamin assembled themselves unto Jerusalem within three days, which was the twentieth day of the ninth month, and all the people sat in the street of the house of God, trembling for this matter, and for the rain. And Ezra the Priest stood up, & said unto them, Ye have transgressed, & have taken strange wives, to increase the trespass of Israel. Now therefore give praise unto the Lord God of your fathers, and do his will, and separate your selves from the people of the land, and from the strange wives. And all the Congregation answered, and said with a loud voice, So will we do according to thy words unto us. But the people are many, and it is a rainy weather, and we are not able to stand without, neither is it the work of one day or two: for we are many that have offended in this thing. Let our rulers stand therefore before all the Congregation, & let all them which have taken strange wives in our cities, come at the time appointed, & with them the Elders of every city and the Judges thereof, till the fierce wrath of our God for this matter turn away from us.

Then were appointed Jonathan the son of Asah-el, & Jahaziah the son of Tikuah over this matter, and Meshullam and Shabbethai the Levites helped them. And they of the captivity did so, & departed, even Ezra the Priest, & the men that were chief fathers to the family of their fathers by name, and sat down in the first day of the tenth month to examine the matter. And until the first day of the first month they were finishing the business with all the men that had taken strange wives. And of the sons of the Priests there were men found, that had taken strange wives, to wit, of the sons of Jeshua, the son of Jozadak, & of his brethren, Maaseiah, Aeliezer, and Jarib and Gedaliah. And they gave their heads, that they would put away their wives, & they that had trespassed, gave a ram for their trespass. And of the sons of Immer, Honani, and Zebadiah. And of the sons of Harim, Maaseiah, & Eliiah, and Shemaiah, and Jehiel, and Uzziah. And of ye sons of Pashur, Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah. And of the

Levites, Jozabad and Shimei, and Kelaiah, (which is Kelitah) Pethahiah, Judah and Eliezer. And of the singers, Eliashib; of the porters, Shallum, and Telem, and Uri. And of Israel: of the sons of Parosh, Ramiah, and Jesiah, and Malchiah, and Miamin, and Eleazar, and Malchiiah, and Benaiah. And of the sons of Elam, Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah. And of the sons of Zattu, Elioenai, Eliashib, Mattaniah, and Jerimoth, and Zabad, and Aziza. And of the sons of Bebai, Jehohanan, Hananiah, Zabbai, Athlai. And of the sons of Bani, Meshullam, Malluch, & Adaiah, Jashub, and Sheal, Jeramoth. And of the sons of Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh. And of the sons of Harim, Eliezer, Ishiiah, Malchiah, Shemaiah, Shimeon, Benjamin, Malluch, Shamariah. Of the sons of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Manasseh, Shimei. Of the sons of Bani, Maadai, Amram, and Vel, Banaiah, Bediah, Chelluh, Vaniah, Meremoth, Eliashib, Mattaniah, Mattenai, and Jaasau, and Banni, and Bennui, Shimei, and Shelemiah, and Nathan, and Adaiah, Machnadebai, Shashai, Sharai, Azareel, and Shelemiah, Shemariah, Shallum, Amariah, Joseph. Of the sons of Nebo, Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah. All these had taken strange wives: and among them were women that had children.

NEHEMIAH

The words of Nehemiah the son of Hachaliah. In ye month Chisleu, in the twentieth year, as I was in the palace of Shushan, aame Hanam, one of my brethren, he and the men of Judah, & I asked them concerning the Jews that were delivered, which were of the residue of the captivity, and concerning Jerusalem. And they said unto me, The residue that are left of the captivity there in the province, are in great affliction and in reproach, & the wall of Jerusalem is broken down, & the gates thereof are burnt with fire. And when I heard these words, I sat down and wept, and mourned certain days, & I fasted and prayed before the God of heaven, and said, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his commandments, I pray thee, let thine ears be attent, & thine eyes open, to hear the prayer of thy servants, which I pray before thee daily, day & night for ye children of Israel thy servants, & confess the sins of the children of Israel, which we have sinned against thee, both I and my fathers house have sinned: We have grievously sinned against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. I beseech thee, remember the word that

thou commandedst thy servant Moses, saying, Ye will transgress, and I will scatter you abroad among the people. But if ye turn unto me, & keep my commandments, and do them, though your scattering were to the uttermost part of the heaven, yet will I gather you from thence, and will bring you unto the place that I have chosen to place my Name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy mighty hand. O Lord, I beseech thee, let thine ear now hearken to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy Name, & I pray thee, cause thy servant to prosper this day, and give him favour in the presence of this man: for I was the Kings butler.

Now in the month Nisan in the twentieth year of king Artahshashte, the wine stood before him, and I took up the wine, and gave it unto the King. Now I was not before time sad in his presence. And the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing, but sorrow of heart. Then was I sore afraid, and I said to the King, God save the King for ever: why should not my countenance be sad, when the city & house of the sepulchres of my fathers lieth waste, and the gates thereof are devoured with fire? And the King said unto me, For what thing dost thou require? Then I prayed to the God of heaven, and said unto the King, If it please the King, and if thy servant have found favour in thy sight, I desire that thou wouldest send me to Judah unto the city of the sepulchres of my fathers, that I may build it. And the King said unto me, (the Queen also sitting by him) How long shall thy journey be? & when wilt thou come again? So it pleased the King, and he sent me, and I set him a time.

After I said unto the King, If it please the King, let them give me letters to the captains beyond the River, that they may convey me over, till I come into Judah, and letters unto Asaph the keeper of the King's park, that he may give me timber to build the gates of the palace (which appertained to the house) and for the walls of the city, and for the house that I shall enter into; the King gave me according to the good hand of my God upon me. Then came I to the captains beyond the River, and gave them the King's letters; the King had sent captains of the army and horsemen with me. But Sanballat the Horonite, and Tobiah a servant an Ammonite heard it, and it grieved them sore, that there was come a man which sought the wealth of the children of Israel.

So I came to Jerusalem, & was there three days. And I rose in the night, I, and a few men with me: for I told no man, what God had put in mine heart to do at Jerusalem, & there was not a beast with me, save the beast whereon I rode. And I went out by night by the gate of the valley, & came before the dragon well, and to the dung port, and viewed the walls of Jerusalem, how they were broken down, and the ports thereof devoured with the fire. Then I went forth unto the gate of the fountain, and to the King's fish pool, and there was no room for the beast that was under me to pass. Then went I up in ye night by the brook, and viewed the wall, and turned back, and coming back, I entered by the gate

of the valley & returned. And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it unto the Jews, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the work. Afterward I said unto them, Ye see the misery that we are in, how Jerusalem lieth waste, and the gates thereof are burnt with fire: come and let us build the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God, (which was good over me) and also of the King's words that he had spoken unto me; they said, Let us rise, and build. So they strengthened their hand to good. But when Sanballat the Horonite, and Tobiah the servant an Ammonite, and Geshem the Arabian heard it, they mocked us and despised us, and said, What a thing is this that ye do? Will ye rebel against the King? Then answered I them, and said to them, The God of heaven, he will prosper us, and we his servants will rise up and build: but as for you, ye have no portion nor right, nor memorial in Jerusalem.

Then arose Eliashib the high Priest with his brethren the Priests, and they built the sheep-gate: they repaired it, and set up the doors thereof: even unto the tower of Meah repaired they it, and unto the tower of Hananeel. And next unto him built the men of Jericho, and beside him Zaccur the son of Imri. But the fish port did the sons of Senaah build, which also laid the beams thereof, and set on the doors thereof, the locks thereof, and the bars thereof. And next unto them fortified Merimoth, the son of Urijah, the son of Hakkoz: and next unto them fortified Meshullam, the son of Berechiah, the son of Meshezabeel: and next unto them fortified Zadok, the son of Baana: And next unto them fortified the Tekoites: but the great men of them put not their necks to the work of their lords. And the gate of the old fish pool fortified Jehoida the son of Paseah, and Meshullam the son of Besodaiah: they laid the beams thereof, and set on the doors thereof, and the locks thereof, and the bars thereof. Next unto them also fortified Melatiah the Gibeonite, and Jadon the Meronothite, men of Gibeon, and of Mizpah, unto the throne of the Duke, which was beyond the River. Next unto him fortified Uzziel the son of Harhohiah of the goldsmiths: next unto him also fortified Hananiah, the son of Harakkahim, and they repaired Jerusalem unto the broad wall. Also next unto them fortified Rephaiah, the son of Hur, the ruler of the half part of Jerusalem. And next unto him fortified Jedaiah the son of Harumaph, even over against his house: and next unto him fortified Hattush, the son of Hashabniah. Malchiiah the son of Harim, and Hashub the son of Pahath Moab fortified the second portion, and the tower of the furnaces. Next unto him also fortified Shallum, the son of Halloesh, the ruler of the half part of Jerusalem, he, and his daughters. The valley gate fortified Hanum, and the inhabitants of Zanuah: they built it, and set on the doors thereof, the locks thereof, and the bars thereof, even a thousand cubits on the wall unto the dung port. But the dung port fortified Malchiah, the son of Rechab, the ruler of the fourth part of Beth-haccarem: he built it, and set on the doors thereof, the locks thereof, & the bars thereof. But the gate of the

fountain fortified Shallun, the son of Col-hozeh, the ruler of the fourth part of Mizpah: he built it, and covered it, and set on the doors thereof, the locks thereof, and the bars thereof, and the wall unto the fish pool of Shelah by the Kings garden, and unto the steps that go down from the city of David. After him fortified Nehemiah the son of Azbuk, the ruler of ye half part of Beth-zur, until the other side over against the sepulchres of David, and to the fish pool that was repaired, and unto the house of the mighty. After him fortified the Levites, Rehum the son of Bani, and next unto him fortified Hashabiah the ruler of the half part of Keilah in his quarter. After him fortified their brethren: Bauai, the son of Henadad the ruler of the half part of Keilah: And next unto him fortified Ezer, the son of Jeshua the ruler of Mizpah, the other portion over against the going up to the corner of the armour. 20 After him was earnest Baruch the son of Zacchai, and fortified another portion from the corner unto the doore of the house of Eliashib the high Priest. After him fortified Merimoth, the son of Uriiah, the son of Hakkoz, another portion from the doore of the house of Eliashib, even as long as the house of Eliashib extended. After him also fortified the Priests, the men of the plain. After them fortified Benjamin, and Hasshub over against their house: after him fortified Azariah, the son of Maaseiah, the son of Ananiah, by his house. After him fortified Binnui, the son of Henadad another portion, from the house of Azariah unto the turning and unto the corner. Palal, the son of Uzai, from over against the corner, & the high tower, that lieth out from the Kings house, which is beside the court of the prison. After him, Pedaiah, the son of Parosh. And the Nethinims they dwelt in ye fortress unto the place over against the water gate, Eastward, and to the tower that lieth out. After him fortified the Tekoites another portion over against the great tower, that lieth out, even unto the wall of the fortress. From above the horse-gate forth fortified the Priests, every one over against his house. After them fortified Zadok the son of Immer over against his house: and after him fortified Shemaiah, the son of Shechadiah the keeper of the East gate. After him fortified Hananiah, the son of Shelemiah, and Hanun, the son of Zalaph, the sixth, another portion after him fortified Meshullam, the son of Berechiah, over against his chamber. After him fortified Malchiah the goldsmith's son, until the house of the Nethinims, and of ye merchants over against the gate Miphkad, and to the chamber in the corner. And between the chamber of the corner unto the sheep-gate fortified the goldsmiths and the merchants.

But when Sanballat heard that we built the wall, then was he wroth and sore grieved, and mocked the Jews, and said before his brethren and the army of Samaria, thus he said, What do these weak Jews? will they fortify them selves? will they sacrifice? will they finish it in a day? will they make the stones whole again out of the heaps of dust, seeing they are burnt? And Tobiah the Ammonite was beside him, and said, Although they build, yet if a fox go up, he shall even break down their stony wall. Hear, O our God (for

we are despised) and turn their shame upon their own head, and give them unto a prey in the land of their captivity, and cover not their iniquity, neither let their sin be put out in thy presence: for they have provoked us before the builders. So we built the wall, and all the wall was joined unto the half thereof, and the heart of the people was to work.

But when Sanballat, & Tobiah, and the Arabians, and the Ammonites, and the Ashdodims heard that the walls of Jerusalem were repaired, (for the breaches began to be stopped) then they were very wroth, and conspired all together to come & to fight against Jerusalem, and to hinder them. Then we prayed unto our God, & set watchmen by them, day and night, because of them. And Judah said, The strength of the bearers is weakened, and there is much earth, so that we are not able to build the wall. Also our adversaries had said, They shall not know, neither see, till we come into the midst of them and slay them, and cause the work to cease. But when the Jews (which dwelt beside them) came, they told us ten times, From all places whence ye shall return, they will be upon us. Therefore set I in the lower places behind the wall upon the tops of the stones, & placed the people by their families, with their swords, their spears and their bows. Then I beheld, and rose up, and said unto the Princes, and to the rulers, and to the rest of the people, Be not afraid of them: remember the great Lord, and fearful, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

And when our enemies heard that it was known unto us, then God brought their counsel to nought, and we turned all again to the wall, every one unto his work. And from that day, half of the young men did the labour, and the other half part of them held the spears, and shields, and bows, and habergins: and the rulers stood behind all the house of Judah. They that built on the wall, and they that bare burdens, and they that laded, did the work with one hand, and with the other held the sword. For every one of the builders had his sword girded on his loins, and so built: and he that blew the trumpet, was beside me. Then said I unto the Princes, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us. So we laboured in the work, and half of them held the spears, from the appearing of the morning, till the stars came . And at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that they may be a watch for us in the night, and labour in the day. So neither I, nor my brethren, nor my servants, nor the men of the ward, (which followed me) none of us did put off our clothes, save every one put them off for washing.

Now there was a great cry of the people, and of their wives against their brethren the Jews. For there were that said, We, our sons & our daughters are many, therefore we take up corn, that we may eat and live. And there were that said, We must gage our lands, and our vineyards, and our houses, and take up corn for the famine. There were also that

said, We have borrowed money for the King's tribute upon our lands and our vineyards. And now our flesh is as the flesh of our brethren, and our sons as their sons: and lo, we bring into subjection our sons and our daughters, as servants, and there be of our daughters now in subjection, and there is no power in our hands: for other men have our lands and our vineyards. Then was I very angry when I heard their cry and these words. And I thought in my mind, and I rebuked the princes, and the rulers, and said unto them, You lay burdens every one upon his brethren: and I set a great assembly against them, and I said unto them, We (according to our ability) have redeemed our brethren the Jews, which were sold unto the heathen: and will you sell your brethren again, or shall they be sold unto us? Then held they their peace, and could not answer. I said also, That which ye do, is not good. Ought ye not to walk in the fear of our God, for the reproach of the heathen our enemies? For even I, my brethren, and my servants do lend them money and corn: I pray you, let us leave off this burden. Restore, I pray you, unto them this day their lands, their vineyards, their olives, & their houses, and remit the hundredth part of the silver and of the corn, of the wine, and of the oil that ye exact of them. Then said they, We will restore it, and will not require it of them: we will do as thou hast said. Then I called the Priests, and caused them to swear, that they should do according to this promise.

So I shook my lap, and said, So let God shake out every man that will not perfourm this promise from his house, & from his labour: even thus let him be shaken out, & emptied; all the Congregation said, Amen, & praised the Lord: and the people did according to this promise. And from the time that the King gave me charge to be governour in the land of Judah, from the twentieth year, even unto the two and thirtieth year of King Artahshashte, that is, twelve year, I, and my brethren have not eaten the bread of the governour. For the former gouernours that were before me, had been chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver: yea, and their servants bare rule over the people: but so did not I, because of the fear of God. But rather I fortified a portion in the work of this wall, and we bought no land, and all my servants came thither together unto the work. Moreover there were at my table an hundred & fifty of the Jews, & rulers, which came unto us from among the heathen that are about us. And there was prepared daily an ox, and six chosen sheep, and birds were prepared for me, and within ten days wine for all in abundance. Yet for all this I required not the bread of the governour: for the bondage was grievous unto this people. Remember me, O my God, in goodness, according to all that I have done for this people.

And when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had built the wall, & that there were no mo breaches therein, (though at that time I had not set up the doors upon the gates) then sent Sanballat and Geshem unto me, saying, Come thou that we may meet together in the villages in the plain of Ono: and

they thought to do me evil. Therefore I sent messengers unto them, saying, I have a great work to do, and I can not come down: why should the work cease, whiles I leave it, and come down to you? Yet they sent unto me four times after this sort; I answered them after the same manner. Then sent Sanballat his servant after this sort unto me the fifth time, with an open letter in his hand, wherein was written, It is reported among the heathen, and Gashmu hath said it, that thou and the Jews think to rebel, for the which cause thou buildest the wall and thou wilt be their King according to these words. Thou hast also ordained the Prophets to preach of thee at Jerusalem, saying, There is a King in Judah: and now according to these words it shall come to the Kings ears: come now therefore, and let us take counsel together. Then I sent unto him, saying, It is not done according to these words that thou sayest: for thou feynest them of thine own heart. For all they afraid us, saying, Their hands shall be weakened from the work, and it shall not be done: now therefore encourage thou me.

And I came to the house of Shemaiah the son of Delaiah the son of Mehetabeel, and he was shut up, and he said, Let us come together into the house of God in the midst of the Temple, and shut the doors of the Temple: for they will come to slay thee: yea, in the night will they come to kill thee. Then I said, Should such a man as I, flee? Who is he, being as I am, that would go into the Temple to live? I will not go in. And lo, I perceived, that God had not sent him, but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. Therefore was he hired, that I might be afraid, and do thus, and sin, and that they might have an evil report that they might reproach me. My God, remember thou Tobiah, & Sanballat according unto these their works, and Noadiah the Prophetess also, and the rest of the Prophets that would have put me in fear.

Notwithstanding the wall was finished on the five and twentieth day of Elul, in two and fifty days. And when all our enemies heard thereof, even all the heathen that were about us, they were afraid, & their courage failed them: for they knew, that this work was wrought by our God. And in these days were there many of the princes of Judah, whose letters went unto Tobiah, and those of Tobiah came unto them. For there were many in Judah, that were sworn unto him: for he was the son-in-law of Shechaniah, the son of Arah: and his son Jehonathan had the daughter of Meshullam, the son of Berechiah. Yea, they spake in his praise before me, & told him my words, and Tobiah sent letters to put me in fear.

Now when the wall was built, and I had set up the doors, and the porters, and the singers and the Levites were appointed, then I commanded my brother Hanani and Hananiah the prince of the palace in Jerusalem (for he was doubtless a faithful man, and feared God above many) and I said unto them, Let not the gates of Jerusalem be opened, until the heat of the sun: and while they stand by, let them shut the doors, and make them fast: and I appointed wards of the inhabitants of Jerusalem, every one in his ward, and every

one over against his house. Now the city was large and great, but the people were few therein, and the houses were not built. And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a book of the genealogy of them, which came up at the first, and found written therein, these are the sons of the province that came up from the captivity that was carried away (whom Nebuchadnezzar King of Babel had carried away) and they returned to Jerusalem and to Judah, every one unto his city. They which came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. This is the number of the men of the people of Israel. The sons of Parosh, two thousand an hundred seventy and two. The sons of Shephatiah, three hundred seventy and two. The sons of Arah, six hundred fifty and two. The sons of Pahath Moab of ye sons of Jeshua, & Joab, two thousand, eight hundred and eighteen. The sons of Elam, a thousand, two hundred fifty and four. The sons of Zattu, eight hundred and five and forty. The sons of Zacchai, seven hundred & three score. The sons of Binnui, six hundred and eight and forty. The sons of Bebai, six hundred and eight and twenty. The sons of Azgad, two thousand, three hundred and two and twenty. The sons of Adonikam, six hundred three score and seven. The sons of Biguai, two thousand three score and seven. The sons of Adin, six hundred, and five and fifty. The sons of Ater of Hizkiah, ninety and eight. The sons of Hashum, three hundred & eight and twenty. The sons of Bezai, three hundred and four and twenty. The sons of Hariph, an hundred and twelve. The sons of Gibeon, ninety and five. The men of Beth-lehem and Netophah, an hundred four score and eight. The men of Anathoth, an hundred and eight and twenty. The me of Beth-azmaveth, two & forty. The men of Kiriath-jearim, Chephirah & Beeroth, seven hundred, and three and forty. The men of Ramah and Gaba, six hundred and one and twenty. The men of Michmas, an hundred and two and twenty. The men of Beth-el and Ai, an hundred & three and twenty. The men of the other Nebo, two & fifty. The sons of the other Elam, a thousand, two hundred and four and fifty. The sons of Harim, three hundred and twenty. The sons of Jericho, three hundred and five and forty. The sons of Lod-hadid and Ono, seven hundred and one and twenty. The sons of Senaah, three thousand, nine hundred and thirty. The Priests: the sons of Jedaiah of the house of Jeshua, nine hundred seventy & three. The sons of Immer, a thousand and two and fifty. The sons of Pashur, a thousand, two hundred and seven and forty. The sons of Harim, a thousand and seventeen. The Levites: the sons of Jeshua of Kadmiel, and of the sons of Hodivah, seventy & four. The singers: the children of Asaph, an hundred, and eight and forty. The porters: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, an hundred and eight and thirty. the Nethinims: the sons of Ziha, the sons of Hashupha, the sons of Tabaoth, the sons of Keros, the sons of Sia, the sons of Padon, the sons of Lebana, the sons of Hagaba, the sons of Shalmai, the sons of Hanan, the sons of Giddel, the sons of Gahar, the sons of

Reajah, the sons of Rezin, the sons of Nekoda, the sons of Gazzam, ye sons of Uzza, the sons of Paseah, the sons of Besai, the sons of Meunim, the sons of Nephishesim, the sons of Bakbuk, the sons of Hakupha, the sons of Harhur, the sons of Bazlith, the sons of Mehida, the sons of Harsha, the sons of Barkos, the sons of Sissera, the sons of Tamah, the sons of Neziah, the sons of Hatipha, the sons of Solomon's servants, the sons of Sotai, the sons of Sophereth, ye sons of Perida, the sons of Iaala, the sons of Darkon, the sons of Giddel, The sons of Shephatiah, the sons of Hattil, the sons of Pochereth of Zebaim, the sons of Amon. All the Nethinims, and the sons of Salomons servants were three hundred, ninety and two. And these came up from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seed, or if they were of Israel. The sons of Delaiah: the sons of Tobiah, the sons of Nekoda, six hundred and two and forty. And of the Priests: the sons of Habaiah, the sons of Hakkoz, the sons of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was named after their name. These sought their writing of the genealogies, but it was not found: therefore they were put from the Priesthood. And the Tirshatha said unto them, that they should not eat of the most holy, till there rose up a Priest with Urim & Thummim. All the Congregation together was two & forty thousand, three hundred and threescore, besides their servants and their maids, which were seven thousand, three hundred and seven and thirty: and they had two hundred and five and forty singing men and singing women. Their horses were seven hundred and six and thirty, and their mules two hundred and five and forty. The camels four hundred and five and thirty, and six thousand, seven hundred and twenty asses. And certain of the chief fathers gave unto the work. The Tirshatha gave to the treasure, a thousand drams of gold, fifty basins, five hundred and thirtie Priests garments. And some of the chief fathers gave unto the treasure of the work, twenty thousand drams of gold, and two thousand and two hundred pieces of silver. And the rest of the people gave twenty thousand drams of gold, and two thousand pieces of silver, and three score & seven Priest's garments. And the Priests, and Levites, and the porters and the singers and the rest of the people and the Nethinims, and all Israel dwelt in their cities: and when the seventh month came, the children of Israel were in their cities.

And all the people assembled themselves together, in the street that was before the water-gate, and they spake unto Ezra the Scribe, that he would bring the book of ye Law of Moses, which the Lord had commanded to Israel. And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that could hear and understand it, in the first day of the seventh month, and he read therein in the street that was before the water-gate (from the morning until the midday) before men and women, and them that understood it, and the ears of all the people hearkened unto the book of the Law. And Ezra the Scribe stood upon a pulpit of wood which he had made for the

preaching, and beside him stood Mattithiah, and Shema, & Ananiah, and Uriiah, and Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, and Mishael, and Malchiah, & Hashum, & Hashbadana, Zechariah, and Meshullam. And Ezra opened the book before all the people: for he was above all the people: and when he opened it, all the people stood up. And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, with lifting up their hands: & they bowed themselves, and worshipped the Lord with their faces toward the ground. Also Jeshua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiiah, Maaseiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Levites caused the people to understand the law, and the people stood in their place. And they read in the book of the Law of God distinctly, and gave the sense, & caused them to understand the reading. Then Nehemiah (which is Tirshatha) and Ezra the Priest and scribe, and the Levites that instructed the people, said unto all the people, This day is holy unto ye Lord your God: mourn not, neither weep: for all the people wept, when they heard the words of the Law. He said also unto the, Go, and eat of the fat, & drink the sweet, & send part unto them, for whom none is prepared: for this day is holy unto our Lord: be ye not sorry therefore: for the joy of the Lord is your strength. And the Levites made silence throughout all the people, saying, Hold your peace: for the day is holy, be not sad therefore. Then all the people went to eat and to drink, and to send away part, and to make great joy, because they had understand the words that they had taught them.

And on the second day the chief fathers of all the people, the Priests and the Levites were gathered unto Ezra the scribe, that he also might instruct them in the words of the Law. And they found written in the Law, (that the Lord had commanded by Moses) that the children of Israel should dwell in booths in the feast of the seventh month, and that they should cause it to be declared and proclaimed in all their cities, and in Jerusalem, saying, Go forth unto the mount, and bring olive branches, and pine branches, & branches of myrtus, and palm branches, & branches of thick trees, to make booths, as it is written. So the people went forth and brought them, and made them booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street by the water-gate, and in the street of the gate of Ephraim. And all the Congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the time of Jeshua the son of Nun unto this day, had not the children of Israel done so, and there was very great joy. And he read in the book of the Law of God every day, from the first day unto the last day; they kept the feast seven days, and on the eight day a solemn assembly, according unto the manner.

In the four and twentieth day of this month the children of Israel were assembled with fasting, and with sackcloth, and earth upon them. (And they that were of the seed of Israel were separated from all the strangers) and they stood and confessed their sins and

the iniquities of their fathers. And they stood up in their place and read in the book of the Law of the Lord their GOD four times on the day, and they confessed and worshipped the Lord their God four times. Then stood up upon the stairs of the Levites Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the Lord their God. And the Levites said, even Jeshua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodiiah, Shebaniah and Pethahiah, Stand up, and praise the Lord your God for ever, and ever, and let them praise thy glorious Name, O God, which excelleth above all thanksgiving and praise. Thou art Lord alone: thou hast made heaven, and the heaven of all heavens, with all their host, the earth, and all things that are therein, the seas, & all that are in them, & thou preservest them all, and the host of the heaven worshipeth thee. Thou art, O Lord, the God, that hast chosen Abram, and broughtest him out of Ur in Caldea, and madest his name Abraham, and foundest his heart faithful before thee, and madest a covenant with him, to give unto his seed the land of the Canaanites, Hittites, Amorites, and Perizzites, and Jebusites, and Girgashites, and hast performed thy words, because thou art just. Thou hast also considered the affliction of our fathers in Egypt, and heard their cry by the red Sea, and shewed tokens & wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them: therefore thou madest thee a Name, as appeareth this day. For thou didst break up the Sea before them, and they went through the midst of the Sea on dry land: and those that pursued them, hast thou cast into the bottoms as a stone, in the mighty waters: And leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire to give them light in the way that they went. Thou camest down also upon mount Sinai, and spakest unto them from heaven, and gavest them right judgments, and true laws, ordinances and good commandments, and declaredst unto them thine holy Sabbath, and commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy servant: And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst: and promisedst them that they should go in, and take possession of the land: for the which thou hadst lift up thine hand for to give them. But they and our fathers behaved them selves proudly, and hardened their neck, so that they hearkened not unto thy commandments, but refused to obey, & would not remember thy marvelous works that thou hadst done for them, but hardened their necks, and had in their heads to return to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering and of great mercy, yet forsookest them not. Moreover, when they made them a molten calf (and said, This is thy God that brought thee up out of the land of Egypt) and committed great blasphemies, yet thou for thy great mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day to lead them the way, neither the pillar of fire by night, to shew them light, and the way whereby they should go. Thou gavest also thy good Spirit to instruct them, &

withheldest not thy MAN from their mouth, & gavest them water for their thirst. Thou didst also feed them forty years in ye wilderness: they lacked nothing: their clothes waxed not old, and their feet swelled not. And thou gavest them kingdoms & people, and scatteredst them into corners: so they possessed the land of Sihon & the land of ye King of Heshbon, and the land of Og King of Bashan. And thou didst multiply their children, like the stars of the heaven, and broughtest them into the land, whereof thou hadst spoken unto their fathers, that they should go, and possess it. So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, even the Canaanites, and gavest them into their hands, with their Kings and the people of the land, that they might do with them what they would. And they took their strong cities and the fat land, and possessed houses, full of all goods, cisterns digged out, vineyards, and olives, and trees for food in abundance, and they did eat, and were filled, and became fat, and lived in pleasure through thy great goodness. Yet they were disobedient, and rebelled against thee, and cast thy Law behind their backs, and slew thy Prophets (which protested among them to turn them unto thee) and committed great blasphemies. Therefore thou deliveredst them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cried unto thee, thou heardest them from the heaven, & through thy great mercies thou gavest them saviours, who saved them out of the hand of their adversaries. But when they had rest, they returned to do evil before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them, yet when they converted and cried unto thee, thou heardest them from heaven, and deliveredst them according to thy great mercies many times, and protestedst among them that thou mightest bring them again unto thy Law: but they behaved them selves proudly, and hearkened not unto thy commandments, but sinned against thy judgments (which a man should do and live in them) and pulled away the shoulder, and were stiff-necked, and would not hear. Yet thou didst forbear them many years, and protestedst among them by thy Spirit, even by the hand of thy Prophets, but they would not hear: therefore gavest thou them into the hand of the people of the lands. Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and merciful God. Now therefore our God, thou great God, mighty and terrible, that keepest covenant and mercy, let not all the affliction that hath come unto us, seem a little before thee, that is, to our Kings, to our princes, and to our Priests, and to our Prophets, and to our fathers, and to all thy people since the time of the Kings of Asshur unto this day. Surely thou art just in all that is come upon us: for thou hast dealt truly, but we have done wickedly. And our kings and our princes, our Priests and our fathers have not done thy Law, nor regarded thy commandments nor thy protestations, wherewith thou hast protested among them. And they have not served thee in their kingdom, and in thy great goodness that thou shewedst unto them, & in the large and fat land which thou didst set before them, and have not converted from their evil works.

Behold, we are servants this day, and the land that thou gavest unto our fathers, to eat the fruit thereof, and the goodness thereof, behold, we are servants therein. And it yieldeth much fruit unto the kings whom thou hast set over us, because of our sins: and they have dominion over our bodies and over our cattle at their pleasure, and we are in great affliction. Now because of all this we make a sure covenant, and write it, and our princes, our Levites and our Priest's seal unto it.

Now they that sealed were Nehemiah the Tirshatha the son of Hachaliah, and Zidkiiah, Seraiah, Azariah, Jeremiah, Pashur, Amariah, Malchiah, Hattush, Shebaniah, Malluch, Harim, Merimoth, Obadiah, Daniel, Ginnethon, Baruch, Meshullam, Abiiah, Miamin, Maaziah, Bilgai, Shemaiah: these are the Priests. And the Levites: Jeshua the son of Azaniah, Binnui, of the sons of Henadad, Kadmiel. And their brethren Shebaniah, Hodiiah, Kelita, Pelaiah, Hanun, Micha, Rehob, Hashabiah, Zaccur, Sherebiah, Shebaniah, Hodiah, Bani, Beninu. The chief of the people were Parosh, Pahath Moab, Elam, Zattu, Bani, Bunni, Azgad, Bebai, Adoniah, Biguai, Adin, Ater, Hizkiiah, Azzur, Hodiah, Hashum, Bezai, Hariph, Anathoth, Nebai, Magpiash, Meshullam, Hezir, Meshezabeel, Zadok, Jaddua, Pelatiah, Hanan, Anaiah, Hoshea, Hananiah, Hashub, Hallohesh, Pileha, Shobek, Rehum, Hashabnah, Maaseiah, And Ahiiah, Hanan, Anan, Malluch, Harim, Baanah. And the rest of the people, the Priests, the Levites, the porters, the singers, the Nethinims, and all that were separated from the people of the lands unto the Law of God, their wives, their sons, and their daughters, all that could understand. The chief of them received it for their brethren, and they came to the curse and to the oath to walk in God's Law, which was given by Moses the servant of God, to observe and do all the commandments of the Lord our God, and his judgments and his statutes: And that we would not give our daughters to the people of the land, neither take their daughters for our sons. And if the people of the land brought ware on the Sabbath, or any vitals to sell, that we would not take it of them on the Sabbath and on the holy days: and that we would let the seventh year be free, and the debts of every person. And we made statutes for our selves to give by the year the third part of a shekel for the service of the house of our God, for the shewbread, and for the daily offering, & for the daily burnt offering, the Sabbaths, the new moons, for the solemn feasts, and for the things that were sanctified, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God. We cast also lots for the offering of the wood, even the Priests, the Levites and the people to bring it into the house of our God, by the house of our fathers, yearly at the times appointed, to burn it upon the altar of the Lord our God, as it is written in the Law, and to bring the first fruits of our land, and the first of all the fruits of all trees, year by year, into the house of the Lord, and the first borne of our sons, and of our cattle, as it is written in the Law, and the first borne of our bullocks and of our sheep, to bring it into the house of our God, unto ye Priests that minister in the

house of our God, and that we should bring the first fruit of our dough, and our offerings, and the fruit of every tree, of wine and of oil, unto the Priests, to the chambers of the house of our God: and the tithes of our land unto the Levites, that the Levites might have the tithes in all the cities of our travail. And the Priest, the son of Aaron shall be with the Levites, when ye Levites take tithes, and the Levites shall bring up the tenth part of the tithes unto the house of our God, unto the chambers of the treasure house. For the children of Israel, and the children of Levi shall bring up the offerings of the corn, of the wine, and of the oyle, unto the chambers: and there shall be the vessels of the Sanctuary, and the Priests that minister, and the porters, and the fingers, and we will not forsake the house of our God.

And the rulers of the people dwelt in Jerusalem: the other people also cast lots, to bring one out of ten to dwell in Jerusalem the holy city, and nine parts to be in the cities. And the people thanked all the men that were willing to dwell in Jerusalem. These now are the chief of the province, that dwelt in Jerusalem, but in the cities of Judah, every one dwelt in his own possession in their cities of Israel, the Priests and the Levites, and the Nethinims, and the sons of Solomon's servants. And in Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the sons of Judah, Athaiah, the son of Uziiah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahaleel, of the sons of Perez, and Maaseiah the son of Baruch, the son of Col Hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni. All the sons of Perez that dwelt at Jerusalem, were four hundred, three score & eight valiant men. These also are the sons of Benjamin, Sallu, the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiah. And after him Gabai, Sallai, nine hundred and twenty and eight. And Joel the son of Zichri was governour over them: and Judah, the son of Senuah was the second over the city: Of the Priests, Jedaiah, the son of Joiarib, Jachin. Seraiah, the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub was chief of the house of God. And their brethren that did the work in the Temple, were eight hundred, twenty and two: and Adaiah, the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah: And his brethren, chief of the fathers, two hundred and two and forty: and Amashsai the son of Azareel, the son of Ahazai, the son of Meshilemoth, the son of Immer: And their brethren valiant men, an hundred and eight and twenty: & their overseer was Zabdiel the son of Hagedolim. And of the Levites, Shemaiah, the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni. And Shabbethai, & Jozabad of the chief of the Levites were over the works of the house of God without. And Mattaniah, the son of Micha, the son of Zabdi, the son of Asaph was the chief to begin the thanksgiving & prayer: & Bakbukiah the second of his brethren, & Abda, the

son of Shammua, the son of Galal, the son of Jeduthun. All the Levites in the holy city were two hundred four score and four. And the porters Akkub, Talmon & their brethren that kept the gates, were an hundred twenty and two. And the residue of Israel, of the Priests, and of the Levites dwelt in al the cities of Judah, every one in his inheritance. And the Nethinims dwelt in the fortress, & Ziha, and Gispa was over the Nethinims. And the overseer of the Levites in Jerusalem was Uzzi the son of Bani, the son of Ashabiah, the son of Mattaniah, the son of Micha: of the sons of Asaph singers were over the work of the house of God. For it was the Kings commandment concerning them, that faithful provision should be for the singers every day. And Pethahiah the son of Meshezabeel, of the sons of Zerah, the son of Judah was at the King's hand in all matters concerning the people. And in the villages in their lands, some of the children of Judah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Jekabzeel. and in the villages thereof, and in Jeshua, and in Moladah, and in Beth palet, and in Hazer-shual, and in Beer-sheba, and in the villages thereof, and in Ziklag, and in Mechonah, and in the villages thereof, and in En-rimmon, and in Zareah, and in Jarmuth, Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: & they dwelt from Beer-sheba, unto the valley of HinNumbers and the sons of Benjamin from Geba, in Michmash, and Aiia, and Beth-el, and in the villages thereof, Anathoth, Nob, Ananiah, Hazor, Ramah, Gittaim, Hadid, Zeboim, Nebalat, Lod and Ono, in the carpenters valley. And of the Levites were divisions in Judah and in Benjamin.

These also are the Priests and the Levites that went up with Zerubabbel, the son of Shealtiel, and Jeshua: to wit, Seraiah, Jeremiah, Ezra, Amariah, Malluch, Hattush, Shecaniah, Rehum, Merimoth, Iddo, Ginnetho, Abiiah, Miamin, Maadiah, Bilgah, Shemaiah, and Joiarib, Jedaiah, Sallu, Amok, Hilkiiah, Jedaiah: these were the chief of the Priests, and of their brethren in the days of Jeshua. And the Levites, Jeshua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah were over the thanksgivings, he, and his brethren. And Bakbukiah & Unni, and their brethren were about them in the watches. And Jeshua begat Joiakim: Joiakim also begat Eliashib, and Eliashib begat Joiada. And Joiada begat Jonathan, & Jonathan begat Jaddua, and in the days of Joiakim were these, the chief fathers of the Priests: under Seraiah was Meraiah, under Jeremiah, Hananiah, under Ezra, Meshullam, under Amariah, Jehohanan, under Melicu, Jonathan, under Shebaniah, Ioseph, under Harim, Adna, under Maraioth, Helkai, under Iddo, Zechariah, under Ginnithon, Meshullam, under Abiiah, Zichri, under Miniamin, and under Moadiah, Piltai, under Bilgah, Shammua, under Shemaiah, Jehonathan, under Joiarib, Mattenai, under Jedaiah, Uzzi, under Sallai, Kallai, under Amok, Eber, under Hilkiah, Hashabiah, under Jedaiah, Nethaneel. In the days of Eliashib, Joiada, and Johanan and Jaddua were the chief fathers of the Levites written, and the Priests in the reign of Darius the Persian.

The sons of Levi, the chiefe fathers were written in the book of the Chronicles even unto the days of Johanan the son of Eliashib. And the chief of the Levites were Hashabiah, Sherebiah, & Jeshua the son of Kadmiel, & their brethren about them to give praise and thanks, according to the ordinance of David the man of God, ward over against ward. Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon and Akkub were porters keeping the ward at the thresholds of the gates. These were in the days of Joiakim, the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the captain, and of Ezra the Priest and scribe. And in the dedication of the wall at Jerusalem they sought the Levites out of all their places to bring them to Jerusalem to keep the dedication and gladnes, both with thanksgivings & with songs, cymbals, violins and with harps. Then the singers gathered themselves together both from the plain country about Jerusalem, and from the villages of Netophathi, and from the house of Gilgal, and out of the countries of Geba, and Azmaueth: for the singers had built them villages round about Jerusalem. And the Priests and Levites were purified, and cleansed the people, & the gates, & the wall. And I brought up the princes of Judah upon the wall, and appointed two great companies to give thanks, and the one went on the right hand of the wall toward the dung gate. And after them went Hoshaiah, and half of the princes of Judah, and Azariah, Ezra and Meshullam, Judah, Benjamin, and Shemaiah, and Jeremiah, and of the Priests sons with trumpets, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, ye son of Asaph. And his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God: & Ezra the scribe went before them. And to the gate of the fountain, even over against them went they up by the stairs of the city of David, at the going up of the wall beyond the house of David, even unto the water gate Eastward. And the second company of them that gave thanks, went on the other side, and I after them, and the half of the people was upon the wall, and upon the tower of the furnaces even unto the broad wall. And upon the gate of Ephraim, and upon the old gate, and upon the fish-gate, & the tower of Hananeel, and the tower of Meah, even unto the sheep-gate: and they stood in the gate of the ward. So stood the two companies (of them that gave thanks) in the house of God, and I and the half of the rulers with me. The Priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets, and Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchiiah, and Elam, and Ezer: and the singers sang loud, having Izrahiah which was the overseer.

And the same day they offered great sacrifices and rejoiced: for God had given them great joy, so that both the women, and the children were joyful: and the joy of Jerusalem was heard far off. Also at the same time were men appointed over the chambers of the store for the offerings (for the first fruits, and for the tithes) to gather into them out of the

fields of the cities, the portions of the Law for the Priests and the Levites: for Judah rejoiced for the Priests and for the Levites, that served. And both the singers and the Levites kept the ward of their God, and the ward of the purification according to the commandment of David, and Salomon his son. For in the days of David and Asaph, of old were chief singers, and songs of praise and thanksgiving unto God. And in the days of Zerubbabel, & in the days of Nehemiah did al Israel give portions unto the singers and porters, every day his portion, and they gave the holy things unto the Levites, and the Levites gave the holy things unto the sons of Aaron.

And on that day did they read in the book of Moses, in the audience of the people, and it was found written therein, that the Ammonite, & the Moabite should not enter into the Congregation of God, because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: and our God turned the curse into a blessing. Now when they had heard the Law, they separated from Israel all those that were mixed. And before this had the Priest Eliashib the oversight of the chamber of the house of our God, being kinsman to Tobiah: And he had made him a great chamber and there had they aforetime laid the offerings, the incense, and the vessels, and the tithes of corn, of wine, and of oil (appointed for the Levites, and the singers, and the porters) and the offerings of the Priests. But in all this time was not I in Jerusalem: for in the two and thirtieth year of Artahshashte King of Babel, came I unto the King, and after certain days I obtained of the King. And when I was come to Jerusalem, I understood the evil that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God, and it grieved me sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber. And I commanded them to cleanse ye chambers: and thither brought I again the vessels of the house of God with the meat offering and the incense. And I perceived that the portions of the Levites had not been given, and that every one was fled to his land, even the Levites and singers that executed the work. Then reproved I the rulers and said, Why is the house of God forsaken? And I assembled them, and set them in their place. Then brought all Judah the tithes of corn and of wine, and of oyle unto the treasures. And I made treasurers over the treasures, Shelemiah the Priest, and Zadok the scribe, and of the Levites, Pedaiah, and under their hand Hanan the son of Zaccur the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren. Remember me, O my God, herein, & wipe not out my kindness that I have shewed on the house of my God, and on the offices thereof.

In those days saw I in Judah them, that trod wine presses on ye Sabbath, & that brought in sheaves, and which laded asses also with wine, grapes, and figs, and all burdens, and brought them into Jerusalem upon the Sabbath day: and I protested to them in the day that they sold vitals. There dwelt men of Tyrus also therein, which brought fish and all

wares, and sold on the Sabbath unto the children of Judah even in Jerusalem. Then reproved I the rulers of Judah, and said unto them, What evil thing is this that ye do, and break the Sabbath day? Did not your fathers thus, and our God brought all this plague upon us, and upon this city? yet ye increase the wrath upon Israel, in breaking the Sabbath. And when the gates of Jerusalem began to be dark before the Sabbath, I commanded to shut the gates, and charged, that they should not be opened till after the Sabbath, and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. So the chapmen and merchants of all merchandise remained once or twice all night without Jerusalem. And I protested among them, and said unto them, Why tarry ye all night about the wall? If ye do it once again, I will lay hands upon you. from that time came they no more on the Sabbath. And I said unto the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day. Remember me, O my God, concerning this, & pardon me according to thy great mercy.

In those days also I saw Jews that married wives of Ashdod, of Ammon, and of Moab. And their children spake half in ye speech of Ashdod, and could not speak in the Jews language, and according to the language of the one people, and of the other people. Then I reproved them, & cursed them, and smote certain of them, and pulled off their hear, and took an oath of them by God, Ye shall not give your daughters unto their sons, neither shall ye take of their daughters unto your sons, nor for your selves. Did not Solomon the king of Israel sin by these things? yet among many nations was there no King like him: for he was beloved of his God, and God had made him King over Israel: yet strange women caused him to sin. Shall we then obey unto you, to do all this great evil, and to transgress against our God, even to marry strange wives? And one of the sons of Joiada the son of Eliashib the high Priest was the son-in-law of Sanballat the Horonite: but I chased him from me. Remember them, O my God, that defile the Priesthood, and the covenant of the Priesthood, and of the Levites.

Then cleansed I them from all strangers, and appointed the wards of the Priests and of the Levites, every one in his office, and for the offering of the wood at times appointed, & for the first fruits. Remember me, O my God, in goodness.

ESTHER

In the second year of the reign of great Artaxerxes in the first day of the month Nisan, Mardocheus the son of Jarus, the son of Semei, the son of Cis of the tribe of Benjamin had a dream, a Jew dwelling in the city of Susis, a noble man, that bare office in the King's court. He was also one of the captivity which Nebuchadnezzar the King of Babylon brought from Jerusalem with Jechonias. And this was his dream, Behold a noise of a tempest with thunders, and earthquakes, and uproar in the land. Behold two great dragons came forth ready to fight one against another. Their cry was great, whereby all the heathen were ready to fight against the righteous people. And the same day was full of darkness and obscurity, and trouble, and anguish: yea, adversity, and great affliction was upon the earth. For then ye righteous fearing their afflictions, were amazed, & being ready to die, cried unto God. And while they were crying, ye little well grew into a great river, and flowed over with great waters. The light and the sun rose up, and the lowly were exalted, and devoured the glorious. Now when Mardocheus had seen this dream, he awoke and rose up and thought in his heart until the night, what God would do, and so he desired to know all the matter.

At the same time dwelt Mardocheus in the kings court with Bagathas, and Thara, the King's eunuchs and keepers of the palace. But when he heard their purpose, and their imaginations, he perceived that they went about to lay their hands upon the King Artaxerxes, and so he certified the King thereof. Then caused the King to examine the two eunuchs with torments, and when they had confessed it, they were put to death. This the King caused to be put in the Chronicles. Mardocheus also wrote the same thing. So the King commanded that Mardocheus should remain in the court, and for the advertisement, he gave him a reward. But Aman the son of Amadathus the Agagite, which was in great honour and reputation with the King, went about to hurt Mardocheus and his people, because of the two eunuchs of the King that were put to death. In the days of Ahashuerosh (this is Ahashuerosh that reigned, from India even unto Ethiopia, over an hundred, and seven and twenty provinces)

In those days when the King Ahashuerosh sat on his throne, which was in the palace of Shushan, in the third year of his reign, he made a feast unto all his princes and his servants, even the power of Persia and Media, and to the captains and governours of the provinces which were before him, that he might shew the riches & glory of his kingdom, and the honour of his great majesty many days, even an hundred and four score days. And when these days were expired, the King made a feast to all the people that were found in the palace of Shushan, both unto great and small, seven days, in the court of the garden of the King's palace, under an hanging of white, green, & blue clothes, fastened with cords of fine linen & purple, in silver rings, & pillars of marble: the beds were of

gold, and of silver upon a pavement of porphire, & marble & alabaster, & blue colour. And they gave them drink in vessels of gold, and changed vessel after vessel, and royal wine in abundance according to the power of the King. And the drinking was by an order, none might compel: for so the King had appointed unto all the officers of his house, that they should do according to every man's pleasure. The Queen Vashti made a feast also for the women in the royal house of King Ahashuerosh.

Upon the seventh day when the King was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, & Carcas, the seven eunuchs, (that served in the presence of King Ahashuerosh) to bring Queen Vashti before the King with the crown royal, that he might shew the people and the princes her beauty: for she was fair to look upon. But the Queen Vashti refused to come at the King's word, which he had given in charge to the eunuchs: therefore the King was very angry, and his wrath kindled in him. Then the King said to the wise men, that knew the times (for so was the King's manner towards all that knew the law and the judgment: And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan the seven princes of Persia and Media, which saw the King's face, and sat the first in the kingdom) what shall we do unto the Queen Vashti according to the law, because she did not according to the word of the King Ahashuerosh by the commission of the eunuchs? Then Memucan answered before the King & the Princes, The Queen Vashti hath not only done evil against the King, but against all the princes, and against all the people that are in all the provinces of King Ahashuerosh. For the act of the Queen shall come abroad unto all women, so that they shall despise their husbands in their own eyes, & shall say, The King Ahashuerosh commanded Vashti the Queen to be brought in before him, but she came not. So shall the princesses of Persia and Media this day say unto all the King's Princes, when they hear of the act of the Queen: thus shall there be much despitefulness and wrath. If it please the King, let a royal decree proceed from him, and let it be written among the statutes of Persia, & Media, (& let it not be transgressed) that Vashti come no more before King Ahashuerosh: & let the King give her royal estate unto her companion that is better then she. And when the decree of the King which shall be made, shall be published throughout all his kingdom (though it be great) all the women shall give their husbands honour, both great and small. And this saying pleased the King and the princes, and the King did according to the word of Memucan. For he sent letters into all the provinces of the King, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that he should publish it in the language of that same people.

After these things, when the wrath of King Ahashuerosh was appeased, he remembered Vashti, and what she had done, and what was decreed against her. And the King's servants that ministered unto him, said, Let them seek for the King beautiful young

virgins, and let the King appoint officers through all the provinces of his kingdom, and let them gather all the beautiful young virgins unto the palace of Shushan, into the house of the women, under the hand of Hege the King’s eunuch, keeper of the women, to give them their things for purification. And the maid that shall please the King, let her reign in the stead of Vashti; this pleased the King, and he did so. In the city of Shushan, there was a certain Jew, whose name was Mordecai the son of Jair, the son of Shimei, the son of Kish a man of Jemini, which had been carried away from Jerusalem with the captivity that was carried away with Jeconiah King of Judah (whom Nebuchad-nezzar King of Babel had carried away) and he nourished Hadassah, that is Esther, his uncle's daughter: for she had neither father nor mother, & the maid was fair, and beautiful to look on: & after the death of her father, and her mother, Mordecai took her for his own daughter And when the King’s commandment, and his decree was published, and many maids were brought together to the palace of Shushan, under the hand of Hege, Esther was brought also unto the King’s house under the hand of Hege the keeper of the women. And the maid pleased him, & she found favour in his sight: therefore he caused her things for purification to be given her speedily, and her state, and seven comely maids to be giver her out of the King's house, and he gave change to her and to her maids of the best in the house of the women. But Esther shewed not her people and her kindred: for Mordecai had charged her, that she should not tell it. And Mordecai walked every day before the court of the women’s house, to know if Esther did well, and what should be done with her.

And when the course of every maid came, to go in to King Ahashuerosh, after that she had been twelve months according to the manner of the women (for so were the days of their purifications accomplished, six months with oil of myrrh, and six months with sweet odours and in the purifying of the women: And thus went the maids unto the King) whatsoever she required, was given her, to go with her out of the womens house unto ye kings house. In the evening she went, & on the morrow she returned into the second house of the women under the hand of Shaashgaz the King’s eunuch, which kept the concubines: she came in to the King no more, except she pleased the King, and that she were called by name. Now when the course of Esther the daughter of Abihail the uncle of Mordecai (which had taken her as his own daughter) came, that she should go in to the King, she desired nothing, but what Hege the King’s eunuch the keeper of the women said: and Esther found favour in the sight of all them that looked upon her. So Esther was taken unto King Ahashuerosh into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the King loved Esther above all the women, and she found grace and favour in his sight more then all the virgins: so that he set the crown of the kingdom upon her head, & made her Queen instead of Vashti.

Then the King made a great feast unto all his princes, & his servants, which was the feast of Esther, & gave rest unto the provinces, and gave gifts, according to the power of a King. And when the virgins were gathered ye second time, then Mordecai sat in the King's gate. Esther had not yet shewed her kindred nor her people, as Mordecai had charged her: for Esther did after the word of Mordecai, as when she was nourished with him.

In those days when Mordecai sat in the King's gate, two of the King's eunuchs, Bigthan and Teresh, which kept the door, were wroth, & sought to lay hand on the King Ahashuerosh. And the thing was known to Mordecai, and he told it unto Queen Esther, and Esther certified the King thereof in Mordecai's name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the book of the Chronicles before the King.

After these things did King Ahashuerosh promote Haman the son of Hammedatha the Agagite, and exalted him, and set his seat above all the princes that were with him. And all the King's servants that were at the King's gate, bowed their knees, & reverenced Haman: for the King had so commanded concerning him: but Mordecai bowed not the knee, neither did reverence. Then the King's servants which were at the King's gate, said unto Mordecai, Why transgressest thou the King's commandment? And albeit they spake daily unto him, yet he would not hear them: therefore they told Haman, that they might see how Mordecai's matters would stand: for he had told them, that he was a Jew. And when Haman saw that Mordecai bowed not the knee unto him, nor did reverence unto him, then Haman was full of wrath. Now he thought it too little to lay hands only on Mordecai: & because they had shewed him the people of Mordecai, Haman sought to destroy all the Jews, that were throughout the whole kingdom of Ahashuerosh, even the people of Mordecai. In the first month (that is the month Nisan) in the twelfth year of King Ahashuerosh, they cast Pur (that is a lot) before Haman, from day to day, & from month to month, unto the twelfth month, that is the month Adar. Then Haman said unto King Ahashuerosh, There is a people scattered, and dispersed among the people in all the provinces of thy kingdom, and their laws are divers from all people, and they do not observe the King's laws: therefore it is not the King's profit to suffer them. If it please the King, let it be written that they may he destroyed, and I will pay ten thousand talents of silver by the hands of them that have the charge of this business to bring it into the King's treasury. Then the King took his ring from his hand & gave it unto Haman the son of Hammedatha the Agagite the Jews adversary. And the King said unto Haman, Let the silver be thine, and the people to do with them as it pleaseth thee.

Then were the King's scribes called on the thirteenth day of the first month, and there was written (according to all that Haman commanded) unto the King's officers, and to the captains that were over every province, and to the rulers of every people, and to

every province, according to the writing thereof, and to every people according to their language: in the name of King Ahashuerosh was it written, and sealed with the King's ring. And the letters were sent by posts into all the King's provinces, to root out, to kill and to destroy all the Jews, both young & old, children and women, in one day upon the thirteenth day of the twelfth month, (which is the month Adar) and to spoil them as a pray.

The copy of the letters was this, The great King Artaxerxes writeth these things to the princes and governours that are under him from India unto Ethiopia in an hundred and seven and twenty provinces. When I was made Lord over many people, and had subdued the whole earth unto my dominion, I would not exalt my self by the reason of my power, but purposed with equity alway and gentleness to govern my subjects, and wholly to set them in a peaceable life, and thereby to bring my kingdom unto tranquility, that men might safely go through on every side, and to renew peace again, which all men desire. Now when I asked my counselors how these things might be brought to pass, one that was conversant with us, of excellent wisdom, and constant in good will, and shewed him self to be of sure fidelity, which had the second place in the kingdom, even Aman, declared unto us, that in all nations there was scattered abroad a rebellious people, that had laws contrary to all people, and have alway despised the commandments of King's, and so that this general empire, that we have begun, cannot be governed without offense. Seeing now we perceive, that this people alone are altogether contrary unto every man, using strange and other manner of laws, and having an evil opinion of our doings, and go about to stablish wicked matters, that our kingdom should not come to good estate, therefore have we commanded, that all they that are appointed in writing unto you by Aman (which is ordained over ye affairs, & is as our second father) shall all with their wives and children be destroyed & rooted out with ye sword of their enemies without all mercy, and that none be spared the fourteenth day of the twelfth month Adar of this year, that they which of old, and now also have ever been rebellious, may in one day with violence be thrust down into the hell, to the intent that after this time our affairs may bee without troubles, and well governed in all points. The contents of the writing was, that there should be given a commandment in all provinces, and published unto all people, that they should be ready against the same day. And the posts compelled by the King's commandment went forth, and the commandment was given in the palace at Shushan: and the King & Haman sat drinking, but the city of Shushan was in perplexity.

Now when Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth and ashes, and went out into the midst of the city, and cried with a great cry, and a bitter. And he came even before the King's gate, but he might not enter within the King's gate, being clothed with sackcloth. And in every province, and place, whither the King's charge and his commission came, there was great sorrow among the Jews, and

fasting, and weeping and mourning, and many lay in sackcloth and in ashes. Then Ester's maids and her eunuchs came and told it her: therefore the Queen was very heavy, and she sent raiment to clothe Mordecai, and to take away his sackcloth from him, but he received it not. Then called Esther Hatach one of the King's eunuchs, whom he had appointed to serve her, and gave him a commandment unto Mordecai, to know what it was, and why it was. So Hatach went forth to Mordecai unto the street of the city, which was before the King's gate. And Mordecai told him of all that which had come unto him, and of the sum of the silver that Haman had promised to pay unto the King's treasures, because of the Jews, for to destroy them. Also he gave him the copy of the writing and commission that was given at Shushan, to destroy them, that he might shew it unto Esther and declare it unto her, and to charge her that she should go in to the King, and make petition and supplication before him for her people. So when Hatach came, he told Esther the words of Mordecai. Then Esther said unto Hatach, and commanded him to say unto Mordecai, all the King's servants and the people of the King's provinces do know, that whosoever, man or woman, that cometh to the King into the inner court, which is not called, there is a law of his, that he shall die, except him to whom the King holdeth out the golden rod, that he may live. Now I have not been called to come unto the King these thirty days. And they certified Mordecai of Ester's words. And Mordecai said, that they should answer Esther thus, Think not with thy self that thou shalt escape in the King's house, more then all the Jews. For if thou holdest thy peace at this time, comfort and deliverance shall appear to the Jews out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to the kingdom for such a time? Then Esther commanded to answer Mordecai, Go, and assemble all the Jews that are found in Shushan, & fast ye for me, and eat not, nor drink in three days, day nor night. I also and my maids will fast likewise, and so will I go in to the King, which is not according to the law: and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him.

Then Mardocheus thought upon all ye works and of the Lord, and made his prayer unto him, saying, O Lord, Lord, the King Almighty (for all things are in thy power) & if thou hast appointed to save Israel, there is no man that can withstand thee. For thou hast made heaven and earth, and all the wondrous things under the heaven. Thou art Lord of all things, and there is no man that can resist thee, which art the Lord. Thou knowest all things, and thou knowest, Lord, that it was neither of malice, nor presumption, nor for any desire of glory, that I did this, and not bow down to proud Aman. For I would have been content with good will for the salvation of Israel, to have kissed the sole of his feet. But I did it, because I would not prefer the honour of a man above the glory of God, & would not worship any but only thee, my Lord, and this have I not done of pride. And therefore, O Lord God and King, have mercy upon thy people: for they imagine how

they may bring us to naught, yea, they would destroy the inheritance, that hath been thine from the beginning. Despise not the portion, which thou hast delivered out of Egypt for thine own self. Hear my prayer, and be merciful unto thy portion: turn our sorrow into joy, that we may live, O Lord, and praise thy Name: shut not the mouths of them that praise thee. All Israel in like manner cried most earnestly unto the Lord, because that death was before their eyes.

Queen Esther also, being in danger of death, resorted unto the Lord, and laid away her glorious apparel, and put on the garments of sighing, and mourning. In the stead of precious ointment, she scattered ashes, and dung upon her head: and she humbled her body greatly with fasting, and all the places of her joy filled she with the hair that she plucked off. And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me desolate woman, which have no helper but thee. For my danger is at hand. From my youth up I have heard in the kindred of my father, that thou, O Lord, tookest Israel from among all people, and our fathers from their predecessors for a perpetual inheritance, and thou hast performed that which thou didst promise them. Now Lord, we have sinned before thee: therefore hast thou given us into ye hands of our enemies. Because we worshiped their gods, O Lord, thou art righteous. Nevertheless, it satisfieth them not, that we are in bitter captivity, but they have stroken hands with their idols, that they will abolish the thing that thou with thy mouth hast ordained, & destroy thine inheritance, to shut up the mouth of them that praise thee, and to quench the glory of thy Temple, and of thine altar, and to open the mouths of the heathen, that they may praise the power of the idols, and to magnify a fleshly King for ever. O Lord, give not thy scepter unto them that be nothing, lest they laugh us to scorn in our misery: but turn their devise upon themselves, and make him an example, that hath begun the same against us. Think upon us, O Lord, and shew thy self unto us in the time of our distress, and strengthen me, O King of gods, and Lord of all power. Give me an eloquent speech in my mouth before the Lion: turn his heart to hate our enemy, to destroy him, and all such as consent unto him. But deliver us with thine hand, and help me that am solitary, which have no defense but only thee. Thou knowest all things, O Lord: thou knowest, that I hate the glory of the unrighteous, and that I abhor the bed of the uncircumcised, and of all the heathen. Thou knowest my necessity: for I hate this token of my preeminence, which I bear upon mine head, what time as I must shew my self, and that I abhor it as a menstruous cloth, and that I wear it not when I am alone by my self, and that I thine handmaid have not eaten at Aman’s table, and that I have had no pleasure in the King’s feast, nor drunk the wine of the drink offerings, and that I thine handmaid have no joy since the day that I was brought hither, until this day, but in thee, O Lord God of Abraham. O thou mighty God above all, hear the voice of them, that have none other hope, & deliver us out of the hand of ye wicked, & deliver me out of my fear.

Mardocheus also bade Esther to go in unto the king, & pray for her people, & for her country. Remember, saith he, the days of thy low estate, how thou wast nourished under mine hand: for Aman which is next unto the King hath given sentence of death against us. Call thou therefore upon the Lord, and speak for us unto the King, and deliver us from death. And upon the third day when she had ended her prayer, she laid away the mourning garments, and put on her glorious apparel, and decked herself goodly, after that she had called upon God, which is the beholder and saviour of all things, and took two handmaids with her. Upon the one she leaned herself, as one that was tender. And the other followed her, and bare the train of her vesture. The shine of her beauty made her face rose coloured: and her face was cheerful and amiable, but her heart was sorrowful for great fear.

Then she went in through all the doors, and stood before the King, and the King sat upon his royal throne, and was clothed in his goodly array, all glittering with gold and precious stones, and he was very terrible. Then he lift up his face, that shown with majesty, and looked fiercely upon her: therefore the Queen fell down, and was pale and faint and leaned her self upon the head of the maid that went with her. Nevertheless, God turned the King's mind that he was gentle, who being careful, leaped out of his throne, and took her in his arms, till she came to her self again: and comforted her with loving words, and said, Esther, what is the matter? I am thy brother, be of good cheer, thou shalt not die: for our commandment toucheth the commons, and not thee. Come near. And so he held up his golden scepter, and laid it upon her neck, and kissed her, and said, Talk with me. Then said she, I saw thee, O lord, as an Angel of God, and mine heart was troubled for fear of thy majesty. For wonderful art thou, O lord, and thy face is full of grace. And as she was thus speaking unto him, she fell down again for faintness. Then the King was troubled, and all his servants comforted her. Then said the King unto her, What wilt thou, Queen Esther? & what is thy request? it shall be even given thee to the half of ye kingdom. Then said Esther, If it please the King, let the King & Haman come this day unto the banquet, that I have prepared for him. And the King said, Cause Haman to make haste that he may do as Esther hath said. (5:9-21a)

So the King and Haman came to the banquet that Esther had prepared. And the King said unto Esther at the banquet of wine, What is thy petition, that it may be given thee? and what is thy request? it shall even be performed unto the half of the kingdom. Then answered Esther, and said, My petition and my request is, if I have found favour in the sight of the King, and if it please the King to give me my petition, and to perform my request, let the King and Haman come to the banquet that I shall prepare for them, and I will do to morrow according to the King's saying.

Then went Haman forth the same day joyful and with a glad heart. But when Haman saw Mordecai in the King's gate, that he stood not up, nor moved for him, then was

Haman full of indignation at Mordecai. Nevertheless Haman refrained himself: and when he came home, he sent, and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, & how that he had set him above the princes and servants of the King. Haman said moreover, Yea, Esther the Queen did let no man come in with the King to the banquet that she had prepared, save me: and to morrow am I bidden unto her also with the King. But all this doth nothing avail me, as long as I see Mordecai ye Jew sitting at ye King's gate. Then said Zeresh his wife and all his friends unto him, Let them make a tree of fifty cubits high, and to morrow speak thou unto the King, that Mordecai may be hanged thereon: then shalt thou go joyfully with the King unto the banquet; the thing pleased Haman, and he caused to make the tree.

The same night the King slept not, & he commanded to bring ye book of the records, and the chronicles: & they were read before ye King. Then it was found written that Mordecai had told of Bigtana, and Teresh two of the King's eunuchs, keepers of the door, who sought to lay hands on the King Ahashuerosh. Then the King said, What honour and dignity hath been given to Mordecai for this? And the King's servants that ministered unto him, said, There is nothing done for him. And the King said, Who is in the court? (Now Haman was come into the inner court of the King's house, that he might speak unto the King to hang Mordecai on the tree that he had prepared for him.) and the King's servants said unto him, Behold, Haman standeth in the court; the King said, Let him come in. And when Haman came in, the King said unto him, What shall be done unto ye man, whom the King will honour? Then Haman thought in his heart, To whom would the King do honour more then to me? And Haman answered the King, The man whom the King would honour, let them bring for him royal apparel, which the King useth to wear, and the horse that the King rideth upon, and that the crown royal may be set upon his head. And let the raiment and the horse be delivered by the hand of one of the King's most noble princes, & let them apparel the man (whom the King will honour) and cause him to ride upon the horse through the street of the city, and proclaim before him, Thus shall it be done unto the man, whom the King will honour. Then the King said to Haman, Make haste, take the raiment and the horse as thou hast said, and do so unto Mordecai the Jew, that sitteth at the King's gate: let nothing fail of all that thou hast spoken. So Haman took the raiment and the horse, and arrayed Mordecai, and brought him on horse back through the street of the city, and proclaimed before him, Thus shall it be done to the man whom the King will honour. And Mordecai came again to the King's gate, but Haman hasted home mourning and his head covered. And Haman told Zeresh his wife, and all his friends all that had befallen him. Then said his wise men, & Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall; thou shalt not prevail against him, but shalt surely fall before him. And while

they were yet talking with him, came the King’s eunuchs & hasted to bring Haman unto the banquet that Esther had prepared.

So the King and Haman came to banquet with the Queen Esther. And the King said again unto Esther on the second day at the banquet of wine, What is thy petition, Queen Esther, that it may be given thee? and what is thy request? It shall be even performed unto the half of the kingdom. And Esther the Queen answered, and said, If I have found favour in thy sight, O King, and if it please the King, let my life be given me at my petition, and my people at my request. For we are sold, I, & my people, to be destroyed, to be slain and to perish: but if we were sold for servants, and for handmaids, I would have held my tongue: although the adversary could not recompense the King’s loss. Then King Ahashuerosh answered, and said unto the Queen Esther, Who is he? and where is he that presumeth to do thus? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the King and the Queen. And the King arose from ye banquet of wine in his wrath, and went into the palace garden: but Haman stood up, to make request for his life to the Queen Esther: for he saw that there was a mischief prepared for him of the King. And when the King came again out of the palace garden, into the house where they drank wine, Haman was fallen upon the bed whereon Esther sat! therefore the King said, Will he force the Queen also before me in the house? As the word went out of the King’s mouth, they covered Haman’s face. And Harbonah one of the eunuchs, said in the presence of the King, Behold, there standeth yet the tree in Haman's house fifty cubits high, which Haman had prepared for Mordecai, that spake good for the King. Then the King said, Hang him thereon. So they hanged Haman on the tree, that he had prepared for Mordecai: then was the King’s wrath pacified.

The same day did King Ahashuerosh give the house of Haman the adversary of the Jews unto the Queen Esther; Mordecai came before the King: for Esther told what he was unto her. And the King took off his ring, which he had taken from Haman, and gave it unto Mordecai: and Esther set Mordecai over the house of Haman. And Esther spake yet more before the King, and fell down at his feet weeping, & besought him that he would put away the wickedness of Haman the Agagite, and his device that he had imagined against the Jews. And the King held out the golden scepter toward Esther. Then arose Esther, and stood before the King, and said, If it please the King, & if I have found favour in his sight, and the thing be acceptable before the King, and I please him, let it be written, that the letters of the device of Haman the son of Ammedatha the Agagite may be called again, which he wrote to destroy the Jews, that are in all the King’s provinces. For how can I suffer and see the evil, that shall come unto my people? Or how can I suffer and see the destruction of my kindred? And the King Ahashuerosh said unto the Queen Esther, & to Mordecai the Jew, Behold, I have given Esther the house of Haman, whom they have hanged upon the tree, because he laid hand upon the Jews.

Write ye also for the Jews, as it liketh you in the King's name, and seal it with the King's ring (for the writings written in the King's name, and sealed with the King's ring, may no man revoke) then were the King's Scribes called at the same time, even in the third month, that is the month Sivan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded, unto the Jews and to the princes, and captains, and rulers of the provinces, which were from India even unto Ethiopia, an hundred and seven and twenty provinces, unto every province, according to the writing thereof, and to every people after their speech, and to the Jews, according to their writing, and according to their language. And he wrote in the King Ahashuerosh name, and sealed it with the King's ring: and he sent letters by posts on horseback and that rode on beasts of price, as dromedaries and colts of mares. Wherein the King granted the Jews (in what cities so ever they were) to gather themselves together, and to stand for their life, & to root out, to slay & to destroy all the power of the people & of the province that vexed them, both children and women, and to spoil their goods: Upon one day in all the provinces of King Ahashuerosh, even in the thirteenth day of the twelfth month, which is the month Adar.

The great King Artaxerxes, which reigneth from India unto Ethiopia, over an hundred & seven and twenty provinces, sendeth unto the princes and rulers that have ye charge of our affairs, Salutation. There be many that through the goodness of Princes and honour given unto them, become very proud, and endeavour not only to hurt our subjects, but not content to live in wealth, do also imagine destruction against those that do them good, and take not only all thankfulness away from men, but in pride and presumption, as they that be unmindful of benefits, they think to escape the vengeance of God, that seeth all things, and is contrary to evil. And oft times many, which be set in office, and unto whom their friends causes are committed, by vain enticements do wrap them in calamities, that cannot be remedied: for they make them partakers of innocent blood, and deceitfully abuse the simplicity, and gentleness of Princes with lying tales. This may be proved not only by old histories, but also by those things that are before our eyes, and are wickedly committed of such pestilences as are not worthy to bear rule. Therefore we must take heed hereafter that we may make the kingdom peaceable for all men, what chance soever shall come, and discern the things that are before our eyes, to withstand them with gentleness. For Aman, a Macedonian, the son of Amadathus, being in deed a stranger from the Persians blood, & far from our goodness, was received of us, and hath proved the friendship that we bear toward all nations, so that he was called our father, and was honoured of every man, as the next person unto the King. But he could not use himself soberly in this great dignity, but went about to deprive us of the kingdom, and of our life. With manifold deceit also hath he desired to destroy Mardocheus our preserver, which hath done us good in all things, and innocent Esther the partaker of our kingdom,

with all her nation. For his mind was (when he had taken them out of the way) to lay wait for us, and by this means to translate the kingdom of the Persians unto them of Macedonia. But we find that ye Jews (which were accused of this most wicked man that they might be destroyed) are no evil doers, but use most just laws, and that they be the children of the most High and Almighty & everliving God, by whom the kingdom hath been preserved unto us, and our progenitours in very good order. Wherefore ye shall do well, if ye do not put in execution those letters, that Aman the son of Amadathus did write unto you. For he that invented them, hangeth at Susis before the gates with all his family, and God (which hath all things in his power) hath speedily rewarded him after his deserving. Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own Laws. And ye shall aid them, that upon the thirteenth day of the twelfth month Adar they may be avenged of them, which in the time of their trouble would have oppressed them. For almighty God hath turned to joy ye day wherein the chosen people should have perished. Moreover, among other solemn days ye shall keep this day with all gladness, that both now and in time to come this day may be a remembrance of deliverance for us and all such as love the prosperity of the Persians, but a remembrance of destruction to those that be seditious unto us. Therefore all cities and countries that do not this, shall horribly be destroyed with sword and fire, and shall not only not be inhabited of men, but be abhorred also of the wild beasts and fowls for ever.

The copy of the writing was, how there should be a commandment given in all & every province, published among all the people, & that the Jews should be ready against that day to avenge themselves on their enemies. So the posts rode upon beasts of price, and dromedaries, & went forth with speed, to execute the King’s commandment, and the decree was given at Shushan the palace. And Mordecai went out from the King in royal apparel of blue, and white, and with a great crown of gold, and with a garment of fine linen and purple, and the city of Shushan rejoiced and was glad. And unto the Jews was come light and joy and gladness, and honour. Also in all and every province, and in all & every city & place, where the King’s commandment and his decree came, there was joy and gladness to the Jews, a feast and good day, and many of the people of the land became Jews: for the fear of the Jews fell upon them.

So in the twelfth month, which is the month Adar, upon the thirteenth day of the same, when the King’s commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them (but it turned contrary: for the Jews had rule over them that hated them) the Jews gathered themselves together into their cities throughout all the provinces of the King Ahashuerosh, to lay hand on such as sought their hurt, and no man could withstand them: for the fear of them fell upon all people. And all the rulers of the provinces, and the princes and the captains, and

the officers of the King exalted the Jews: for the fear of Mordecai fell upon them. For Mordecai was great in the kings house, and the report of him went through all the provinces: for this man Mordecai waxed greater and greater. Thus the Jews smote all their enemies with strokes of the sword and slaughter, and destruction, and did what they would unto those that hated them. And at Shushan the palace slew the Jews and destroyed five hundred men, and Parshandatha, and Dalphon, and Aspatha, and Poratha, and Adalia, and Aridatha, and Parmashta, and Arisai, and Aridai, and Vaiezatha, the ten sons of Haman, ye son of Ammedatha, the adversary of the Jews slew they: but they laid not their hands on the spoil. On the same day came ye number of those that were slain, unto the palace of Shushan before the King. And the King said unto the Queen Esther, The Jews have slain in Shushan the palace and destroyed five hundred men, & the ten sons of Haman: what have they done in the rest of the King's provinces? and what is thy petition, that it may be given thee? or what is thy request moreover, that it may be performed? Then said Esther, If it please the King, let it be granted also to morrow to the Jews that are in Shushan, to do according unto this days decree, that they may hang upon ye tree Haman's ten sons. And the King charged to do so, and the decree was given at Shushan, and they hanged Haman's ten sons.

So the Jews that were in Shushan, assembled themselves upon the fourteenth day of the month Adar, & slew three hundred men in Shushan, but on the spoil they laid not their hand. And the rest of the Jews that were in the King's provinces assembled themselves, and stood for their lives, and had rest from their enemies, and slew of them that hated them, seventy and five thousand: but they laid not their hand on the spoil. This they did on the thirteenth day of the month Adar, & rested the fourteenth day thereof, and kept it a day of feasting and joy. But the Jews that were in Shushan assembled themselves on the thirteenth day, & on the fourteenth thereof, & they rested on the fifteenth of the same, and kept it a day of feasting & joy. Therefore the Jews of the villages that dwelt in the unwalled towns, kept the fourteenth day of the month Adar with joy and feasting, even a joyful day, and every one sent presents unto his neighbour. And Mordecai wrote these words, and sent letters unto all the Jews that were through all the provinces of the King Ahashuerosh, both near and far, enjoining them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, every year. According to the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a joyful day, to keep them the days of feasting, and joy, and to send presents every man to his neighbour, and gifts to the poor. And the Jews promised to do as they had begun, & as Mordecai had written unto them.

Because Haman the son of Hammedatha the Agagite all the Jews adversary, had imagined against the Jews, to destroy them, and had cast Pur (that is a lot) to consume

and destroy them. And when she came before the King, he commanded by letters, Let this wicked devise (which he imagined against the Jews) turn upon his own head, and let them hang him and his sons on the tree. Therefore they called these days Purim, by the name of Pur, & because of all the words of this letter, & of that which they had seen besides this, and of that which had come unto them. The Jews also ordained, and promised for them and for their seed, and for all that joined unto them, that they would not fail to observe those two days every year, according to their writing, and according to their season, and that these days should be remembered, and kept throughout every generation and every family, and every province, and every city: even these days of Purim should not fail among the Jews, and the memorial of them should not perish from their seed. And the Queen Esther ye daughter of Abihail & Mordecai the Jew wrote with all authority (to confirm this letter of Purim ye second time) and he sent letters unto all the Jews to the hundred and seven and twenty provinces of the kingdom of Ahashuerosh, with words of peace and truth, to confirm these days of Purim, according to their seasons, as Mordecai the Jew and Esther the Queen had appointed them, & as they had promised for them selves and for their seed with fasting and prayer. And the decree of Esther confirmed these words of Purim, and was written in the book.

And the King Ahashuerosh laid a tribute upon the land, and upon the isles of the sea. And all the acts of his power, and of his might, & the declaration of the dignity of Mordecai, wherewith the King magnified him, are they not written in the book of the Chronicles of the King's of Media and Persia? For Mordecai the Jew was the second unto King Ahashuerosh, & great among the Jews, and accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seed.

Then Mardocheus said, God hath done these things. For I remember a dream, which I saw concerning these matters, and there was nothing thereof omitted. A little fountain which became a flood, and was a light, and as the sun, and as much water, this flood was Esther whom the King married, and made Queen. And the two dragons are I and Aman. And the people are they that are assembled to destroy the name of the Jews. And my people is Israel, which cried to God, and are saved: for the Lord hath saved his people, & the Lord hath delivered us from all these evils, and God hath wrought signs, & great wonders, which have not been done among the Gentiles. Therefore hath he made two lots, one for the people of God, and another for all ye Gentiles. And these two lots came before God for all nations, at the hour and time appointed, and in the day of judgment. So God remembered his own people, and justified his inheritance. Therefore those days shall be unto them in the month Adar the fourteenth, and fifteenth day of the same month, with an assembly and joy, and with gladness before God, according to the generations for ever among his people. n the fourth year of the reign of Ptolomeus & Cleopatra Dositheus, who said he was a Priest & Levite, and Ptolomeus his son, and

brought the former letters of Phrurai, which they said Lysimachus the son of Ptolomeus, which was at Jerusalem, interpreted.

JOB

There was a man in the land of Uz called Job, & this man was an upright and just man, one that feared God, and eschewed evil. And he had seven sons, & three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and his family was very great, so that this man was the greatest of all the men of the East. And his sons went & banqueted in their houses, every one his day, and sent, & called their three sisters to eat and to drink with them. 5 And when the days of their banqueting were gone about, Job sent, and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all. For Job thought, It may be that my sons have sinned, & blasphemed God in their hearts: thus did Job every day.

Now on a day when the children of God came and stood before the Lord, Satan came also among them. Then the Lord said unto Satan, Whence comest thou?

And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it.

And the Lord said unto Satan, Hast thou not considered my servant Job, how none is like him in the earth? an upright and just man, one that feareth God, and escheweth evil?

Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast thou not made an hedge about him and about his house, & about all that he hath on every side? thou hast blessed the work of his hands, & his substance is increased in the land. But stretch out now thine hand & touch all that he hath, to see if he will not blaspheme thee to thy face.

Then the Lord said unto Satan, Lo, all that he hath is in thine hand: only upon himself shalt thou not stretch out thine hand.

So Satan departed from the presence of the Lord. And on a day, when his sons and his daughters were eating and drinking wine in their eldest brothers house, there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding in their

places, and the Shabeans came violently, and took them: yea, they have slain the servants with the edge of the sword: but I only am escaped alone to tell thee.

And whiles he was yet speaking, another came, and said, The fire of God is fallen from the heaven, & hath burnt up the sheep and the servants, and devoured them: but I only am escaped alone to tell thee.

And whiles he was yet speaking, another came, and said, The Caldeans set on three bands, and fell upon the camels, and have taken them, and have slain the servants with the edge of the sword: but I only am escaped alone to tell thee. And whiles he was yet speaking, came an other, and said, Thy sons, and thy daughters were eating, and drinking wine in their eldest brothers house, and behold, there came a great wind from beyond the wilderness, and smote the four corners of the house, which fell upon the children, and they are dead, and I only am escaped alone to tell thee.

Then Job arose, and rent his garment, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother’s womb, and naked shall I return thither: the Lord hath given, and the Lord hath taken it: blessed be the Name of the Lord. In all this did not Job sin, nor charge God foolishly.

And on a day the children of God came and stood before the Lord, and Satan came also among them, and stood before the Lord. Then the Lord said unto Satan, Whence comest thou?

And Satan answered the Lord, and said, From compassing the earth to and fro, and from walking in it.

And the Lord said unto Satan, Hast thou not considered my servant Job, how none is like him in the earth? an upright and just man, one that feareth God, and escheweth evil? for yet he continueth in his uprightness, although thou movedst me against him, to destroy him without cause.

And Satan answered the Lord, and said, Skin for skin, and all that ever a man hath, will he give for his life. But stretch now out thine hand, and touch his bones and his flesh, to see if he will not blaspheme thee to thy face.

Then the Lord said unto Satan, Lo, he is in thine hand, but save his life.

So Satan departed from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown. And he took a potshard to scrape him, and he sat down among the ashes. Then said his wife unto him, Dost thou continue yet in thine uprightness? Blaspheme God, and die.

But he said unto her, Thou speakest like a foolish woman: what? shall we receive good at the hand of God, and not receive evil? In all this did not Job sin with his lips.

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him. So when they lift up their eyes afar off, they knew him not: therefore they lift up their voices and wept, and every one of them rent his garment, and sprinkled dust upon their heads toward the heaven. So they sat by him upon the ground seven days, and seven nights, and none spake a word unto him: for they saw, that the grief was very great.

Afterward Job opened his mouth, and cursed his day. And Job cried out, and said, Let the day perish, wherein I was borne, and the night when it was said, There is a man child conceived. Let that day be darkness, let not God regard it from above, neither let the light shine upon it, but let darkness, and the shadow of death stain it: let the cloud remain upon it, and let them make it fearful as a bitter day. Let darkness possess that night, let it not be joined unto the days of the year, nor let it come into the count of the months. Yea, desolate be that night, and let no joy be in it. Let them that curse the day, (being ready to renew their mourning) curse it. Let the stars of that twilight be dim through darkness of it: let it look for light, but have none: neither let it see the dawning of the day, because it shut not up the doors of my mother's womb: nor hid sorrow from mine eyes. Why died I not in the birth? or why died I not, when I came out of the womb? Why did the knees prevent me? and why did I suck the breasts? For so should I now have lyen and been quiet, I should have slept then, and been at rest, With the Kings & counselors of the earth, which have builded themselves desolate places: Or with the princes that had gold, and have filled their houses with silver. Or why was I not hid, as an untimely birth, either as infants, which have not seen the light? The wicked have there ceased from their tyranny, and there they that laboured valiantly, are at rest. The prisoners rest together, and hear not the voice of the oppressour. There are small and great, and the servant is free from his master. Wherefore is the light given to him that is in misery? and life unto them that have heavy hearts? Which long for death, and if it come not, they would even search it more then treasures: Which joy for gladness, and rejoice, when they can find the grave. Why is the light given to the man whose way is hid, and whom God hath hedged in? For my sighing cometh before I eat, and my roarings are poured out like the water. For the thing I feared, is come upon me, and the thing that I was afraid of, is come unto me. I had no peace, neither had I quietness, neither had I rest, yet trouble is come.

Then Eliphaz the Temanite answered, and said, If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking? Behold, thou hast taught

many, and hast strengthened the weary hands. Thy words have confirmed him that was falling, and thou hast strengthened the weak knees. But now it is come upon thee, and thou art grieved: it toucheth thee, and thou art troubled. Is not this thy fear, thy confidence, thy patience, and the uprightness of thy ways? Remember, I pray thee: who ever perished, being an innocent? or where were the upright destroyed? As I have seen, they that plow iniquity, and sow wickedness, reap the same. With the blast of God they perish, and with the breath of his nostrils are they consumed. The roaring of the Lion, and the voice of the Lioness, & the teeth of the Lion's whelps are broken. The Lion perisheth for lack of prey, and the Lion's whelps are scattered abroad. But a thing was brought to me secretly, and mine ear hath received a little thereof. In the thoughts of ye visions of the night, when sleep falleth on men, fear came upon me, & dread which made all my bones to tremble. And the wind passed before me, and made the hairs of my flesh to stand up. Then stood one, and I knew not his face: an image was before mine eyes, and in silence heard I a voice, saying, Shall man be more just then God? or shall a man be more pure then his maker? Behold, he found no steadfastness in his Servants, and laid folly upon his Angels. How much more in them that dwell in houses of clay, whose foundation is in the dust, which shall be destroyed before the moth? They be destroyed from the morning unto the evening: they perish forever, without regard. Doth not their dignity go away with them? do they not die, & that without wisdom?

Call now, if any will answer thee, and to which of the Saints wilt thou turn? Doubtless anger killeth the foolish, and envy slayeth the idiot. I have seen the foolish well rooted, and suddenly I cursed his habitation, saying, His children shall be far from salvation, and they shall be destroyed in the gate, & none shall deliver them. The hungry shall eat up his harvest: yea, they shall take it from among the thorns, and the thirsty shall drink up their substance. For misery cometh not forth of the dust, neither doth affliction spring out of the earth. But man is borne unto travail, as the sparks fly upward. But I would inquire at God, and turn my talk unto God: Which doth great things and unsearchable, and marvelous things without number. He giveth rain upon the earth, and poureth water upon the streets, and setteth up on high them that be low, that the sorrowful may be exalted to salvation. He scattereth the devices of the crafty: so that their hands can not accomplish that which they do enterprise. He taketh the wise in their craftiness, and the counsel of the wicked is made foolish. They meet with darkness in the day time, and grope at noon day, as in the night. But he saveth the poor from the sword, from their mouth, and from the hand of the violent man, so that the poor hath his hope, but iniquity shall stop her mouth. Behold, blessed is the man whom God correcteth: therefore refuse not thou the chastising of the Almighty. For he maketh the wound, and bindeth it up: he smiteth, and his hands make whole. He shall deliver thee in six troubles, and in the seventh the evil shall not touch thee. In famine he shall deliver thee from death: and in

battle from the power of the sword. Thou shalt be hid from the scourge of the tongue, and thou shalt not be afraid of destruction when it cometh. But thou shalt laugh at destruction and dearth, and shalt not be afraid of the beast of the earth. For the stones of the field shall be in league with thee, and the beasts of the field shall be at peace with thee. And thou shalt know, that peace shall be in thy tabernacle, and thou shalt visit thine habitation, and shalt not sin. Thou shalt perceive also, that thy seed shall be great, and thy posterity as the grass of the earth. Thou shalt go to thy grave in a full age, as a rick of corn cometh in due season into the barn. Lo, thus have we inquired of it, and so it is: hear this and know it for thyself.

But Job answered, and said, Oh that my grief were well weighed, and my miseries were laid together in the balance. For it would be now heavier then the sand of the sea: therefore my words are swallowed up. For the arrows of the Almighty are in me, the venom whereof doth drink up my spirit, and the terrours of God fight against me. Doth the wild ass bray when he hath grass? or loweth the ox when he hath fodder? That which is unsavory, shall it be eaten without salt? or is there any taste in the white of an egg? Such things as my soul refused to touch, as were sorrows, are my meat. Oh that I might have my desire, and that God would grant me the thing that I long for! That is, that God would destroy me: that he would let his hand go, and cut me off. Then should I yet have comfort, (though I burn with sorrow, let him not spare) because I have not denied the words of the Holy one. What power have I that I should endure? or what is mine end, if I should prolong my life? Is my strength the strength of stones? or is my flesh of brass? Is it not so, that there is in me no help? and that strength is taken from me? He that is in misery, ought to be comforted of his neighbour: but men have forsaken the fear of the Almighty. My brethren have deceived me as a brook, and as the rising of the rivers they pass away. Which are blackish with ye, and wherein the snow is hid. But in time they are dried up with heat and are consumed: and when it is hot they faie out of their places, or they depart from their way and course, yea, they vanish and perish. They that go to Tema, considered them, and they that go to Sheba, waited for them. But they were confounded: when they hoped, they came thither and were ashamed. Surely now are ye like unto it: ye have seen my fearful plague, and are afraid. Was it because I said, Bring unto me? or give a reward to me of your substance? And deliver me from the enemies hand, or ransom me out of the hand of tyrants? Teach me, and I will hold my tongue: & cause me to understand, wherein I have erred. How steadfast are the words of righteousness? and what can any of you justly reprove? Do ye imagine to reprove words, that the talk of the afflicted should be as the wind? Ye make your wrath to fall upon the fatherless, and dig a pit for your friend. Now therefore be content to look upon me: for I will not lie before your face. Turn, I pray you, let there be none iniquity: return, I say, and ye shall see yet my righteousness in that behalf. Is there iniquity in my tongue? doth

not my mouth feel sorrows? Is there not an appointed time to man upon earth? and are not his days as the days of an hireling? As a servant longeth for the shadow, and as an hireling looketh for the end of his work, so have I had as an inheritance the months of vanity, and painful nights have been appointed unto me. If I laid me down, I said, When shall I arise? and measuring the evening I am even full with tossing to and fro unto the dawning of the day. My flesh is clothed with worms and filthiness of the dust: my skin is rent, and become horrible. My days are swifter then a weavers shittle, and they are spent without hope. Remember that my life is but a wind, and that mine eye shall not return to see pleasure. The eye that hath seen me, shall see me no more: thine eyes are upon me, and I shall be no longer. As the cloud vanisheth and goeth away, so he that goeth down to the grave, shall come up no more. He shall return no more to his house, neither shall his place know him any more. Therefore I will not spare my mouth, but will speak in the trouble of my spirit, and muse in the bitterness of my mind. Am I a sea or a whalefish, that thou keepest me in ward? When I say, My couch shall relieve me, and my bed shall bring comfort in my meditation, then fearest thou me with dreams, and astonishest me with visions. Therefore my soul chooseth rather to be strangled and to die, then to be in my bones. I abhor it, I shall not live alway: spare me then, for my days are but vanity. What is man, that thou dost magnify him, and that thou settest thine heart upon him? And dost visit him every morning, and triest him every moment? How long will it be yer thou depart from me? thou wilt not let me alone whiles I may swallow my spittle. I have sinned, what shall I do unto thee? O thou preserver of me, why hast thou set me as a mark against thee, so that I am a burden unto myself? And why dost thou not pardon my trespass? and take away mine iniquity? for now shall I sleep in the dust, and if thou seekest me in the morning, I shall not be found.

Then answered Bildad the Shuhite, and said, How long wilt thou talk of these things? and how long shall the words of thy mouth be as a mighty wind? Doth God pervert judgement? or doth the Almighty subvert justice? If thy sons have sinned against him, and he hath sent them into the place of their iniquity, yet if thou wilt early seek unto God, and pray to the Almighty, if thou be pure and upright, then surely he will awake up unto thee, and he will make the habitation of thy righteousness prosperous. And though thy beginning be small, yet thy latter end shall greatly increase. Inquire therefore, I pray thee, of the former age, and prepare thyself to search of their fathers. (For we are but of yesterday, and are ignorant: for our days upon earth are but a shadow.) Shall not they teach thee and tell thee, and utter the words of their heart? Can a rush grow without mire? or can ye grass grow without water? Though it were in green and not cut down, yet shall it wither before any other herb. So are the paths of all that forget God, and the hypocrites hope shall perish. His confidence also shall be cut off, and his trust shall be as the house of a spider. 15 He shall lean upon his house, but it shall not stand: he shall

hold him fast by it, yet shall it not endure. The tree is green before the sun, and the branches spread over the garden thereof. The roots thereof are wrapped about the fountain, and are folden about ye house of stones. If any pluck it from his place, and it deny, saying, I have not seen thee, behold, it will rejoice by this means, that it may grow in another mold. Behold, God will not cast away an upright man, neither will he take the wicked by the hand, till he have filled thy mouth with laughter, and thy lips with joy. They that hate thee, shall be clothed with shame, and the dwelling of the wicked shall not remain.

Then Job answered, and said, I know verily that it is so: for how should man compared unto God, be justified? If I would dispute with him, he could not answer him one thing of a thousand. He is wise in heart, & mighty in strength: who hath been fierce against him & hath prospered? He removeth the mountains, and they feel not when he overthroweth them in his wrath. He removeth the earth out of her place, that the pillars thereof do shake. He commandeth the sun, & it riseth not: he closeth up the stars, as under a signet. He himself alone spreadeth out the heavens, and walketh upon the height of the sea. He maketh the stars Arcturus, Orion, and Pleiades, and the climates of the South. He doth great things, and unsearchable: yea, marvelous things without number. Lo, when he goeth by me, I see him not: and when he passeth by, I perceive him not. Behold, when he taketh away, who can make him to restore it? who shall say unto him, What doest thou? God will not withdraw his anger, and the most mighty helps do stoup under him. How much less shall I answer him? or how should I find out my words with him? For though I were just, yet could I not answer, but I would make supplication to my Judge. If I cry, and he answer me, yet would I not believe, that he heard my voice. For he destroyeth me with a tempest, and woundeth me without cause. He will not suffer me to take my breath, but filleth me with bitterness. If we speak of strength, behold, he is strong: if we speak of judgement, who shall bring me in to plead? If I would justify myself, mine own mouth shall condemn me: if I would be perfect, he shall judge me wicked. Though I were perfect, yet I know not my soul: therefore abhor I my life. This is one point: therefore I said, He destroyeth the perfect and the wicked. If the scourge should suddenly slay, should God laugh at the punishment of the innocent? The earth is given into the hand of ye wicked: he covereth the faces of the judges thereof: if not, where is he? or who is he? My days have been more swift then a post: they have fled, and have seen no good thing. They are passed as with the most swift ships, and as the eagle that flieth to the pray. If I say, I will forget my complaint, I will cease from my wrath, and comfort me, then I am afraid of all my sorrows, knowing that thou wilt not judge me innocent. If I be wicked, why labour I thus in vain? If I wash myself with snow water, and purge mine hands most clean, yet shalt thou plunge me in the pit, and mine own clothes shall make me filthy. For he is not a man as I am, that I should answer him,

if we come together to judgement. Neither is there any umpire that might lay his hand upon us both. Let him take his rod away from me, and let not his fear astonish me: Then will I speak, & fear him not: but because I am not so, I hold me still. My soul is cut off though I live: I will leave my complaint upon myself, & will speak in the bitterness of my soul. I will say unto God, Condemn me not: shew me, wherefore thou contendest with me. Thinkest thou it good to oppress me, and to cast off the labour of thine hands, and to favour the counsel of the wicked? Hast thou carnal eyes? Or dost thou see as man seeth? Are thy days as mans days? Or thy years, as the time of man, that thou inquirest of mine iniquity, and searchest out my sin? Thou knowest that I can not do wickedly: for none can deliver me out of thine hand. Thine hands have made me, and fashioned me wholly round about, and wilt thou destroy me? Remember, I pray thee, that thou hast made me as the clay, and wilt thou bring me into dust again? Hast thou not poured me out as milk? & turned me to cruds like cheese? Thou hast clothed me with skin and flesh, and joined me together with bones and sinews. Thou hast given me life, & grace: & thy visitation hath preserved my spirit. Though thou hast hid these things in thine heart, yet I know that it is so with thee. If I have sinned, then thou wilt straightly look unto me, and wilt not hold me guiltless of mine iniquity. If I have done wickedly, woe unto me: if I have done righteously, I will not lift up mine head, being full of confusion, because I see mine affliction. But let it increase: hunt thou me as a lion: return and shew thyself marvelous upon me. Thou renewest thy plagues against me, and thou increasest thy wrath against me: changes and armies of sorrows are against me. Wherefore then hast thou brought me out of the womb? Oh that I had perished, and that none eye had seen me! And that I were as I had not been, but brought from the womb to the grave! Are not my days fewe? let him cease, and leave off from me, that I may take a little comfort, before I go and shall not return, even to the land of darkness and shadow of death: Into a land, I say, dark as darkness itself, and into the shadow of death, where is none order, but the light is there as darkness.

Then answered Zophar the Naamathite, and said, Should not the multitude of words be answered? or should a great talker be justified? Should men hold their peace at thy lies? & when thou mockest others, shall none make thee ashamed? For thou hast said, My doctrine is pure, and I am clean in thine eyes. But, oh that God would speak and open his lips against thee! That he might shew thee the secretes of wisdom, how thou hast deserved double, according to right: know therefore that God hath forgotten thee for thine iniquity. Canst thou by searching find out God? canst thou find out ye Almighty to his perfection? The heavens are high, what canst thou do? it is deeper then the hell, how canst thou know it? The measure thereof is longer then the earth, and it is broader then the sea. If he cut off and shut up, or gather together, who can turn him back? For he knoweth vain men, and seeth iniquity, and him that understandeth nothing. Yet vain man

would be wise, though man new borne is like a wild ass colt. If thou prepare thine heart, and stretch out thine hands toward him: If iniquity be in thine hand, put it far away, and let no wickedness dwell in thy Tabernacle. The truly shalt thou lift up thy face without spot, and shalt be stable, and shalt not fear. But thou shalt forget thy misery, and remember it as waters that are past. Thine age also shall appear more clear then the noon day: thou shalt shine and be as the morning. And thou shalt be bold, because there is hope: and thou shalt dig pits, and shalt lie down safely. For when thou takest thy rest, none shall make thee afraid: yea, many shall make suit unto thee. But the eyes of the wicked shall fail, and their refuge shall perish, and their hope shall be sorrow of mind.

Then Job answered, and said, Indeed because that ye are the people only, wisdom must die with you. But I have understanding as well as you, and am not inferior unto you: yea, who knoweth not such things? I am as one mocked of his neighbour, who calleth upon God, and he heareth him: the just and the upright is laughed to scorn. He that is ready to fall, is as a lamp despised in the opinion of the rich. The tabernacles of robbers do prosper, and they are in safety, that provoke God, whom God hath enriched with his hand. Ask now the beasts, and they shall teach thee, and the fowls of the heaven, and they shall tell thee: Or speak to the earth, and it shall shew thee: or the fishes of the sea, and they shall declare unto thee. Who is ignorant of all these, but that the hand of the Lord hath made these? In whose hand is the soul of every living thing, and the breath of all mankind. Doth not the ears discern the words? and the mouth taste meat for itself? Among the ancient is wisdom, and in the length of days is understanding. With him is wisdom and strength: he hath counsel and understanding. Behold, he will break down, and it can not be built: he shutteth a man up, and he can not be loosed. Behold, he withholdeth the waters, and they dry up: but when he sendeth them out, they destroy the earth. With him is strength and wisdom: he that is deceived, and that deceiveth, are his. He causeth the counselors to go as spoiled, and maketh the judges fools. He looseth the collar of Kings, and girdeth their loins with a girdle. He leadeth away the princes as a pray, and overthroweth the mighty. He taketh away the speech from the faithful counselors, and taketh away the judgement of the ancient. He poureth contempt upon princes, and maketh the strength of the mighty weak. He discovereth the deep places from their darkness, and bringeth forth the shadow of death to light. He increaseth the people, and destroyeth them: he enlargeth the nations, and bringeth them in again. He taketh away the hearts of the that are the chief over the people of the earth, & maketh them to wander in the wilderness out of the way. They grope in the dark without light: and he maketh the to stagger like a drunken man.

Lo, mine eye hath seen all this: mine ear hath heard, and understand it. I know also as much as you know: I am not inferiour unto you. But I will speak to the Almighty, and I desire to dispute with God. For indeed ye forge lies, and all you are physicians of no

value. Oh, that you would hold your tongue, that it might be imputed to you for wisdom! Now hear my disputation, and give ear to the arguments of my lips. Will ye speak wickedly for God's defense, and talk deceitfully for his cause? Will ye accept his person? or will ye contend for God? Is it well that he should seek of you? will you make a lie for him, as one lieth for a man? He will surely reprove you, if ye do secretly accept any person. Shall not his excellency make you afraid? and his fear fall upon you? Your memories may be compared unto ashes, and your bodies to bodies of clay. Hold your tongues in my presence, that I may speak, and let come upon what will. Wherefore do I take my flesh in my teeth, and put my soul in mine hand? Lo, though he slay me, yet will I trust in him, and I will reprove my ways in his sight. He shall be my salvation also: for the hypocrite shall not come before him. Hear diligently my words, and mark my talk. Behold now: if I prepare me to judgement, I know that I shall be justified. Who is he, that will plead with me? for if I now hold my tongue, I die. But do not these two things unto me: then will I not hide myself from thee. Withdraw thine hand from me, and let not thy fear make me afraid. Then call thou, and I will answer: or let me speak, and answer thou me. How many are mine iniquities & sins? shew me my rebellion, and my sin. Wherefore hidest thou thy face, and takest me for thine enemy? Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble? For thou writest bitter things against me, and makest me to possess the iniquities of my youth. Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths, and makest the print thereof in ye heels of my feet. Such one consumeth like a rotten thing, and as a garment that is moth eaten. Man that is borne of woman, is of short continuance, and full of trouble. He shooteth forth as a flower, and is cut down: he vanisheth also as a shadow, and continueth not. And yet thou openest thine eyes upon such one, and causest me to enter into judgement with thee. Who can bring a clean thing out of filthiness? there is not one. Are not his days determined? the number of his months are with thee: thou hast appointed his bounds, which he can not pass. Turn from him that he may cease until his desired day, as an hireling. For there is hope of a tree, if it be cut down, that it will yet sprout, and the branches thereof will not cease. Though the root of it wax old in the earth, & the stock thereof be dead in ye ground, yet by the sent of water it will bud, and bring forth boughs like a plant. But man is sick, and dieth, and man perisheth, and where is he? As the waters pass from the sea, and as the flood decayeth and dryeth up, so man sleepeth and riseth not: for he shall not wake again, nor be raised from his sleep till the heaven be no more. Oh that thou wouldest hide me in the grave, and keep me secret, until thy wrath were past, and wouldest give me terme, and remember me. If a man die, shall he live again? All the days of mine appointed time will I wait, till my changing shall come. Thou shalt call me, and I shall answer thee: thou lovest the work of thine own hands. But now thou numberest my steps, and dost not delay my sins. Mine iniquity is sealed up, as in a bag, and thou addest unto my wickedness. And surely as the

mountain that falleth, cometh to nought, and the rock that is removed from his place: As the water breaketh the stones, when thou overflowest the things which grow in the dust of ye earth: so thou destroyest ye hope of man. Thou prevailest alway against him, so that he passeth away: he changeth his face when thou castest him away. And he knoweth not if his sons shall be honourable, neither shall he understand concerning them, whether they shall be of low degree, but while his flesh is upon him, he shall be sorrowful, and while his soul is in him, it shall mourn.

Then answered Eliphaz the Temanite, and said, Shall a wise man speak words of ye wind, and fill his belly with the East wind? Shall he dispute with words not comely? or with talk that is not profitable? Surely thou hast cast off fear, and restrainest prayer before God. For thy mouth declareth thine iniquity, seeing thou hast chosen ye tongue of the crafty. Thine own mouth condemneth thee, and not I, and thy lips testify against thee. Art thou the first man, that was borne? and wast thou made before the hills? Hast thou heard the secret counsel of God, and dost thou restrain wisdom to thee? What knowest thou that we know not? and understandest that is not in us? With us are both ancient and very aged men, far older then thy father. Seem the consolations of God small unto thee? is this thing strange unto thee? Why doth thine heart take thee away, and what do thine eyes mean, that thou answerest to God at thy pleasure, and bringest such words out of thy mouth? What is man, that he should be clean? and he that is borne of woman, that he should be just? Behold, he found no steadfastness in his Saints: yea, the heavens are not clean in his sight. How much more is man abominable, and filthy, which drinketh iniquity like water? I will tell thee: hear me, and I will declare that which I have seen: Which wise men have told, as they have heard of their fathers, and have not kept it secret: To whom alone the land was given and no stranger passed through them. The wicked man is continually as one that travaileth of child, and the number of years is hid from the tyrant. A sound of fear is in his ears, and in his prosperity the destroyer shall come upon him. He believeth not to return out of darkness: for he seeth the sword before him. He wandereth to and fro for bread where he may: he knoweth that the day of darkness is prepared at hand. Affliction and anguish shall make him afraid: they shall prevail against him as a King ready to the battle. For he hath stretched out his hand against God, and made him self strong against the Almighty. Therefore God shall run upon him, even upon his necl, and against the most thick part of his shield. Because he hath covered his face with his fatness, and hath colloppes in his flank. Though he dwell in desolate cities, and in houses which no man inhabiteth, but are become heaps, he shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof in the earth. He shall never depart out of darkness: the flame shall dry up his branches, and he shall go away with the breath of his mouth. He believeth not that he erreth in vanity: therefore vanity shall be his change. His branch shall not be green, but

shall be cut off before his day. 33 God shall destroy him as the vine her sower grape, and shall cast him off, as the olive doth her flower. For the congregation of the hypocrite shall be desolate, and fire shall devour the houses of bribes. For they conceive mischief and bring forth vanity, and their belly hath prepared deceit.

But Job answered, and said, I have oft times heard such things: miserable comforters are ye all. Shall there be none end of words of wind? or what maketh thee bold so to answer? I could also speak as ye do: (but would God your soul were in my soul's stead) I could keep you company in speaking, and could shake mine head at you, But I would strengthen you with my mouth, and the comfort of my lips should asswage your sorrow. Though I speak, my sorrow can not be asswaged: though I cease, what release have I? But now he maketh me weary: O God, thou hast made all my congregation desolate, and hast made me full of wrinkles which is a witness thereof, and my leanness riseth up in me, testifying the same in my face. His wrath hath torn me, and he hateth me, and gnasheth upon me with his teeth: mine enemy hath sharpened his eyes against me. They have opened their mouthes upon me, and smitten me on the cheek in reproach; they gather themselves together against me. God hath delivered me to the unjust, and hath made me to turn out of the way by the hands of the wicked. I was in wealth, but he hath brought me to nought: he hath taken me by the neck, and beaten me, and set me as a mark for himself. His archers compass me round about: he cutteth my reigns, and doth not spare, & poureth my gall upon the ground. He hath broken me with one breaking upon another, and runneth upon me like a giant. I have sowed a sackcloth upon my skin, and have abased mine horn unto the dust. My face is withered with weeping, and the shadow of death is upon mine eyes, though there be no wickedness in mine hands, and my prayer be pure. O earth, cover not thou my blood, & let my crying find no place. For lo, now my witness is in the heaven, and my record is on high. My friends speak eloquently against me: but mine eye poureth out tears unto God. Oh that a man might plead with God, as man with his neighbour! For the years accounted come, and I shall go the way, whence I shall not return. My breath is corrupt: my days are cut off, & the grave is ready for me. There are none but mockers with me, & mine eye continueth in their bitterness. Lay down now and put me in surety for thee: who is he, that will touch mine hand? For thou hast hid their heart from understanding: therefore shalt thou not set them up on high. For the eyes of his children shall fail, that speaketh flattery to his friends. He hath also made me a byword of the people, and I am as a Tabret before them. Mine eye therefore is dim for grief, and all my strength is like a shadow. The righteous shall be astonished at this, and the innocent shall be moved against ye hypocrite. But the righteous will hold his way, & he whose hands are pure, shall increase his strength. All you therefore turn you, and come now, and I shall not find one wise among you. My days are past, mine enterprises are broken, and the thoughts of mine heart have changed

the night for the day, and the light that approached, for darkness. Though I hope, yet the grave shall be mine house, and I shall make my bed in the dark. I shall say to corruption, Thou art my father, and to the worm, Thou art my mother and my sister. Where is then now mine hope? or who shall consider the thing, that I hoped for? They shall go down into the bottom of the pit: surely it shall lie together in the dust.

Then answered Bildad the Shuhite, and said, When will ye make an end of your words? cause us to understand, and then we will speak. Wherefore are we counted as beasts, and are vile in your sight? Thou art as one that teareth his soul in his anger. Shall the earth be forsaken for thy sake? or the rock removed out of his place? Yea, the light of the wicked shall be quenched, and the spark of his fire shall not shine. The light shall be dark in his dwelling, and his candle shall be put out with him. The steps of his strength shall be restrained, and his own counsel shall cast him down. For he is taken in the net by his feet, and he walketh upon the snares. The grenne shall take him by the heel, and the thief shall come upon him. A snare is laid for him in the ground, and a trap for him in the way. Fearfulness shall make him afraid on every side, and shall drive him to his feet. His strength shall be famine: and destruction shall be ready at his side. It shall devour the inner parts of his skin, and the first borne of death shall devour his strength. His hope shall be rooted out of his dwelling, & shall cause him to go to the King of fear. Fear shall dwell in his house (because it is not his) and brimstone shall be scattered upon his habitation. His roots shall be dried up beneath, and above shall his branch be cut down. His remembrance shall perish from the earth, and he shall have no name in the street. They shall drive him out of the light unto darkness, and chase him out of the world. He shall neither have son nor nephew among his people, nor any posterity in his dwellings. The posterity shall be astonished at his day, and fear shall come upon the ancient. Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

But Job answered, and said, How long will ye vex my soul, and torment me with words? Ye have now ten times reproached me, and are not ashamed: ye are impudent toward me. And though I had indeed erred, mine errour remaineth with me. 5 But indeed if ye will advance yourselves against me, and rebuke me for my reproach, know now, that God hath overthrown me, and hath compassed me with his net. Behold, I cry out of violence, but I have none answer: I cry, but there is no judgement. He hath hedged up my way that I cannot pass, and he hath set darkness in my paths. He hath spoiled me of mine honour, and taken the crown away from mine head. He hath destroyed me on every side and I am gone: and he hath removed mine hope like a tree. And he hath kindled his wrath against me, and counteth me as one of his enemies. His armies came together, & made their way upon me, and camped about my tabernacle. He hath removed my brethren far from me, and also mine acquaintance were strangers unto me. My neighbours have forsaken me, and my familiars have forgotten me. They that dwell in

mine house, and my maids took me for a stranger: for I was a stranger in their sight. I called my servant, but he would not answer, though I prayed him with my mouth. My breath was strange unto my wife, though I prayed her for the children's sake of mine own body. The wicked also despised me, and when I rose, they spake against me. All my secret friends abhorred me, & they whom I loved, are turned against me. My bone cleaveth to my skin and to my flesh, and I have escaped with the skin of my teeth. Have pity upon me: have pity upon me, (O ye my friends) for the hand of God hath touched me. Why do ye persecute me, as God? & are not satisfied with my flesh? Oh that my words were now written! oh that they were written even in a book, and graven with an iron pen in lead, or in stone forever! For I am sure, that my Redeemer liveth, and he shall stand the last on the earth. And though after my skin worms destroy this body, yet shall I see God in my flesh. Whom I myself shall see, and mine eyes shall behold, and none other for me, though my reigns are consumed within me. But ye said, Why is he persecuted? And there was a deep matter in me. Be ye afraid of the sword: for the sword will be avenged of wickedness, that ye may know that there is a judgement.

Then answered Zophar the Naamathite and said, Doubtless my thoughts cause me to answer, and therefore I make haste. I have heard the correction of my reproach: therefore the spirit of mine understanding causeth me to answer. Knowest thou not this of old? and since God placed man upon the earth, that the rejoicing of the wicked is short, and that the joy of hypocrites is but a moment? Though his excellency mount up to the heaven, and his head reach unto the clouds, yet shall he perish forever, like his dung, and they which have seen him, shall say, Where is he? He shall flee away as a dream, and they shall not find him, and shall pass away as a vision of the night, so that the eye which had seen him, shall do so no more, & his place shall see him no more. His children shall flatter the poor, & his hands shall restore his substance. His bones are full of the sin of his youth, and it shall lie down with him in the dust. When wickedness was sweet in his mouth, and he hid it under his tongue, and favoured it, and would not forsake it, but kept it close in his mouth, then his meat in his bowels was turned: the gall of Asps was in the midst of him. He hath devoured substance, and he shall vomit it: for God shall draw it out of his belly. He shall suck the gall of Asps, and the vipers tongue shall slay him. He shall not see the rivers, nor the floods and streams of honey and butter. He shall restore the labour, and shall devour no more: even according to the substance shall be his exchange, & he shall enjoy it no more. For he hath undone many: he hath forsaken the poor, and hath spoiled houses which he builded not. Surely he shall feel no quietness in his body, neither shall he reserve of that which he desired. There shall none of his meat be left: therefore none shall hope for his goods. When he shall be filled with his abundance, he shall be in pain, and the hand of all the wicked shall assail him. He shall be about to fill his belly, but God shall send upon him his fierce wrath, and shall cause to

rain upon him, even upon his meat. He shall flee from the iron weapons, and the bow of steel shall strike him through. The arrow is drawn out, and cometh forth of the body, & shineth of his gall, so fear cometh upon him. All darkness shall be hid in his secret places: the fire that is not blown, shall devour him, and that which remaineth in his tabernacle, shall be destroyed. The heaven shall declare his wickedness, & the earth shall rise up against him. The increase of his house shall go away: it shall flow away in the day of his wrath. This is the portion of the wicked man fro God, and the heritage that he shall have of God for his words.

But Job answered, and said, Hear diligently my words, and this shall be in stead of your consolations. Suffer me, that I may speak, and when I have spoken, mock on. Do I direct my talk to man? If it were so, how should not my spirit be troubled? Mark me, and be abashed, and lay your hand upon your mouth. Even when I remember, I am afraid, and fear taketh hold on my flesh. Wherefore do the wicked live, and wax old, and grow in wealth? Their seed is established in their sight with them, and their generation before their eyes. Their houses are peaceable without fear, and the rod of God is not upon them. Their bullock gendereth, and faileth not: their cow calveth, and casteth not her calf. They send forth their children like sheep, and their sons dance. They take the tabret & harp, and rejoice in the sound of the organs. They spend their days in wealth, and suddenly they go down to the grave. They say also unto God, Depart from us: for we desire not the knowledge of thy ways. Who is the Almighty, that we should serve him? and what profit should we have, if we should pray unto him? Lo, their wealth is not in their hand: therefore let the counsel of the wicked be far from me. How oft shall the candle of the wicked be put out? and their destruction come upon them? he will divide their lives in his wrath. They shall be as stubble before the wind, and as chaff that the storm carrieth away. God will lay up the sorrow of the father for his children: when he rewardeth him, he shall know it. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. For what pleasure hath he in his house after him, when the number of his months is cut off? Shall any teach God knowledge, who judgeth the highest things? One dieth in his full strength, being in all ease and prosperity. His breasts are full of milk, and his bones run full of marrow. And another dieth in the bitterness of his soul, and never eateth with pleasure. They shall sleep both in the dust, & the worms shall cover them. Behold, I know your thoughts, and the enterprises, wherewith ye do me wrong. For ye say, Where is the princes house? & where is the tabernacle of the wicked's dwelling? May ye not ask the that go by the way? and ye can not deny their signs. But the wicked is kept unto the day of destruction, and they shall be brought forth to the day of wrath. Who shall declare his way to his face? & who shall reward him for that he hath done? Yet shall he be brought to the grave, & remain in the heap. The slimy valley shall be sweet unto him, and every man shall draw after him, as before him there were

innumerable. How then comfort ye me in vain, seeing in your answers there remain but lies?

Then Eliphaz the Temanite answered, and said, May a man be profitable unto God, as he that is wise, may be profitable to himself? Is it anything unto the Almighty, that thou art righteous? or is it profitable to him, that thou makest thy ways upright? Is it for fear of thee that he will accuse thee? or go with thee into judgement? Is not thy wickedness great, and thine iniquities innumerable? For thou hast taken the pledge from thy brother for nought, and spoiled the clothes of the naked. To such as were weary, thou hast not given water to drink, and hast withdrawn bread from the hungry. But the mighty man had the earth, and he that was in authority, dwelt in it. Thou hast cast out widows empty, & the arms of the fatherless were broken. Therefore snares are round about thee, and fear shall suddenly trouble thee: Or darkness that thou shouldest not see, & abundance of waters shall cover thee. Is not God on high in the heaven? and behold the height of the stars how high they are. But thou sayest, How should God know? can he judge through the dark cloud? The clouds hide him that he can not see, and he walketh in the circle of heaven. Hast thou marked the way of the world, wherein wicked men have walked? Which were cut down before the time, whose foundation was as a river that overflowed: Which said unto God, Depart from us, & asked what the Almighty could do for them. Yet he filled their houses with good things: but let the counsel of the wicked be far from me. The righteous shall see them, & shall rejoice, and the innocent shall laugh them to scorn. Surely our substance is hid: but the fire hath devoured the remnant of them. Therefore acquaint thyself, I pray thee, with him, and make peace: thereby thou shalt have prosperity. Receive, I pray thee, the law of his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up, and thou shalt put iniquity far from thy tabernacle. Thou shalt lay up gold for dust, and the gold of Ophir, as the flints of the rivers. Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver. And thou shalt then delight in the Almighty, and lift up thy face unto God. Thou shalt make thy prayer unto him, & he shall hear thee, & thou shalt render thy vows. Thou shalt also decree a thing, and he shall establish it unto thee, and the light shall shine upon thy ways. When others are cast down, then shalt thou say, I am lifted up: and God shall save the humble person. The innocent shall deliver the island, & it shall be preserved by the pureness of thine hands.

But Job answered and said, Though my talk be this day in bitterness, and my plague greater then my groaning, would God yet I knew how to find him, I would enter unto his place. I would plead the cause before him, & fill my mouth with arguments. I would know the words, that he would answer me, & would understand what he would say unto me. Would he plead against me with his great power? No, but he would put strength in me. There the righteous might reason with him, so I should be delivered forever from

my Judge. Behold, if I go to the East, he is not there: if to the West, yet I can not perceive him: If to the North where he worketh, yet I cannot see him: he will hide himself in the South, and I cannot behold him. But he knoweth my way, & trieth me, and I shall come forth like the gold. My foot hath followed his steps: his way have I kept, and have not declined. Neither have I departed from the commandment of his lips, and I have esteemed the words of his mouth more then mine appointed food. Yet he is in one mind, & who can turn him? yea, he doth what his mind desireth. For he will perform that, which is decreed of me, and many such things are with him. Therefore I am troubled at his presence, & in considering it, I am afraid of him. For God hath softened mine heart, & the Almighty hath troubled me. For I am not cut off in darkness, but he hath hid the darkness from my face. How should not the times be hid from the Almighty, seeing that they which know him, see not his days? Some remove the landmarks, that rob the flocks and feed thereof. They lead away the ass of the fatherless: and take the widows ox to pledge. They make the poor to turn out of the way, so that the poor of the earth hide themselves together. Behold, others as wild asses in the wilderness, go forth to their business, and rise early for a pray: the wilderness giveth him and his children food. They reap his provision in the field, but they gather the late vintage of the wicked. They cause the naked to lodge without garment, and without covering in the cold. They are wet with the showers of the mountains, and they embrace the rock for want of a covering. They pluck the fatherless from the breast, and take the pledge of the poor. They cause him to go naked without clothing, and take the gleaning from the hungry. They that make oil between their walls, and tread their wine presses, suffer thirst. Men cry out of the city, and the souls of the slain cry out: yet God doth not charge them with folly. These are they, that abhor the light: they know not the ways thereof, nor continue in the paths thereof. The murderer riseth early & killeth the poor and the needy: and in the night he is as a thief. The eye also of the adulterer waiteth for the twilight, and saith, None eye shall see me, and disguiseth his face. They dig through houses in the dark, which they marked for themselves in the day: they know not the light. But the morning is even to them as the shadow of death: if one know them, they are in the terrours of the shadow of death. He is swift upon the waters: their portion shall be cursed in the earth: he will not behold the way of the vineyards. As the dry ground and heat consume the snow waters, so shall the grave the sinners. The pitiful man shall forget him: the worm shall feel his sweetness: he shall be no more remembered, & the wicked shall be broke like a tree. He doth evil entreat ye barren, that doth not bear, neither doth he good to the widow. He draweth also the mighty by his power, and when he riseth up, none is sure of life. Though men give him assurance to be in safety, yet his eyes are upon their ways. They are exalted for a little, but they are gone, and are brought low as all others: they are destroyed, and cut off as the top of an ear of corn. But if it be not so, where is he? or who will prove me a liar, & make my words of no value?

Then answered Bildad the Shuhite, and said, Power and fear is with him, that maketh peace in his high places. Is there any number in his armies? and upon whom shall not his light arise? And how may a man be justified with God? or how can he be clean, that is borne of woman? Behold, he will give no light to the moon, and the stars are unclean in his sight. How much more man, a worm, even the son of man, which is but a worm?

But Job answered, and said, Whom helpest thou? him that hath no power? savest thou the arm that hath no strength? Whom counsellest thou? him that hath no wisdom? thou shewest right well as the thing is. To whom dost thou declare these words? or whose spirit cometh out of thee? The dead things are formed under the waters, and near unto them. The grave is naked before him, and there is no covering for destruction. He stretcheth out the North over the empty place, & hangeth the earth upon nothing. He bindeth the waters in his clouds, and the cloud is not broken under them. He holdeth back the face of his throne: and spreadeth his cloud upon it. He hath set bounds about the waters, until the day and night come to an end. The pillars of heaven tremble and quake at his reproof. The sea is calm by his power, and by his understanding he smiteth the pride thereof. His Spirit hath garnished the heavens, & his hand hath formed the crooked serpent. Lo, these are part of his ways: but how little a portion hear we of him? and who can understand his fearful power?

Moreover Job proceeded and continued his parable, saying, The living God hath taken away my judgement: for the Almighty hath put my soul in bitterness. Yet so long as my breath is in me, and the Spirit of God in my nostrils, my lips surely shall speak no wickedness, and my tongue shall utter no deceit. God forbid, that I should justify you: until I die, I will never take away mine innocency from myself. I will keep my righteousness, and will not forsake it: mine heart shall not reprove me of my days. Mine enemy shall be as the wicked, and he that riseth against me, as the unrighteous. For what hope hath the hypocrite when he hath heaped up riches, if God take away his soul? Will God hear his cry, when trouble cometh upon him? Will he set his delight on the Almighty? will he call upon God at all times? I will teach you what is in the hand of God, and I will not conceal that which is with the Almighty. Behold, all ye yourselves have seen it: why then do you thus vanish in vanity? This is the portion of a wicked man with God, and the heritage of tyrants, which they shall receive of the Almighty. If his children be in great number, the sword shall destroy them, and his posterity shall not be satisfied with bread. His remnant shall be buried in death, and his widows shall not weep. Though he should heap up silver as the dust, and prepare raiment as the clay, he may prepare it, but the just shall put it on, and the innocent shall divide the silver. He buildeth his house as the moth, and as a lodge that the watchman maketh. When the rich man sleepeth, he shall not be gathered to his fathers: they opened their eyes, and he was gone. Terrours shall take him as waters, & a tempest shall carry him away by night. The

East wind shall take him away, & he shall depart: & it shall hurl him out of his place. And God shall cast upon him and not spare, though he would fain flee out of his hand. Every man shall clap their hands at him, & hiss at him out of their place. The silver surely hath his vein, and ye gold his place, where they take it. Iron is taken out of the dust, and brass is molten out of the stone. God putteth an end to darkness, and he trieth the perfection of all things: he setteth a bond of darkness, and of the shadow of death. The flood breaketh out against the inhabitant, and the waters forgotten of the foot, being higher then man, are gone away. Out of the same earth cometh bread, & under it, as it were fire is turned up. The stones thereof are a place of sapphires, and the dust of it is gold. There is a path which no fowl hath known, neither hath the kites eye seen it. The lions whelps have not walked it, nor the lion passed thereby. He putteth his hand upon the rocks, & overthroweth the mountains by the roots. He breaketh rivers in the rocks, and his eye seeth every precious thing. He bindeth the floods, that they do not overflow, and the thing that is hid, bringeth he to light. But where is wisdom found? and where is the place of understanding? Man knoweth not the price thereof: for it is not found in the land of the living. The depth saith, It is not in me: the sea also saith, It is not with me. Gold shall not be given for it, neither shall silver be weighed for the price thereof. It shall not be valued with the wedge of gold of Ophir, nor with the precious onyx, nor the sapphire. The gold nor the crystal shall be equal unto it, nor the exchange shall be for plate of fine gold. No mention shall be made of coral, nor of the gabish: for wisdom is more precious then pearls. The Topaz of Ethiopia shall not be equal unto it, neither shall it be valued with the wedge of pure gold. Whence then cometh wisdom? And where is the place of understanding, seeing it is hid from the eyes of all the living, and is hid from the fowls of the heaven? Destruction and death say, We have heard the fame thereof with our ears. But God understandeth the way thereof, and he knoweth the place thereof. For he beholdeth the ends of the world, and seeth all that is under heaven, to make the weight of the winds, and to weigh the waters by measure. When he made a decree for the rain, and a way for the lightening of the thunders, then did he see it, and counted it: he prepared it and also considered it. And unto man he said, Behold, the fear of the Lord is wisdom, and to depart from evil is understanding.

So Job proceeded and continued his parable, saying, Oh that I were as in times past, when God preserved me! When his light shined upon mine head: and when by his light I walked through the darkness, as I was in the days of my youth: when God’s providence was upon my tabernacle: When the almighty was yet with me, and my children round about me. When I washed my paths with butter, & when the rock poured me out rivers of oil: When I went out to the gate, even to the judgement seat, and when I caused them to prepare my seat in the street. The young men saw me, & hid themselves, and the aged arose, and stood up. The princes stayed talk, and laid their hand on their mouth. The

voice of princes was hid, and their tongue cleaved to the roof of their mouth. And when the ear heard me, it blessed me: and when the eye saw me, it gave witness to me. For I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish, came upon me, and I caused the widows heart to rejoice. I put on justice, and it covered me: my judgement was as a robe, and a crown. I was the eyes to the blind, and I was the feet to the lame. I was a father unto the poor, and when I knew not the cause, I sought it out diligently. I brake also the chaws of the unrighteous man, and plucked the prey out of his teeth. Then I said, I shall die in my nest, and I shall multiply my days as the sand. For my root is spread out by the water, and the dew shall lie upon my branch. My glory shall renew toward me, and my bow shall be restored in mine hand. Unto me men gave ear, and waited, and held their tongue at my counsel. After my words they replied not, and my talk dropped upon them. And they waited for me, as for the rain, and they opened their mouth as for the latter rain. If I laughed on them, they believed it not: neither did they cause the light of my countenance to fall. I appointed out their way, and did sit as chief, and dwelt as a King in the army, and like him that comforteth the mourners. But now they that are younger then I, mock me: yea, they whose fathers I have refused to set with the dogs of my flocks. For whereto should the strength of their hands have served me, seeing age perished in them? For poverty and famine they were solitary, fleeing into the wilderness, which is dark, desolate and waste. They cut up nettles by the bushes, & the juniper roots was their meat. They were chased forth fro among men: they shouted at them, as at a thief. Therefore they dwelt in the clefts of rivers, in the holes of the earth and rocks. They roared among the bushes, and under the thistles they gathered themselves. They were the children of fools and the children of villains, which were more vile then the earth. And now am I their song, and I am their talk. They abhor me, & flee far from me, and spare not to spit in my face. Because that God hath loosed my cord and humbled me, they have loosed the bridle before me. The youth rise up at my right hand: they have pushed my feet, and have trode on me as on the paths of their destruction. They have destroyed my paths: they took pleasure at my calamity, they had none help. They came as a great breach of waters, & under this calamity they come on heaps. Fear is turned upon me: and they pursue my soul as the wind, and mine health passeth away as a cloud. Therefore my soul is now poured out upon me, and the days of affliction have taken hold on me. It pearceth my bones in the night, and my sinews take no rest. For the great vehemency is my garment changed, which compasseth me about as the collar of my coat. He hath cast me into the mire, and I am become like ashes and dust. When I cry unto thee, thou dost not hear me, neither regardest me, when I stand up. Thou turnest thyself cruelly against me, and art enemy unto me with the strength of thine hand. Thou takest me up & causest me to ride upon the wind, & makest my strength to fail. Surely I know that thou wilt bring me to death, and to the house appointed for all the living.

Doubtless none can stretch his hand unto the grave, though they cry in his destruction. Did not I weep with him that was in trouble? was not my soul in heaviness for the poor? Yet when I looked for good, evil came unto me: and when I waited for light, there came darkness. My bowels did boil without rest: for the days of affliction are come upon me. I went mourning without sun: I stood up in the congregation and cried. I am a brother to the dragons, & a companion to the ostriches. My skin is black upon me, & my bones are burnt with heat. Therefore mine harp is turned to mourning, and mine organs into the voice of them that weep. I made a covenant with mine eyes: why then should I think on a maid? For what portion should I have of God from above? and what inheritance of the Almighty from on high? Is not destruction to the wicked & strange punishment to the workers of iniquity? Doth not he behold my ways and tell all my steps? If I have walked in vanity, or if my foot hath made haste to deceit, let God weigh me in the just balance, and he shall know mine uprightness. If my step hath turned out of the way, or mine heart hath walked after mine eye, or if any blot hath cleaved to mine hands, let me sow, & let another eat: yea, let my plants be rooted out. If mine heart hath been deceived by a woman, or if I have laid wait at the door of my neighbour, let my wife grind unto another man, and let other men bow down upon her: For this is a wickedness, and iniquity to be condemned: Yea, this is a fire that shall devour to destruction & which shall root out all mine increase, if I did condemn the judgement of my servant, and of my maid, when they did contend with me, what then shall I do when God standeth up? & when he shall visit me, what shall I answer? He that hath made me in the womb, hath he not made him? hath not he alone fashioned us in the womb? If I restrained the poor of their desire, or have caused the eyes of the widow to fail, or have eaten my morsels alone, and the fatherless hath not eaten thereof, (For from my youth he hath grown up with me as with a father, and from my mothers womb I have been a guide unto her) if I have seen any perish for want of clothing, or any poor without covering, if his loins have not blessed me, because he was warmed with the fleece of my sheep, if I have lift up mine hand against the fatherless, when I saw that I might help him in the gate, let mine arm fall from my shoulder, & mine arm be broken from the bone. For God’s punishment was fearful unto me, & I could not be delivered from his highness. If I made gold mine hope, or have said to the wedge of gold, Thou art my confidence, if I rejoiced because my substance was great, or because mine hand had gotten much, if I did behold the sun, when it shined, or the moon, walking in her brightness, if mine heart did flatter me in secret, or if my mouth did kiss mine hand, (This also had been an iniquity to be condemned: for I had denied the God above) if I rejoiced at his destruction that hated me, or was moved to joy when evil came upon him, neither have I suffered my mouth to sin, by wishing a curse unto his soul. Did not the men of my Tabernacle say, Who shall give us of his flesh? we can not be satisfied. The stranger did not lodge in the street, but I opened my doors unto him, that went by the way. If I have hid my sin, as Adam,

concealing mine iniquity in my bosom, though I could have made afraid a great multitude, yet the most contemptible of the families did fear me: so I kept silence, and went not out of the door. Oh that I had some to hear me! behold my sign that the Almighty will witness for me: though mine adversary should write a book against me, Would not I take it upon my shoulder, and bind it as a crown unto me? I will tell him the number of my goings, and go unto him as to a prince. If my land cry against me, or the furrows thereof complain together, if I have eaten the fruits thereof without silver: or if I have grieved the souls of the masters thereof, let thistles grow instead of wheat, and cockle in the stead of Barley. THE WORDS OF JOB ARE ENDED.

So these three men ceased to answer Job, because he esteemed himself just. Then the wrath of Elihu the son of Barachel the Buzite, of the family of Ram, was kindled: his wrath, I say, was kindled against Job, because he justified himself more then God. Also his anger was kindled against his three friends, because they could not find an answer, and yet condemned Job. (Now Elihu had waited till Job had spoken: for they were more ancient in years then he.) So when Elihu saw, that there was none answer in the mouth of the three men, his wrath was kindled. Therefore Elihu the son of Barachel, the Buzite answered, & said, I am young in years, and ye are ancient: therefore I doubted, and was afraid to shew you mine opinion. For I said, The days shall speak, and the multitude of years shall teach wisdom. Surely there is a spirit in man, but the inspiration of the Almighty giveth understanding. Great men are not alway wise, neither do the aged alway understand judgement. Therefore I say, Hear me, and I will shew also mine opinion. Behold, I did wait upon your words, and hearkened unto your knowledge, whiles you sought out reasons. Yea, when I had considered you, lo, there was none of you that reproved Job, nor answered his words: Lest ye should say, We have found wisdom: for God hath cast him down, and no man. Yet hath he not directed his words to me, neither will I answer him by your words. Then they fearing, answered no more, but left off their talk. When I had waited (for they spake not, but stood still and answered no more) then answered I in my turn, and I shewed mine opinion. For I am full of matter, and the spirit within me compelleth me. Behold, my belly is as the wine, which hath no vent, and like the new bottles that brast. Therefore will I speak, that I may take breath: I will open my lips, and will answer. I will not now accept the person of man, neither will I give titles to man. For I may not give titles, lest my Maker should take me away suddenly.

Wherefore, Job, I pray thee, hear my talk and hearken unto all my words. Behold now, I have opened my mouth: my tongue hath spoken in my mouth. My words are in the uprightness of mine heart, & my lips shall speak pure knowledge. The Spirit of God hath made me, and the breath of the Almighty hath given me life. If thou canst give me answer, prepare thyself and stand before me. Behold, I am according to thy wish in

God's stead: I am also formed of the clay. Behold, my terrour shall not fear thee, neither shall mine hand be heavy upon thee. Doubtless thou hast spoken in mine ears, and I have heard the voice of thy words. I am clean, without sin: I am innocent, and there is none iniquity in me. Lo, he hath found occasions against me, and counted me for his enemy. He hath put my feet in the stocks, and looketh narrowly unto all my paths. Behold, in this hast thou not done right: I will answer thee, that God is greater then man. Why dost thou strive against him? for he doth not give account of all his matters. For God speaketh once or twice, and one seeth it not. In dreams and visions of the night, when sleep falleth upon men, and they sleep upon their beds, then he openeth the ears of men, even by their corrections, which he had sealed, that he might cause man to turn away from his enterprise, and that he might hide the pride of man, and keep back his soul from the pit, & that his life should not pass by the sword. He is also stricken with sorrow upon his bed, and the grief of his bones is sore, so that his life causeth him to abhor bread, and his soul dainty meat. His flesh faileth that it can not be seen, and his bones which were not seen, clatter. So his soul draweth to the grave, and his life to the burier's. If there be a messenger with him, or an interpreter, one of a thousand to declare unto man his righteousness, then will he have mercy upon him, and will say, Deliver him, that he go not down into the pit: for I have received a reconciliation. Then shall his flesh be as fresh as a childs, and shall return as in the days of his youth. He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy: for he will render unto man his righteousness. He looketh upon men, and if one say, I have sinned, and perverted righteousness, and it did not profit me, he will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things will God work twice or thrice with a man, that he may turn back his soul from the pit, to be illuminate in the light of the living. Mark well, O Job, and hear me: keep silence, and I will speak. If there be matter, answer me, and speak: for I desire to justify thee. If thou hast not, hear me: hold thy tongue, and I will teach thee wisdom.

Moreover Elihu answered, and said, Hear my words, ye wise men, and hearken unto me, ye that have knowledge. For the ear trieth the words, as the mouth tasteth meat. Let us seek judgement among us, and let us know among ourselves what is good. For Job hath said, I am righteous, & God hath taken away my judgement. Should I lie in my right? my wound of the arrow is grievous without my sin. What man is like Job, that drinketh scornfulness like water? Which goeth in the company of them that work iniquity, and walketh with wicked men? For he hath said, It profiteth a man nothing that he should walk with God. Therefore hearken unto me, ye men of wisdom, God forbid that wickedness should be in God, and iniquity in the Almighty. For he will render unto man according to his work, and cause every one to find according to his way. And certainly God will not do wickedly, neither will the Almighty pervert judgement. Whom hath he

appointed over the earth beside him self? or who hath placed the whole world? If he set his heart upon man, and gather unto him self his spirit and his breath, all flesh shall perish together, and man shall return unto dust. And if thou hast understanding, hear this and hearken to the voice of my words. Shall he that hateth judgement, govern? & wilt thou judge him wicked that is most just? Wilt thou say unto a King, Thou art wicked? or to princes, Ye are ungodly? How much less to him that accepteth not the persons of princes, & regardeth not the rich, more then the poor? for they be all the work of his hands. They shall die suddenly, and the people shall be troubled at midnight, & they shall pass forth and take away the mighty without hand. For his eyes are upon the ways of man, and he seeth all his goings. There is no darkness nor shadow of death, that the workers of iniquity might be hid therein. For he will not lay on man so much, that he should enter into judgement with God. He shall break the mighty without seeking, and shall set up other in their stead. Therefore shall he declare their works: he shall turn the night, & they shall be destroyed. He striketh them as wicked men in the places of the seers, because they have turned back from him, and would not consider all his ways: So that they have caused the voice of the poor to come unto him, and he hath heard the cry of the afflicted. And when he giveth quietness, who can make trouble? and when he hideth his face, who can behold him, whether it be upon nations, or upon a man only? Because the hypocrite doth reign, and because the people are snared. Surely it appertaineth unto God to say, I have pardoned, I will not destroy. But if I see not, teach thou me: if I have done wickedly, I will do no more. Will he perform the thing through thee? for thou hast reproved it, because that thou hast chosen, & not I. now speak what thou knowest. Let men of understanding tell me, and let a wise man hearken unto me. Job hath not spoken of knowledge, neither were his words according to wisdom. I desire that Job may be tried, unto the end touching the answers for wicked men. For he addeth rebellion unto his sin: he clappeth his hands among us, and multiplieth his words against God.

Elihu spake moreover, and said, Thinkest thou this right, that thou hast said, I am more righteous then God? For thou hast said, What profiteth it thee and what availeth it me, to purge me from my sin? Therefore will I answer thee, & thy companions with thee. Look unto the heaven, and see and behold the clouds which are higher then thou. If thou sinnest, what dost thou against him, yea, when thy sins be many, what dost thou unto him? If thou be righteous, what givest thou unto him? or what receiveth he at thine hand? Thy wickedness may hurt a man as thou art: and thy righteousness may profit ye son of man. They cause many that are oppressed, to cry, which cry out for ye violence of the mighty. But none saith, Where is God that made me, which giveth songs in the night? Which teacheth us more then the beasts of the earth, and giveth us more wisdom then the fowls of the heaven. Then they cry because of the violence of the wicked, but he

answereth not. Surely God will not hear vanity, neither will the Almighty regard it. Although thou sayest to God, Thou wilt not regard it, yet judgement is before him: trust thou in him. But now because his anger hath not visited, nor called to count the evil with great extremity, therefore Job openeth his mouth in vain, and multiplieth words without knowledge.

Elihu also proceeded and said, Suffer me a little, and I will instruct thee: for I have yet to speak on God's behalf. I will fetch my knowledge afar off, & will attribute righteousness unto my Maker. For truly my words shall not be false, and he that is perfect in knowledge, speaketh with thee. Behold, the mighty God casteth away none that is mighty and valiant of courage. He maintaineth not the wicked, but he giveth judgement to the afflicted. He withdraweth not his eyes from the righteous, but they are with Kings in ye throne, where he placeth them forever: thus they are exalted. And if they be bound in fetters and tied with the cords of affliction, then will he shew them their work and their sins, because they have been proud. He openeth also their ear to discipline, and commandeth them that they return from iniquity. If they obey and serve him, they shall end their days in prosperity, & their years in pleasures. But if they will not obey, they shall pass by the sword, and perish without knowledge. But the hypocrites of heart increase the wrath: for they call not when he bindeth them. Their soul dieth in youth, and their life among the whoremongers. He delivereth the poor in his affliction, & openeth their ear in trouble. Even so would he have taken thee out of the straight place into a broad place and not shut up beneath: and that which resteth upon thy table, had been full of fat. But thou art full of the judgement of the wicked, though judgement and equity maintain all things. For God's wrath is, least he should take that away in thine abundance: for no multitude of gifts can deliver thee. Will he regard thy riches? he regardeth not gold, nor all them that excel in strength. Be not careful in the night, how he destroyeth the people out of their place. Take thou heed: look not to iniquity: for thou hast chosen it rather then affliction. Behold, God exalteth by his power: what teacher is like him? Who hath appointed to him his way? or who can say, Thou hast done wickedly? Remember that thou magnify his work, which men behold. All men see it, and men behold it afar off. Behold, God is excellent, and we know him not, neither can the number of his years be searched out. When he restraineth the drops of water, the rain poureth down by the vapour thereof, Which rain the clouds do drop and let fall abundantly upon man. Who can know the divisions of ye clouds and the thunders of his tabernacle? Behold, he spreadeth his light upon it, and covereth the bottom of the sea. For thereby he judgeth the people, and giveth meat abundantly. He covereth the light with the clouds, and commandeth them to go against it. His companion sheweth him thereof, and there is anger in rising up. At this also mine heart is astonished, & is moved out of his place. Hear the sound of his voice, and the noise that goeth out of his mouth.

He directeth it under the whole heaven, and his light unto the ends of the world. After it a noise soundeth: he thundereth with the voice of his majesty, and he will not stay them when his voice is heard. God thundereth marvelously with his voice: he worketh great things, which we know not. For he saith to the snow, Be thou upon the earth: likewise to the small rain and to the great rain of his power. With the force thereof he shutteth up every man, that all men may know his work. Then the beasts go into the den, and remain in their places. The whirlwind cometh out of the South, and the cold from the North wind. At the breath of God the frost is given, & the breadth of the waters is made narrow. He maketh also the clouds to labour, to water the earth, and scattereth the cloud of his light. And it is turned about by his government, that they may do whatsoever he commandeth them upon the whole world: Whether it be for punishment, or for his land, or of mercy, he causeth it to come. Hearken unto this, O Job: stand and consider the wondrous works of God. Didst thou know when God disposed them? & caused the light of his cloud to shine? Hast thou known the variety of the cloud, and the wondrous works of him, that is perfect in knowledge? Or how thy clothes are warm, when he maketh the earth quiet through the South wind? Hast thou stretched out the heavens, which are strong, and as a molten glass? Tell us what we shall say unto him: for we can not dispose our matter because of darkness. Shall it be told him when I speak? Or shall man speak when he shall be destroyed? And now men see not the light, which shineth in the clouds, but the wind passeth and cleanseth them. The brightness cometh out of the North: the praise thereof is to God, which is terrible. It is the Almighty: we can not find him out: he is excellent in power and judgement, & abundant in justice: he afflicteth not. Let men therefore fear him: for he will not regard any that are wise in their own conceit.

Then answered the Lord unto Job out of the whirlwind, and said, Who is this that darkeneth the counsel by words without knowledge? Gird up now thy loins like a man: I will demand of thee & declare thou unto me. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding, who hath laid the measures thereof, if thou knowest, or who hath stretched the line over it: Whereupon are the foundations thereof set: or who laid the corner stone thereof: When the stars of the morning praised me together, and all the children of God rejoiced: Or who hath shut up the Sea with doors, when it issued and came forth as out of the womb: When I made the clouds as a covering thereof, and darkness as the swaddling bands thereof: When I stablished my commandment upon it, and set barres and doors, and said, Hitherto shalt thou come, but no farther, and here shall it stay thy proud waves. Hast thou commanded the morning since thy days? Hast thou caused the morning to know his place, that it might take hold of the corners of the earth, and that the wicked might be shaken out of it? It is turned as clay to fashion, and all stand up as a garment. And from the wicked their light shall be taken away, and the high arm shall be broken. Hast thou entered into

the bottoms of the sea? Or hast thou walked to seek out the depth? Have the gates of death been opened unto thee? Or hast thou seen the gates of the shadow of death? Hast thou perceived the breadth of the earth? Tell if thou knowest all this. Where is the way where light dwelleth? And where is the place of darkness, that thou shouldest receive it in the bounds thereof, and that thou shouldest know the paths to the house thereof? Knewest thou it, because thou wast then borne, and because the number of thy days is great? Hast thou entered into the treasures of the snow? Or hast thou seen the treasures of ye hail, which I have hid against the time of trouble, against the day of war and battle? By what way is the light parted, which scattereth the East wind upon the earth? Who hath divided the spowtes for the rain? Or the way for the lightning of ye thunders, To cause it to rain on the earth where no man is, and in the wilderness where there is no man? To fulfill the wild and waste place, and to cause the bud of the herb to spring forth? Who is the father of the rain? Or who hath begotten the drops of the dew? Out of whose womb came the ye? Who hath engendered the frost of the heaven? The waters are hid as with a stone: and the face of the depth is frozen. Canst thou restrain the sweet influences of the Pleiades? Or loose the brands of Orion? Canst thou bring forth Mazzaroth in their time? Canst thou also guide Arcturus with his sons? Knowest thou the course of heaven, or canst thou set the rule thereof in the earth? Canst thou lift up thy voice to the clouds that the abundance of water may cover thee? Canst thou send the lightnings that they may walk, and say unto thee, Lo, here we are? Who hath put wisdom in the reigns? Or who hath given the heart understanding? Who can number clouds by wisdom? Or who can cause to cease the bottles of heaven, when the earth groweth into hardness, and the clots are fast together? Wilt thou hunt the pray for the lion? or fill the appetite of the lions whelps, when they couch in their places, and remain in the covert to lie in wait? Who prepareth for the raven his meat, when his birds cry unto God, wandering for lack of meat? Knowest thou the time when the wild goats bring forth young? or dost thou mark when the hinds do calve? Canst thou number the months that they fulfill? or knowest thou the time when they bring forth? They bow themselves: they bruise their young and cast out their sorrows. Yet their young wax fat, and grow up with corn: they go forth and return not unto them. Who hath set the wild ass at liberty? or who hath loosed the bonds of the wild ass? It is I which have made the wilderness his house, and the salt places his dwellings. He derideth the multitude of the city: he heareth not the cry of the driver. He seeketh out the mountain for his pasture, and searcheth after every green thing. Will the unicorn serve thee? or will he tarry by thy crib? Canst thou bind the unicorn with his band to labour in the furrow? or will he plow the valleys after thee? Wilt thou trust in him, because his strength is great, and cast off thy labour unto him? Wilt thou believe him, that he will bring home thy seed, and gather it unto thy barn? Hast thou given the pleasant wings unto the peacocks? or wings and feathers unto the ostrich? Which leaveth his eggs in the earth, and maketh them hot in the dust, and

forgetteth that the foot might scatter the, or that the wild beast might break the. He sheweth himself cruel unto his young ones, as they were not his, and is without fear, as if he travailed in vain. For God had deprived him of wisdom, and hath given him no part of understanding. When time is, he mounteth on high: he mocketh the horse and his rider. Hast thou given the horse strength? or covered his necl with neying? Hast thou made him afraid as the grasshopper? his strong neying is fearful. He diggeth in the valley, and rejoiceth in his strength: he goeth forth to meet the harnest man. He mocketh at fear, and is not afraid, and turneth not back from the sword, though the quiver rattle against him, the glittering spear and the shield. He swalloweth the ground for fierceness and rage, and he believeth not that it is the noise of the trumpet. He saith among the trumpets, Ha, ha: he smelleth the battle afar off, and the noise of the captains, and the shouting. Shall the hawk fly by thy wisdom, stretching out his wings toward the South? Doth the eagle mount up at thy commandment, or make his nest on high? She abideth and remaineth in the rock, even upon the top of the rock, and the tower. From thence she spieth for meat, and her eyes behold afar off. His young ones also suck up blood: and where the slain are, there is she.

Moreover ye Lord spake unto Job, & said, Is this to learn to strive with the Almighty? he that reproveth God, let him answer to it. Then Job answered the Lord, saying, Behold, I am vile: what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken, but I will answer no more, yea twice, but I will proceed no further. Again the Lord answered Job out of the whirlwind, and said, Gird up now thy loins like a man: I will demand of thee, and declare thou unto me. Wilt thou dissanul my judgement? or wilt thou condemn me, that thou mayst be justified? Or hast thou an arm like God? or dost thou thunder with a voice like him? Deck thyself now with majesty & excellency, & array thyself with beauty & glory. Cast abroad the indignation of thy wrath, and behold every one that is proud, and abase him. Look on every one that is arrogant, and bring him low: and destroy the wicked in their place. Hide them in the dust together, and bind their faces in a secret place. Then will I confess unto thee also, that thy right hand can save thee. Behold now Behemoth (whom I made with thee) which eateth grass as an ox. Behold now, his strength is in his loins, and his force is in the navel of his belly. When he taketh pleasure, his tail is like a cedar: the sinews of his stones are wrapt together. His bones are like staves of brass, and his small bones like staves of iron. He is the chief of the ways of God: he that made him, will make his sword to approach unto him. Surely the mountains bring him forth grass, where all the beasts of the field play. Lieth he under the trees in the covert of the reed and fens? Can the trees cover him with their shadow? or can the willows of the river compass him about? Behold, he spoileth the river, and hasteth not: he trusteth that he can draw up Jordan into his mouth. He taketh it with his eyes, and thrusteth his nose through whatsoever meeteth him. Canst thou draw out

Leviathan with an hook, and with a line which thou shalt cast down unto his tongue? Canst thou cast an hook into his nose? canst thou pierce his jaws with an angle? Will he make many prayers unto thee, or speak thee fair? Will he make a covenant with thee? and wilt thou take him as a servant forever? Wilt thou play with him as with a bird? or wilt thou bind him for thy maids? Shall the companions banquet with him? shall they divide him among the merchants? Canst thou fill the basket with his skin? or the fishpanier with his head? Lay thine hand upon him: remember the battle, and do no more so. Behold, his hope is in vain: for shall not one perish even at the sight of him? None is so fierce that dare stir him up. Who is he then that can stand before me? Who hath prevented me that I should make an end? All under heaven is mine. I will not keep silence concerning his parts, nor his power nor his comely proportion. Who can discover the face of his garment? or who shall come to him with a double bridle? Who shall open the doors of his face? his teeth are fearful round about. The majesty of his scales is like strong shields, and are sure sealed. One is set to another, that no wind can come between them. One is joined to another: they stick together, that they cannot be sundered. His niesings make the light to shine, and his eyes are like the eyelids of the morning. Out of his mouth go lampes, and sparkes of fire leap out. Out of his nostrils cometh out smoke, as out of a boyling pot or cauldron. His breath maketh the coals burn: for a flame goeth out of his mouth. In his necl remaineth strength, & labour is rejected before his face. The members of his body are joined: they are strong in themselves, and cannot be moved. His heart is as strong as a stone, & as hard as the nether millstone. The mighty are afraid of his majesty, and for fear they faint in themselves. When the sword doth touch him, he will not rise up, nor for the spear, dart nor habergeon. He esteemeth iron as straw, and brass as rotten wood. The archer cannot make him flee: ye stones of the sling are turned into stubble unto him: The darts are counted as straw: and he laugheth at the shaking of the spear. Sharp stones are under him, and he spreadeth sharp things upon the mire. He maketh the depth to boil like a pot, and maketh the sea like a pot of ointment. He maketh a path to shine after him: one would think the depth as an hoar head. In the earth there is none like him: he is made without fear. He beholdeth all high things: he is a King over all the children of pride.

Then Job answered the Lord, and said, I know that thou canst do all things, and that there is no thought hid from thee. Who is he that hideth counsel without knowledge? therefore have I spoken that I understood not, even things too wonderful for me, and which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, & declare thou unto me. I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Therefore I abhor myself, and repent in dust and ashes.

Now after that the Lord had spoken these words unto Job, ye Lord also said unto Eliphaz ye Temanite, My wrath is kindled against thee, and against thy two friends: for ye have

not spoken of me the thing that is right, like my servant Job. Therefore take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering, and my servant Job shall pray for you: for I will accept him, lest I should put you to shame, because ye have not spoken of me the thing, which is right, like my servant Job. So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord had said unto them, and the Lord accepted Job. Then the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice so much as he had before.

Then came unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house, & had compassion of him, & comforted him for all the evil, that the Lord had brought upon him, and every man gave him a piece of money, and every one an earring of gold. So the Lord blessed the last days of Job more then the first: for he had fourteen thousand sheep, and six thousand camels, & a thousand yoke of oxen, and a thousand she asses. He had also seven sons, & three daughters. And he called the name of one Jemimah, and the name of the second Keziah, and the name of the third Keren-happuch. In all the land were no women found so fair as the daughters of Job, & their father gave them inheritance among their brethren. And after this lived Job an hundred and forty years, and saw his sons, and his sons sons, even four generations. So Job died, being old, and full of days.

THE BOOK OF PSALMS

Blessed is the man that doth not walk in the counsel of the wicked, nor stand in the way of sinners, nor sit in ye seat of the scornful: But his delight is in the Law of the Lord, and in his Law doth he meditate day and night. For he shall be like a tree planted by the rivers of waters, that will bring forth her fruit in due season: whose leaf shall not fade: so whatsoever he shall do, shall prosper. The wicked are not so, but as the chaff, which the wind driveth away. Therefore the wicked shall not stand in the judgement, nor sinners in the assembly of the righteous. For the Lord knoweth the way of the righteous, & the way of the wicked shall perish.

Why do the heathen rage, & the people murmur in vain? The Kings of the earth band themselves, and the princes are assembled together against the Lord, and against his Christ. Let us break their bands, and cast their cords from us. But he that dwelleth in the heaven, shall laugh: the Lord shall have them in derision. Then shall he speak unto them

in his wrath, & vex them in his sore displeasure, saying, even I have set my King upon Zion mine holy mountain. I will declare the decree: that is, the Lord hath said unto me, Thou art my Son: this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the ends of the earth for thy possession. Thou shalt crush them with a scepter of iron, and break them in pieces like a potters vessel. Be wise now therefore, ye Kings: be learned ye Judges of the earth. Serve the Lord in fear, and rejoice in trembling. Kiss the son, lest he be angry, and ye perish in the way, when his wrath shall suddenly burn. blessed are all that trust in him.

A Psalm of David, when he fled from his son Absalom.

Lord, how are mine adversaries increased? how many rise against me? Many say to my soul, There is no help for him in God. Selah. But thou Lord art a buckler for me: my glory, and the lifter up of mine head. I did call unto the Lord with my voice, & he heard me out of his holy mountain. Selah. I laid me down and slept, and rose up again: for the Lord sustained me. I will not be afraid for ten thousand of the people, that should beset me round about. O Lord, arise: help me, my God: for thou hast smitten all mine enemies upon the cheek bone: thou hast broken the teeth of the wicked. Salvation belongeth unto the Lord, and thy blessing is upon thy people. Selah.

To him that excelleth on Neginoth. A Psalm of David.

Hear me when I call, O God of my righteousness: thou hast set me at liberty, when I was in distress: have mercy upon me & hearken unto my prayer. O ye sons of men, how long will ye turn my glory into shame, loving vanity, and seeking lies? Selah. For be ye sure that the Lord hath chosen to himself a godly man: the Lord will hear when I call unto him. Tremble, and sin not: examine your own heart upon your bed, and be still. Selah. Offer the sacrifices of righteousness, and trust in the Lord. Many say, Who will shew us any good? but Lord, lift up the light of thy countenance upon us. Thou hast given me more joy of heart, then they have had, when their wheat and their wine did abound. I will lay me down, and also sleep in peace: for thou, Lord, only makest me dwell in safety.

To him that excelleth upon Nehiloth. A Psalm of David.

Hear my words, O Lord: understand my meditation. Hearken unto the voice of my cry, my King and my God: for unto thee do I pray. Hear my voice in the morning, O Lord: for in the morning will I direct me unto thee, and I will wait. For thou art not a God that

loveth wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: for thou hatest all them that work iniquity. Thou shalt destroy them that speak lies: the Lord will abhor the bloody man and deceitful. But I will come into thine house in the multitude of thy mercy: and in thy fear will I worship toward thine holy Temple. Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face. For no constancy is in their mouth: within, they are very corruption: their throat is an open sepulchre, and they flatter with their tongue. Destroy them, O God: let them fall from their counsels: cast them out for the multitude of their iniquities, because they have rebelled against thee. And let all them that trust in thee, rejoice and triumph forever, and cover thou them: and let them, that love thy Name, rejoice in thee. For thou Lord wilt bless the righteous, and with favour wilt compass him, as with a shield.

To him that excelleth on Neginoth upon the eight tune. A Psalm of David.

O lord, rebuke me not in thine anger, neither chastise me in thy wrath. Have mercy upon me, O Lord, for I am weak: O Lord heal me, for my bones are vexed. My soul is also sore troubled: but Lord how long wilt thou delay? Return, O Lord: deliver my soul: save me for thy mercies sake. For in death there is no remembrance of thee: in the grave who shall praise thee? I fainted in my mourning: I cause my bed every night to swim, and water my couch with my tears. Mine eye is dimmed for despite, and sunk in because of all mine enemies. Away from me all ye workers of iniquity: for the Lord hath heard the voice of my weeping. The Lord hath heard my petition: the Lord will receive my prayer. All mine enemies shall be confounded and sore vexed: they shall be turned back, and put to shame suddenly.

Shigaion of David, which he sang unto the Lord, concerning the words of Chush the son of Jemini.

O lord my God, in thee I put my trust: save me from all that persecute me, & deliver me, lest he devour my soul like a lion, and tear it in pieces, while there is none to help. O Lord my God, if I have done this thing, if there be any wickedness in mine hands, if I have rewarded evil unto him that had peace with me, (yea I have delivered him that vexed me without cause) then let the enemy persecute my soul and take it: yea, let him tread my life down upon the earth, and lay mine honour in the dust. Selah. Arise, O Lord, in thy wrath, and lift up thyself against the rage of mine enemies, and awake for me according to the judgement that thou hast appointed. So shall the Congregation of the people compass thee about: for their sakes therefore return on high. The Lord shall judge the people: Judge thou me, O Lord, according to my righteousness, and according to mine innocency, that is in me. Oh let the malice of the wicked come to an end: but guide thou the just: for the righteous God trieth the hearts and reigns. My defense is in

God, who preserveth the upright in heart. God judgeth the righteous, and him that contemneth God every day. Except he turn, he hath whet his sword: he hath bent his bow and made it ready. He hath also prepared him deadly weapons: he will ordain his arrows for them that persecute me. Behold, he shall travail with wickedness: for he hath conceived mischief, but he shall bring forth a lie. He hath made a pit and digged it, and is fallen into the pit that he made. His mischief shall return upon his own head, & his cruelty shall fall upon his own pate. I will praise the Lord according to his righteousness, and will sing praise to the Name of the Lord most high.

To him that excelleth on Gittith. A Psalm of David.

O lord our Lord, how excellent is thy Name in all the world! which hast set thy glory above the heavens. Out of the mouth of babes & sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger. When I behold thine heavens, even the works of thy fingers, the moon and the stars which thou hast ordained, what is man, say I, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower then God, and crowned him with glory and worship. Thou hast made him to have dominion in the works of thine hands: thou hast put all things under his feet: All sheep and oxen: yea, and the beasts of the field: The fouls of the air, and the fish of the sea, and that which passeth through the paths of the seas. O Lord our Lord, how excellent is thy Name in all the world!

To him that excelleth upon Muth Labben. A Psalm of David.

I will praise the Lord with my whole heart: I will speak of all thy marvelous works. I will be glad, and rejoice in thee: I will sing praise to thy Name, O most High, for that mine enemies are turned back: they shall fall, and perish at thy presence. For thou hast maintained my right & my cause: thou art set in the throne, and judgest right. Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name forever and ever. O enemy, destructions are come to a perpetual end, and thou hast destroyed the cities: their memorial is perished with them. But the Lord shall sit forever: he hath prepared his throne for judgement. For he shall judge the world in righteousness, and shall judge the people with equity. The Lord also will be a refuge for the poor, a refuge in due time, even in affliction. And they that know thy Name, will trust in thee: for thou, Lord, hast not failed them that seek thee. Sing praises to the Lord, which dwelleth in Zion: shew the people his works. For when he maketh inquisition for blood, he remembereth it, and forgetteth not the complaint of the poor. Have mercy upon me, O

Lord: consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death, that I may shew all thy praises within the gates of the daughter of Zion, and rejoice in thy salvation. The heathen are sunken down in the pit that they made: in the net that they hid, is their foot taken. The Lord is known by executing judgement: the wicked is snared in the work of his own hands. Higgaion. Selah. The wicked shall turn into hell, and all nations that forget God. For the poor shall not be always forgotten: the hope of the afflicted shall not perish forever. Up Lord: let not man prevail: let the heathen be judged in thy sight. Put them in fear, O Lord, that the heathen may know that they are but men. Selah.

Why standest thou far off, O Lord, and hidest thee in due time, even in affliction? The wicked with pride doth persecute the poor: let them be taken in the crafts that they have imagined. For the wicked hath made boast of his own hearts desire, and the covetous blesseth himself: he contemneth the Lord. The wicked is so proud that he seeketh not for God: he thinketh always, There is no God. His ways always prosper: thy judgements are high above his sight: therefore defieth he all his enemies. He saith in his heart, I shall never be moved, nor be in danger. His mouth is full of cursing and deceit and fraud: under his tongue is mischief and iniquity. He lieth in wait in the villages: in the secret places doth he murder the innocent: his eyes are bent against the poor. He lieth in wait secretly, even as a lion in his den: he lieth in wait to spoil the poor: he doth spoil the poor, when he draweth him into his net. He croucheth and boweth: therefore heaps of the poor do fall by his might. He hath said in his heart, God hath forgotten, he hideth away his face, and will never see. Arise, O Lord God: lift up thine hand: forget not the poor. Wherefore doth the wicked condemn God? he saith in his heart, Thou wilt not regard. Yet thou hast seen it: for thou beholdest mischief and wrong, that thou mayest take it into thine hands: the poor committeth himself unto thee: for thou art the helper of the fatherless. Break thou the arm of the wicked and malicious: search his wickedness, and thou shalt find none. The Lord is King forever and ever: the heathen are destroyed forth of his land. Lord, thou hast heard the desire of the poor: thou preparest their heart: thou bendest thine ear to them, to judge the fatherless and poor, that earthly man cause to fear no more.

To him that excelleth. A Psalm of David.

In the Lord put I my trust: how say ye then to my soul, Flee to your mountain as a bird? For lo, the wicked bend their bow, and make ready their arrows upon the string, that they may secretly shoot at them, which are upright in heart. For the foundations are cast down: what hath the righteous done? The Lord is in his holy palace: the Lord’s throne is

in the heaven: his eyes will consider: his eye lids will try the children of men. The Lord will try the righteous: but the wicked and him that loveth iniquity, doth his soul hate. Upon the wicked he shall rain snares, fire, and brimstone, and stormy tempest: this is the portion of their cup. For the righteous Lord loveth righteousness: his countenance doth behold the just.

To him that excelleth upon the eight tune. A Psalm of David.

Help Lord, for there is not a godly man left: for the faithful are failed from among the children of men. They speak deceitfully every one with his neighbour, flattering with their lips, and speak with a double heart. The Lord cut off all flattering lips, and the tongue that speaketh proud things: Which have said, With our tongue will we prevail: our lips are our own: who is Lord over us? Now for the oppression of the needy, and for the sighs of the poor, I will up, saith the Lord, and will set at liberty him, whom the wicked hath snared. The words of the Lord are pure words, as the silver, tried in a furnace of earth, fined seven fold. Thou wilt keep them, O Lord: thou wilt preserve him from this generation forever. The wicked walk on every side: when they are exalted, it is a shame for the sons of men.

To him that excelleth. A Psalm of David.

How long wilt thou forget me, O Lord, forever? how long wilt thou hide thy face from me? How long shall I take counsel within myself, having weariness daily in mine heart? how long shall mine enemy be exalted above me? Behold, and hear me, O Lord my God: lighten mine eyes, that I sleep not in death: Lest mine enemy say, I have prevailed against him: and they that afflict me, rejoice when I slide. But I trust in thy mercy: mine heart shall rejoice in thy salvation: I will sing to the Lord, because he hath delt lovingly with me.

To him that excelleth. A Psalm of David.

The fool hath said in his heart, There is no God: they have corrupted, & done an abominable work: there is none that doth good. The Lord looked down from heaven upon the children of men, to see if there were any that would understand, and seek God. All are gone out of the way: they are all corrupt: there is none that doth good, no not one. Do not all the workers of iniquity know that they eat up my people, as they eat bread? They call not upon the Lord. There they shall be taken with fear, because God is in the generation of the just. You have made a mock at the counsel of the poor, because

the Lord is his trust. Oh give salvation unto Israel out of Zion: when the Lord turneth the captivity of his people, then Jaakob shall rejoice, and Israel shall be glad.

A Psalm of David.

Lord, who shall dwell in thy Tabernacle? who shall rest in thine holy Mountain? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that slandereth not with his tongue, nor doth evil to his neighbour, nor receiveth a false report against his neighbour. In whose eyes a vile person is contemned, but he honoureth them that fear the Lord: he that sweareth to his own hindrance & changeth not. He that giveth not his money unto usury, nor taketh reward against the innocent: he that doth these things, shall never be moved.

Michtam of David.

Preserve me, O God: for in thee do I trust. O my soul, thou hast said unto the Lord, Thou art my Lord: my well doing extendeth not to thee, but to the Saints that are in the earth, and to the excellent: all my delight is in them. The sorrows of them, that offer to an other god, shall be multiplied: their offerings of blood will I not offer, neither make mention of their names with my lips. The Lord is the portion of mine inheritance and of my cup: thou shalt maintain my lot. The lines are fallen unto me in pleasant places: yea, I have a fair heritage. I will praise the Lord, who hath given me counsel: my reigns also teach me in the nights. I have set the Lord always before me: for he is at my right hand: therefore I shall not slide. Wherefore mine heart is glad and my tongue rejoiceth: my flesh also doth rest in hope. For thou wilt not leave my soul in the grave: neither wilt thou suffer thine holy one to see corruption. Thou wilt shew me the path of life: in thy presence is the fullness of joy: and at thy right hand there are pleasures for evermore.

The prayer of David.

Hear the right, O Lord, consider my cry: hearken unto my prayer of lips unfained. Let my sentence come forth from thy presence, and let thine eyes behold equity. Thou hast proved and visited mine heart in the night: thou hast tried me, and foundest nothing: for I was purposed that my mouth should not offend. Concerning the works of men, by the words of thy lips I kept me from the paths of the cruel man. Stay my steps in thy paths, that my feet do not slide. I have called upon thee: surely thou wilt hear me, O God: incline thine ear to me, and hearken unto my words. Shew thy marvelous mercies, thou that art the Saviour of them that trust in thee, from such as resist thy right hand. Keep me

as the apple of the eye: hide me under the shadow of thy wings, from the wicked that oppress me, from mine enemies, which compass me round about for my soul. They are enclosed in their own fat, and they have spoken proudly with their mouth. They have compassed us now in our steps: they have set their eyes to bring down to the ground: Like as a lion that is greedy of pray, and as it were a lions whelp lurking in secret places. Up Lord, disappoint him: cast him down: deliver my soul from the wicked with thy sword, from men by thine hand, O Lord, from men of the world, who have their portion in this life, whose bellies thou fillest with thine hid treasure: their children have enough, and leave the rest of their substance for their children. But I will behold thy face in righteousness, and when I awake, I shall be satisfied with thine image.

To him that excelleth. A Psalm of David the servant of the Lord, which spake unto the Lord the words of this song (in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul) and said, I will love thee dearly, O Lord my strength.
The Lord is my rock, and my fortress, and he that delivereth me, my God and my strength: in him will I trust, my shield, the horn also of my salvation, and my refuge. I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies. The sorrows of death compassed me, and the floods of wickedness made me afraid. The sorrows of the grave have compassed me about: the snares of death overtook me. But in my trouble did I call upon the Lord, and cried unto my God: he heard my voice out of his Temple, and my cry did come before him, even into his ears. Then the earth trembled, and quaked: the foundations also of the mountains moved and shook, because he was angry. Smoke went out at his nostrils, & a consuming fire out of his mouth: coals were kindled thereat. He bowed the heavens also & came down, and darkness was under his feet. And he rode upon Cherub and did fly, and he came flying upon the wings of the wind. He made darkness his secret place, and his pavilion round about him, even darkness of waters, and clouds of the air. At the brightness of his presence his clouds passed, hailstones and coals of fire. The Lord also thundered in the heaven, and the Highest gave his voice, hailstones and coals of fire. Then he sent out his arrows and scattered them, and he increased lightnings and destroyed them. And the channels of waters were seen, and the foundations of the world were discovered at thy rebuking, O Lord, at the blasting of the breath of thy nostrils. He hath sent down from above and taken me: he hath drawn me out of many waters. He hath delivered me from my strong enemy, and from them which hate me: for they were too strong for me. They prevented me in the day of my calamity: but the Lord was my stay. He brought me forth also into a large place: he delivered me because he favoured me. The Lord rewarded me according to my righteousness: according to the pureness of mine hands he recompensed

me: Because I kept the ways of the Lord, and did not wickedly against my God. For all his Laws were before me, and I did not cast away his commandments from me. I was upright also with him, & have kept me from my wickedness. Therefore the Lord rewarded me according to my righteousness, and according to the pureness of mine hands in his sight. With the godly thou wilt shew thyself godly: with the upright man thou wilt shew thyself upright. With the pure thou wilt shew thyself pure, and with the froward thou wilt shew thyself froward. Thus thou wilt save the poor people, and wilt cast down the proud looks. Surely thou wilt light my candle: the Lord my God will lighten my darkness. For by thee I have broken through an host, and by my God I have leaped over a wall. The way of God is uncorrupt: the word of the Lord is tried in the fire: he is a shield to all that trust in him. For who is God besides the Lord? And who is mighty save our God? God girdeth me with strength, and maketh my way upright. He maketh my feet like hinds feet, and setteth me upon mine high places. He teacheth mine hands to fight: so that a bow of brass is broken with mine arms. Thou hast also given me the shield of thy salvation, and thy right hand hath stayed me, and thy loving kindness hath caused me to increase. Thou hast enlarged my steps under me, and mine heels have not slid. I have pursued mine enemies, and taken them, and have not turned again till I had consumed them. I have wounded them, that they were not able to rise: they are fallen under my feet. For thou hast girded me with strength to battle: them, that rose against me, thou hast subdued under me. And thou hast given me the necks of mine enemies, that I might destroy them that hate me. They cried but there was none to save them, even unto the Lord, but he answered them not. Then I did beat them small as the dust before the wind: I did tread them flat as the clay in the streets. Thou hast delivered me from the contentions of the people: thou hast made me the head of the heathen: a people, whom I have not known, shall serve me. As soon as they hear, they shall obey me: the strangers shall be in subjection to me. Strangers shall shrink away, and fear in their privy chambers. Let the Lord live, and blessed be my strength, and the God of my salvation be exalted. It is God that giveth me power to avenge me, and subdueth the people under me. O my deliverer from mine enemies, even thou hast set me up from them, that rose against me: thou hast delivered me from the cruel man. Therefore I will praise thee, O Lord, among the nations, and will sing unto thy Name. Great deliverances giveth he unto his King, and sheweth mercy to his anointed, even to David, and to his seed forever.

To him that excelleth. A Psalm of David.

The heavens declare the glory of God, and the firmament sheweth ye work of his hands. Day unto day uttereth the same, & night unto night teacheth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone forth through all

the earth, & their words into the ends of the world: in them hath he set a tabernacle for the sun. Which cometh forth as a bridegroom out of his chamber, and rejoiceth like a mighty man to run his race. His going out is from the end of the heaven, and his compass is unto the ends of ye same, and none is hid from the heat thereof. The Law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple. The statutes of the Lord are right and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes. The fear of the Lord is clean, and endureth forever: the judgements of the Lord are truth: they are righteous altogether, and more to be desired then gold, yea, then much fine gold: sweeter also then honey and the honey comb. Moreover by them is thy servant made circumspect, and in keeping of them there is great reward. Who can understand his faults? cleanse me from secret faults. Keep thy servant also from presumptuous sins: let them not reign over me: so shall I be upright, & made clean from much wickedness. Let the words of my mouth, and the meditation of mine heart be acceptable in thy sight, O Lord, my strength, and my redeemer.

To him that excelleth. A Psalm of David.

The Lord hear thee in the day of trouble: the name of ye God of Jaakob defend thee: Send thee help from the Sanctuary, and strengthen thee out of Zion. Let him remember all thine offerings, and turn thy burnt offerings into ashes. Selah: And grant thee according to thine heart, and fulfill all thy purpose: That we may rejoice in thy salvation, and set up the banner in the Name of our God, when the Lord shall perform all thy petitions. Now know I that the Lord will help his anointed, and will hear him from his Sanctuary, by the mighty help of his right hand. Some trust in chariots, & some in horses: but we will remember the Name of ye Lord our God. They are brought down and fallen, but we are risen, and stand upright. Save Lord: let the King hear us in the day that we call.

To him that excelleth. A Psalm of David.

The King shall rejoice in thy strength, O Lord: yea how greatly shall he rejoice in thy salvation! Thou hast given him his hearts desire, and hast not denied him the request of his lips. Selah. For thou didst prevent him with liberal blessings, and didst set a crown of pure gold upon his head. He asked life of thee, and thou gavest him a long life forever and ever. His glory is great in thy salvation: dignity and honour hast thou laid upon him. For thou hast set him as blessings forever: thou hast made him glad with the joy of thy countenance. Because the King trusteth in the Lord, and in the mercy of the most High,

he shall not slide. Thine hand shall find out all thine enemies, and thy right hand shall find out them that hate thee. Thou shalt make them like a fiery oven in time of thine anger: the Lord shall destroy them in his wrath, and the fire shall devour them. Their fruit shalt thou destroy from the earth, and their seed from the children of men. For they intended evil against thee, and imagined mischief, but they shall not prevail. Therefore shalt thou put them apart, and the strings of thy bow shalt thou make ready against their faces. Be thou exalted, O Lord, in thy strength: so will we sing and praise thy power.

To him that excelleth upon Aiieleth Hasshahar. A Psalm of David.

My God, my God, why hast thou forsaken me, and art so far from mine health, and from the words of my roaring? O my God, I cry by day, but thou hearest not, and by night, but have no audience. But thou art holy, and dost inhabit the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They called upon thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and not a man: a shame of men, and the contempt of the people. All they that see me, have me in derision: they make a mow and nod the head, saying, He trusted in the Lord, let him deliver him: let him save him, seeing he loveth him. But thou didst draw me out of ye womb: thou gavest me hope, even at my mothers breasts. I was cast upon thee, even from ye womb: thou art my God from my mothers belly. Be not far from me, because trouble is near: for there is none to help me. Many young bulls have compassed me: mighty bulls of Bashan have closed me about. They gape upon me with their mouths, as a ramping and roaring lion. I am like water poured out, and all my bones are out of joint: mine heart is like wax: it is molten in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death. For dogs have compassed me, and the assembly of the wicked have enclosed me: they pierced mine hands and my feet. I may tell all my bones: yet they behold, and look upon me. They part my garments among them, and cast lots upon my vesture. But be thou not far off, O Lord, my strength: hasten to help me. Deliver my soul from the sword: my desolate soul from the power of the dog. Save me from the lions mouth, and answer me in saving me from the horns of the unicorns. I will declare thy Name unto my brethren: in the midst of the Congregation will I praise thee, saying, Praise the Lord, ye that fear him: magnify ye him, all the seed of Jaakob, and fear ye him, all the seed of Israel. For he hath not despised nor abhorred ye affliction of the poor: neither hath he hid his face from him, but when he called unto him, he heard. My praise shall be of thee in the great Congregation: my vows will I perfourm before them that fear him. The poor shall eat and be satisfied: they that seek after the Lord, shall praise him: your heart shall live forever. All the ends of the world shall remember themselves, and turn to the Lord: and all the kindreds of the nations shall worship before

thee. For the kingdom is the Lords, and he ruleth among the nations. All they that be fat in the earth, shall eat and worship: all they that go down into the dust, shall bow before him, even he that cannot quicken his own soul. Their seed shall serve him: it shall be counted unto the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be borne, because he hath done it.

A Psalm of David.

The Lord is my shepherd, I shall not want. He maketh me to rest in green pasture, and leadeth me by the still waters. He restoreth my soul, and leadeth me in the paths of righteousness for his Name's sake. Yea, though I should walk through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff, they comfort me. Thou dost prepare a table before me in the sight of mine adversaries: thou dost anoint mine head with oil, and my cup runneth over. Doubtless kindness and mercy shall follow me all the days of my life, and I shall remain a long season in the house of the Lord.

A Psalm of David.

The earth is the Lord's, and all that therein is: the world and they that dwell therein. For he hath founded it upon the seas: and established it upon the floods. Who shall ascend into the mountain of the Lord? and who shall stand in his holy place? Even he that hath innocent hands, and a pure heart: which hath not lift up his mind unto vanity, nor sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, of them that seek thy face, this is Jaakob. Selah. Lift up your heads ye gates, and be ye lift up ye everlasting doors, and the King of glory shall come in. Who is this King of glory? the Lord, strong and mighty, even the Lord mighty in battle. Lift up your heads, ye gates, and lift up yourselves, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? the Lord of hosts, he is the King of glory. Selah.

A Psalm of David.

Unto thee, O Lord, lift I up my soul. My God, I trust in thee: let me not be confounded: let not mine enemies rejoice over me. So all that hope in thee, shall not be ashamed: but let them be confounded, that transgress without cause. Shew me thy ways, O Lord, and teach me thy paths. Lead me forth in thy truth, and teach me: for thou art the God of my salvation: in thee do I trust all the day. Remember, O Lord, thy tender mercies, and thy

loving kindness: for they have been forever. Remember not the sins of my youth, nor my rebellions, but according to thy kindness remember thou me, even for thy goodness sake, O Lord. Gracious & righteous is the Lord: therefore will he teach sinners in the way. Them that be meek, will he guide in judgement, and teach the humble his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies. For thy Names sake, O Lord, be merciful unto mine iniquity, for it is great. What man is he that feareth the Lord? him will he teach the way that he shall choose. His soul shall dwell at ease, and his seed shall inherit the land. The secret of the Lord is revealed to them, that fear him: and his covenant to give them understanding. Mine eyes are ever toward the Lord: for he will bring my feet out of the net. Turn thy face unto me, and have mercy upon me: for I am desolate and poor. The sorrows of mine heart are enlarged: draw me out of my troubles. Look upon mine affliction and my travel, and forgive all my sins. Behold mine enemies, for they are many, and they hate me with cruel hatred. Keep my soul, and deliver me: let me not be confounded, for I trust in thee. Let mine uprightness and equity preserve me: for mine hope is in thee. Deliver Israel, O God, out of all his troubles.

A Psalm of David.

Judge me, O Lord, for I have walked in mine innocency: my trust hath been also in the Lord: therefore shall I not slide. Prove me, O Lord, and try me: examine my reigns, and mine heart. For thy loving kindness is before mine eyes: therefore have I walked in thy truth. I have not hunted with vain persons, neither kept company with the dissemblers. I have hated the assembly of the evil, and have not companied with the wicked. I will wash mine hands in innocency, O Lord, and compass thine altar, that I may declare with the voice of thanksgiving, and set forth all thy wondrous works. O Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth. Gather not my soul with the sinners, nor my life with the bloody men: In whose hands is wickedness, and their right hand is full of bribes. But I will walk in mine innocency: redeem me therefore, and be merciful unto me. My foot standeth in uprightness: I will praise thee, O Lord, in the Congregations.

A Psalm of David.

The Lord is my light & my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid? When the wicked, even mine enemies and my foes came upon me to eat up my flesh; they stumbled and fell. Though an host pitched against me, mine heart should not be afraid: though war be raised against me, I will trust in this. One

thing have I desired of the Lord, that I will require, even that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to visit his Temple. For in the time of trouble he shall hide me in his Tabernacle: in the secret place of his pavilion shall he hide me, and set me up upon a rock. And now shall he lift up mine head above mine enemies round about me: therefore will I offer in his Tabernacle sacrifices of joy: I will sing and praise the Lord. Hearken unto my voice, O Lord, when I cry: have mercy also upon me and hear me. When thou saidst, Seek ye my face, mine heart answered unto thee, O Lord, I will seek thy face. Hide not therefore thy face from me, nor cast thy servant away in displeasure: thou hast been my succour: leave me not, neither forsake me, O God of my salvation. Though my father and my mother should forsake me, yet the Lord will gather me up. Teach me thy way, O Lord, and lead me in a right path, because of mine enemies. Give me not unto the lust of mine adversaries: for there are false witnesses risen up against me, and such as speak cruelly. I should have fainted, except I had believed to see the goodness of the Lord in the land of the living. Hope in the Lord: be strong, and he shall comfort thine heart, and trust in the Lord.

A Psalm of David.

Unto thee, O Lord, do I cry: O my strength, be not deaf toward me, lest, if thou answer me not, I be like them that go down into the pit. Hear the voice of my petitions, when I cry unto thee, when I hold up mine hands toward thine holy Oracle. Draw me not away with the wicked, and with the workers of iniquity: which speak friendly to their neighbours, when malice is in their hearts. Reward them according to their deeds, and according to the wickedness of their inventions: recompense them after the work of their hands: render them their reward. For they regard not the works of the Lord, nor the operation of his hands: therefore break them down, and build them not up. Praised be the Lord, for he hath heard the voice of my petitions. The Lord is my strength and my shield: mine heart trusted in him, and I was helped: therefore mine heart shall rejoice, and with my song will I praise him. The Lord is their strength, and he is the strength of the deliverances of his anointed. Save thy people, and bless thine inheritance: feed them also, and exalt them forever.

A Psalm of David.

Give unto the Lord, ye sons of the mighty: give unto the Lord glory and strength. Give unto the Lord glory due unto his Name: worship the Lord in the glorious Sanctuary. The voice of the Lord is upon the waters: the God of glory maketh it to thunder: the Lord is upon the great waters. The voice of the Lord is mighty: the voice of the Lord is glorious.

The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon. He maketh them also to leap like a calf: Lebanon also and Shirion like a young unicorn. The voice of the Lord divideth the flames of sire. The voice of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness of Kadesh to tremble. The voice of the Lord maketh the hinds to calve, & discovereth the forests: therefore in his Temple doth every man speak of his glory. The Lord sitteth upon the flood, and the Lord doth remain King forever. The Lord shall give strength unto his people: the Lord shall bless his people with peace.

A Psalm or song of the dedication of the house of David.

I will magnify thee, O Lord: for thou hast exalted me, and hast not made my foe to rejoice over me. O Lord my God, I cried unto thee, and thou hast restored me. O Lord, thou hast brought up my soul out of the grave: thou hast revived me from them that go down into the pit. Sing praises unto the Lord, ye his Saints, and give thanks before the remembrance of his Holiness. For he endureth but a while in his anger: but in his favour is life: weeping may abide at evening, but joy cometh in the morning. And in my prosperity I said, I shall never be moved. For thou Lord of thy goodness hadst made my mountain to stand strong: but thou didst hide thy face, and I was troubled. Then cried I unto thee, O Lord, and praied to my Lord. What profit is there in my blood, when I go down to the pit? shall the dust give thanks unto thee? or shall it declare thy truth? Hear, O Lord, and have mercy upon me: Lord, be thou mine helper. Thou hast turned my mourning into joy: thou hast loosed my sack and girded me with gladness. Therefore shall my tongue praise thee and not cease: O Lord my God, I will give thanks unto thee forever.

To him that excelleth. A Psalm of David.

In thee, O Lord, have I put my trust: let me never be confounded: deliver me in thy righteousness. Bow down thine ear to me: make haste to deliver me: be unto me a strong rock, and an house of defense to save me. For thou art my rock and my fortress: therefore for thy Names sake direct me and guide me. Draw me out of the net, that they have laid privily for me: for thou art my strength. Into thine hand I commend my spirit: for thou hast redeemed me, O Lord God of truth. I have hated them that give themselves to deceitful vanities: for I trust in the Lord. I will be glad and rejoice in thy mercy: for thou hast seen my trouble: thou hast known my soul in adversities, and thou hast not shut me up in the hand of the enemy, but hast set my feet at large. Have mercy upon me, O Lord: for I am in trouble: mine eye, my soul and my belly are consumed with grief.

For my life is wasted with heaviness, and my years with mourning: my strength faileth for my pain, and my bones are consumed. I was a reproach among all mine enemies, but specially among my neighbours: and a fear to mine acquaintance, who seeing me in the street, fled from me. I am forgotten, as a dead man out of mind: I am like a broken vessel. For I have heard the railing of great men: fear was on every side, while they conspired together against me, and consulted to take my life. But I trusted in thee, O Lord: I said, Thou art my God. My times are in thine hand: deliver me from the hand of mine enemies, and from them that persecute me. Make thy face to shine upon thy servant, and save me through thy mercy. Let me not be confounded, O Lord: for I have called upon thee: let the wicked be put to confusion, and to silence in the grave. Let the lying lips be made dumb, which cruelly, proudly and spitefully speak against the righteous. How great is thy goodness, which thou hast laid up for them, that fear thee! and done to them, that trust in thee, even before the sons of men! Thou dost hide them privily in thy presence from the pride of men: thou keepest them secretly in thy Tabernacle from the strife of tongues. Blessed be the Lord: for he hath shewed his marvelous kindness toward me in a strong city. Though I said in mine haste, I am cast out of thy sight, yet thou heardest the voice of my prayer, when I cried unto thee. Love ye the Lord all his Saints: for the Lord preserveth the faithful, and rewardeth abundantly the proud doer. All ye that trust in the Lord, be strong, and he shall establish your heart.

A Psalm of David to give instruction.

Blessed is he whose wickedness is forgiven, and whose sin is covered. Blessed is the man, unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. When I held my tongue, my bones consumed, or when I roared all the day, (For thine hand is heavy upon me, day and night: and my moisture is turned into ye drought of summer. Selah) then I acknowledged my sin unto thee, neither hid I mine iniquity: for I thought, I will confess against myself my wickedness unto the Lord, and thou forgavest the punishment of my sin. Selah. Therefore shall every one, that is godly, make his prayer unto thee in a time, when thou mayest be found: surely in the flood of great waters they shall not come near him. Thou art my secret place: thou preservest me from trouble: thou compassest me about with joyful deliverance. Selah. I will instruct thee, and teach thee in the way that thou shalt go, and I will guide thee with mine eye. Be ye not like an horse, or like a mule, which understand not: whose mouths thou dost bind with bit and bridle, lest they come near thee. Many sorrows shall come to the wicked:

but he, that trusteth in the Lord, mercy shall compass him. Be glad ye righteous, and rejoice in the Lord, and be joyful all ye, that are upright in heart.

Rejoice in the Lord, O ye righteous: for it becometh upright men to be thankful. Praise the Lord with harp: sing unto him with viole and instrument of ten strings. Sing unto him a new song: sing cheerfully with a loud voice. For the word of the Lord is righteous, and all his works are faithful. He loveth righteousness and judgement: the earth is full of the goodness of the Lord. By the word of the Lord were the heavens made, & all the host of them by the breath of his mouth. He gathereth the waters of the sea together as upon an heap, and layeth up the depths in his treasures. Let all the earth fear the Lord: let all them that dwell in the world, fear him. For he spake, and it was done: he commanded, and it stood. The Lord breaketh the counsel of the heathen, and bringeth to nought the devices of the people. The counsel of the Lord shall stand forever, and the thoughts of his heart throughout all ages. Blessed is that nation, whose God is the Lord: even the people that he hath chosen for his inheritance. The Lord looketh down from heaven, and beholdeth all the children of men. From the habitation of his dwelling he beholdeth all them that dwell in the earth. He fashioneth their hearts every one, and understandeth all their works. The King is not saved by the multitude of an host, neither is the mighty man delivered by great strength. A horse is a vain help, and shall not deliver any by his great strength. Behold, the eye of the Lord is upon them that fear him, and upon them, that trust in his mercy, to deliver their souls from death, and to preserve them in famine. Our soul waiteth for the Lord: for he is our help and our shield. Surely our heart shall rejoice in him, because we trusted in his holy Name. Let thy mercy, O Lord, be upon us, as we trust in thee.

A Psalm of David, when he changed his behaviour before Abimelech, who drove him away, and he departed.

I will always give thanks unto the Lord: his praise shall be in my mouth continually. My soul shall glory in the Lord: the humble shall hear it, and be glad. Praise ye the Lord with me, and let us magnify his Name together. I sought the Lord, and he heard me: yea, he delivered me out of all my fear. They shall look unto him, and run to him: and their faces shall not be ashamed, saying, This poor man cried, and the Lord heard him, and saved him out of all his troubles. The Angel of the Lord pitcheth round about them, that fear him, and delivereth them. Taste ye and see, how gracious the Lord is: blessed is the man that trusteth in him. Fear the Lord, ye his Saints: for nothing wanteth to them that fear him. The lions do lack and suffer hunger, but they, which seek the Lord, shall want nothing that is good. Come children, hearken unto me: I will teach you the fear of the Lord. What man is he, that desireth life, and loveth long days for to see good? Keep thy

tongue from evil, and thy lips, that they speak no guile. Eschew evil and do good: seek peace and follow after it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. But the face of the Lord is against them that do evil, to cut off their remembrance from the earth. The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles. The Lord is near unto them that are of a contrite heart, and will save such as be afflicted in Spirit. Great are the troubles of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken. But malice shall slay the wicked: and they that hate the righteous, shall perish. The Lord redeemeth the souls of his servants: and none, that trust in him, shall perish.

A Psalm of David.

Plead thou my cause, O Lord, with them that strive with me: fight thou against them, that fight against me. Lay hand upon the shield and buckler, and stand up for mine help. Bring out also the spear and stop the way against them, that persecute me: say unto my soul, I am thy salvation. Let them be confounded & put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mine hurt. Let them be as chaff before the wind, and let the Angel of the Lord scatter them. Let their way be dark and slippery: and let the Angel of the Lord persecute them. For without cause they have hid the pit & their net for me: without cause have they digged a pit for my soul. Let destruction come upon him at unawares, and let his net, that he hath laid privily, take him: let him fall into the same destruction. Then my soul shall be joyful in the Lord: it shall rejoice in his salvation. All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him, that is too strong for him! yea, the poor and him that is in misery, from him that spoileth him! Cruel witnesses did rise up: they asked of me things that I knew not. They rewarded me evil for good, to have spoiled my soul. Yet I, when they were sick, I was clothed with a sack: I humbled my soul with fasting: and my prayer was turned upon my bosom. I behaved myself as to my friend, or as to my brother: I humbled myself, mourning as one that bewaileth his mother. But in mine adversity they rejoiced, and gathered themselves together: the abjects assembled themselves against me, and knew not: they tare me and ceased not, with the false skoffers at banquets, gnashing their teeth against me. Lord, how long wilt thou behold this? deliver my soul from their tumult, even my desolate soul from the lions. So will I give thee thanks in a great Congregation: I will praise thee among much people. Let not them that are mine enemies, unjustly rejoice over me, neither let them wink with the eye, that hate me without a cause. For they speak not as friends: but they imagine deceitful words against the quiet of the land. And they gaped on me with their mouths, saying, Aha, aha, our eye hath seen. Thou hast seen it, O Lord: keep not silence: be not far from me, O Lord. Arise and wake to my judgement, even to my cause, my God, and my Lord.

Judge me, O Lord my God, according to thy righteousness, and let them not rejoice over me. Let them not say in their hearts, O our soul rejoice: neither let them say, We have devoured him. Let them be confounded, & put to shame together, that rejoice at mine hurt: let them be clothed with confusion and shame, that lift up themselves against me. But let them be joyful and glad, that love my righteousness: yea, let them say always, Let the Lord be magnified, which loveth the prosperity of his servant. And my tongue shall utter thy righteousness, and thy praise every day.

To him that excelleth. A Psalm of David, the servant of the Lord.

Wickedness saith to the wicked man, even in mine heart, that there is no fear of God before his eyes. For he flattereth himself in his own eyes, while his iniquity is found worthy to be hated. The words of his mouth are iniquity and deceit: he hath left off to understand and to do good. He imagineth mischief upon his bed: he setteth himself upon a way, that is not good, and doth not abhor evil. Thy mercy, O Lord, reacheth unto the heavens, and thy faithfulness unto the clouds. Thy righteousness is like the mighty mountains: thy judgements are like a great deep: thou, Lord, dost save man and beast. How excellent is thy mercy, O God! therefore the children of men trust under the shadow of thy wings. They shall be satisfied with the fatness of thine house, and thou shalt give them drink out of the river of thy pleasures. For with thee is the well of life, and in thy light shall we see light. Extend thy loving kindness unto them that know thee, and thy righteousness unto them that are upright in heart. Let not ye foot of pride come against me, and let not the hand of ye wicked men move me. There they are fallen that work iniquity: they are cast down, and shall not be able to rise.

A Psalm of David.

Fret not thyself because of the wicked men, neither be envious for the evil doers. For they shall soon be cut down like grass, and shall wither as the green herb. Trust thou in the Lord & do good: dwell in the land, and thou shalt be fed assuredly. And delight thyself in the Lord, and he shall give thee thine hearts desire. Commit thy way unto the Lord, & trust in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, & thy judgement as the noon day. Wait patiently upon the Lord and hope in him: fret not thyself for him which prospereth in his way: nor for the man that bringeth his enterprises to pass. Cease from anger, and leave off wrath: fret not thyself also to do evil. For evil doers shall be cut off, and they that wait upon the Lord, they shall inherit the land. Therefore yet a little while, and the wicked shall not appear, and thou shalt look after his place, and he shall not be found. But meek men shall possess the earth, and shall have their delight in the multitude of peace. The wicked practiseth against the just, and gnasheth his teeth against him. But the Lord shall laugh

him to scorn: for he seeth, that his day is coming. The wicked have drawn their sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. But their sword shall enter into their own heart, and their bows shall be broken. A small thing unto the just man is better, then great riches to the wicked and mighty. For the arms of the wicked shall be broken: but the Lord upholdeth the just men. The Lord knoweth the days of upright men, and their inheritance shall be perpetual. They shall not be confounded in the perilous time, & in the days of famine they shall have enough. But the wicked shall perish, and the enemies of the Lord shall be consumed as the fat of lambs: even with the smoke shall they consume away. The wicked borroweth and payeth not again. but the righteous is merciful, and giveth. For such as be blessed of God, shall inherit the land, and they that be cursed of him, shall be cut off. The paths of man are directed by the Lord: for he loveth his way. Though he fall, he shall not be cast off: for the Lord puteth under his hand. I have been young, and am old: yet I saw never the righteous forsaken, nor his seed begging bread. But he is ever merciful and lendeth, and his seed enjoyeth the blessing. Flee from evil and do good, and dwell forever. For the Lord loveth judgement, and forsaketh not his Saints: they shall be preserved for evermore: but the seed of the wicked shall be cut off. The righteous men shall inherit the land, and dwell therein forever. The mouth of the righteous will speak of wisdom, and his tongue will talk of judgement. For the Law of his God is in his heart, and his steppes shall not slide. The wicked watcheth the righteous, and seeketh to slay him. But the Lord will not leave him in his hand, nor condemn him, when he is judged. Wait thou on the Lord, and keep his way, and he shall exalt thee, that thou shalt inherit the land: when the wicked men shall perish, thou shalt see. I have seen the wicked strong, and spreading himself like a green bay tree. Yet he passed away, and lo, he was gone, and I sought him, but he could not be found. Mark the upright man, and behold the just: for the end of that man is peace. But the transgressours shall be destroyed together, and the end of the wicked shall be cut off. But the salvation of the righteous men shall be of the Lord: he shall be their strength in the time of trouble. For the Lord shall help them, and deliver them: he shall deliver them from the wicked, and shall save them, because they trust in him.

A Psalm of David for remembrance.

O Lord, rebuke me not in thine anger, neither chastise me in thy wrath. For thine arrows have light upon me, and thine hand lieth upon me. There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones because of my sin. For mine iniquities are gone over mine head, and as a weighty burden they are too heavy for me. My wounds are putrefied, and corrupt because of my foolishness. I am bowed, and crooked very sore: I go mourning all the day. For my reigns are full of burning, and

there is nothing sound in my flesh. I am weakened and sore broken: I roar for the very grief of mine heart. Lord, I pour my whole desire before thee, and my sighing is not hid from thee. Mine heart panteth: my strength faileth me, and the light of mine eyes, even they are not mine own. My lovers and my friends stand aside from my plague, and my kinsmen stand a far off. They also, that seek after my life, lay snares, and they that go about to do me evil, talk wicked things and imagine deceit continually. But I as a deaf man heard not, and am as a dumb man, which openeth not his mouth. Thus am I as a man, that heareth not, and in whose mouth are no reproofs. For on thee, O Lord, do I wait: thou wilt hear me, my Lord, my God. For I said, Hear me, lest they rejoice over me: for when my foot slippeth, they extol themselves against me. Surely I am ready to halt, and my sorrow is ever before me. When I declare my pain, and am sorry for my sin, then mine enemies are alive & are mighty, and they that hate me wrongfully are many. They also, that reward evil for good, are mine adversaries, because I follow goodness. Forsake me not, O Lord: be not thou far from me, my God. Haste thee to help me, O my Lord, my salvation.

To the excellent musician Jeduthun. A Psalm of David.

I thought, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth bridled, while the wicked is in my sight. I was dumb & spake nothing: I kept silence even from good, and my sorrow was more stirred. Mine heart was hot within me, and while I was musing, the fire kindled, and I spake with my tongue, saying, Lord, let me know mine end, and the measure of my days, what it is: let me know how long I have to live. Behold, thou hast made my days as an hand breadth, and mine age as nothing in respect of thee: surely every man in his best state is altogether vanity. Selah. Doubtless man walketh in a shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them. And now Lord, what wait I for? mine hope is even in thee. Deliver me from all my transgressions, and make me not a rebuke unto the foolish. I should have been dumb, and not have opened my mouth, because thou didst it. Take thy plague away from me: for I am consumed by the stroke of thine hand. When thou with rebukes dost chastise man for iniquity, thou as a moth makest his beauty to consume: surely every man is vanity. Selah. Hear my prayer, O Lord, & hearken unto my cry: keep not silence at my tears, for I am a stranger with thee, and a sojourner as all my fathers. Stay thine anger from me, that I may recover my strength, before I go hence and be not.

To him that excelleth. A Psalm of David.

I Waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me also out of the horrible pit, out of the miry clay, and set my feet upon the rock, and ordered my goings. And he hath put in my mouth a new song of praise unto our God: many shall see it and fear, and shall trust in the Lord. Blessed is the man that maketh the Lord his trust, and regardeth not the proud, nor such as turn aside to lies. O Lord my God, thou hast made thy wonderful works so many, that none can count in order to thee thy thoughts toward us: I would declare, and speak of them, but they are more then I am able to express. Sacrifice & offering thou didst not desire: (for mine ears hast thou prepared) burnt offering and sin offering hast thou not required. Then said I, Lo, I come: for in the roll of the book it is written of me, I desired to do thy good will, O my God: yea, thy Law is within mine heart. I have declared thy righteousness in the great Congregation: lo, I will not refrain my lips: O Lord, thou knowest. I have not hid thy righteousness within mine heart, but I have declared thy truth and thy salvation: I have not concealed thy mercy and thy truth from the great Congregation. Withdraw not thou thy tender mercy from me, O Lord: let thy mercy and thy truth always preserve me. For innumerable troubles have compassed me: my sins have taken such hold upon me, that I am not able to look up: yea, they are more in number then the hears of mine head: therefore mine heart hath failed me. Let it please thee, O Lord, to deliver me: make haste, O Lord, to help me. Let them be confounded & put to shame together, that seek my soul to destroy it: let them be driven backward and put to rebuke, that desire mine hurt. Let them be destroyed for a reward of their shame, which say unto me, Aha, aha. Let all them, that seek thee, rejoice and be glad in thee: and let them, that love thy salvation, say always, The Lord be praised. Though I be poor and needy, the Lord thinketh on me: thou art mine helper and my deliverer: my God, make no tarrying.

To him that excelleth. A Psalm of David.

Blessed is he that judgeth wisely of the poor: the Lord shall deliver him in ye time of trouble. The Lord will keep him, and preserve him alive: he shall be blessed upon the earth, and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon ye bed of sorrow: thou hast turned all his bed in his sickness. Therefore I said, Lord have mercy upon me: heal my soul, for I have sinned against thee. Mine enemies speak evil of me, saying, When shall he die, and his name perish? And if he come to see me, he speaketh lies, but his heart heapeth iniquity within him, and when he cometh forth, he telleth it. All they that hate me, whisper together against me: even against me do they imagine mine hurt. A mischief is light upon him, and he that lieth, shall no more rise. Yea, my familiar friend, whom I trusted, which did eat of my bread, hath lifted up the heel against me. Therefore, O Lord, have mercy upon me, and raise me up: so I shall reward them. By this I know that thou favourest me, because mine enemy doth not triumph against me. And as for me, thou upholdest me in mine integrity, & dost

set me before thy face forever. Blessed be the Lord God of Israel world without end. So be it, even so be it.

To him that excelleth. A Psalm to give instruction, committed to the sons of Korah. As the hart brayeth for the rivers of water, so panteth my soul after thee, O God. My soul thirsteth for God, even for the living God: when shall I come and appear before the presence of God? My tears have bin my meat day & night, while they daily say unto me, Where is thy God? When I remembered these things, I poured out my very heart, because I had gone with the multitude, and led them into the House of God with the voice of singing, and praise, as a multitude that keepeth a feast. Why art thou cast down, my soul, and unquiet within me? wait on God: for I will yet give him thanks for the help of his presence. My God, my soul is cast down within me, because I remember thee, from the land of Jordan, and Hermonim, and from the mount Mizar. One deep calleth another deep by the noise of thy water spouts: all thy waves and thy floods are gone over me. The Lord will grant his loving kindness in the day, and in the night shall I sing of him, even a prayer unto the God of my life. I will say unto God, which is my rock, Why hast thou forgotten me? why go I mourning, when the enemy oppresseth me? My bones are cut asunder, while mine enemies reproach me, saying daily unto me, Where is thy God? Why art thou cast down, my soul? and why art thou disquieted within me? wait on God: for I will yet give him thanks: he is my present help, and my God.

Judge me, O God, and defend my cause against the unmerciful people: deliver me from the deceitful and wicked man. For thou art the God of my strength: why hast thou put me away? why go I so mourning, when the enemy oppresseth me? Send thy light and thy truth: let them lead me: let them bring me unto thine holy Mountain and to thy Tabernacles. Then will I go unto the altar of God, even unto the God of my joy & gladness: and upon the harp will I give thanks unto thee, O God, my God. Why art thou cast down, my soul? and why art thou disquieted within me? wait on God: for I will yet give him thanks, he is my present help, and my God.

To him that excelleth. A Psalm to give instruction, committed to the sons of Korah. We have heard with our ears, O God: our fathers have told us the works, that thou hast done in their days, in the old time: How thou hast driven out the heathen with thine hand, & planted them: how thou hast destroyed the people, & caused them to grow. For they inherited not the land by their own sword, neither did their own arm save them: but thy right hand, and thine arm and the light of thy countenance, because thou didst favour

them. Thou art my King, O God: send help unto Jaakob. Through thee have we thrust back our adversaries: by thy Name have we trodden down them that rose up against us. For I do not trust in my bow, neither can my sword save me. But thou hast saved us from our adversaries, and hast put them to confusion that hate us. Therefore will we praise God continually, and will confess thy Name forever. Selah. But now thou art far off, and puttest us to confusion, and goest not forth with our armies. Thou makest us to turn back from the adversary, & they, which hate us, spoil for themselves. Thou givest us as sheep to be eaten, and dost scatter us among the nations. Thou sellest thy people without gain, and dost not increase their price. Thou makest us a reproach to our neighbours, a jest and a laughing stock to them that are round about us. Thou makest us a proverb among the nations, & a nodding of the head among the people. My confusion is daily before me, and the shame of my face hath covered me, for the voice of the slanderer and rebuker, for the enemy and avenger. All this is come upon us, yet do we not forget thee, neither deal we falsely concerning thy covenant. Our heart is not turned back: neither our steps gone out of thy paths, albeit thou hast smitten us down into the place of dragons, and covered us with the shadow of death. If we have forgotten the Name of our God, and holden up our hands to a strange god, shall not God search this out? for he knoweth the secrets of the heart. Surely for thy sake are we slain continually, & are counted as sheep for the slaughter. Up, why sleepest thou, O Lord? awake, be not far off forever. Wherefore hidest thou thy face? and forgettest our misery and our affliction? For our soul is beaten down unto the dust: our belly cleaveth unto the ground. Rise up for our succour, and redeem us for thy mercies sake.

To him that excelleth on Shoshannim a song of love to give instruction, committed to the sons of Korah. Mine heart will utter forth a good matter: I will entreat in my works of the King: my tongue is as the pen of a swift writer. Thou art fairer then the children of men: grace is poured in thy lips, because God hath blessed thee forever. Gird thy sword upon thy thigh, O most mighty, to wit, thy worship and thy glory, and prosper with thy glory: ride upon the word of truth and of meekness and of righteousness: so thy right hand shall teach thee terrible things. Thine arrows are sharp to pierce the heart of the Kings enemies: therefore the people shall fall under thee. Thy throne, O God, is forever and ever: the scepter of thy kingdom is a scepter of righteousness. Thou lovest righteousness, and hatest wickedness, because God, even thy God hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh & aloes, and cassia, when thou comest out of the ivory palaces, where they have made thee glad. Kings daughters were among thine honorable wives: upon thy right hand did stand the Queen in a vesture of gold of Ophir. Hearken, O daughter, and consider, and incline thine ear: forget also thine own people and thy fathers house. So shall the King have

pleasure in thy beauty: for he is thy Lord, and reverence thou him. And the daughter of Tyrus with the rich of the people shall do homage before thy face with presents. The Kings daughter is all glorious within: her clothing is of broidered gold. She shall be brought unto the King in raiment of needle work: the virgins that follow after her, and her companions shall be brought unto thee. With joy & gladness shall they be brought, and shall enter into the Kings palace. Instead of thy fathers shall thy children be: thou shalt make them princes through all the earth. I will make thy Name to be remembered through all generations: therefore shall the people give thanks unto thee world without end.

To him that excelleth upon Alamoth a song committed to the sons of Korah. God is our hope and strength, and help in troubles, ready to be found. Therefore will not we fear, though the earth be moved, and though the mountains fall into the midst of the sea. Though the waters thereof rage and be troubled, and the mountains shake at the surges of the same. Selah, yet there is a River, whose streams shall make glad the city of God: even the Sanctuary of the Tabernacles of the most High. God is in the midst of it: therefore shall it not be moved: God shall help it very early. When the nations raged, and the kingdoms were moved, God thundered, and the earth melted. The Lord of hosts is with us: the God of Jaakob is our refuge. Selah. Come, and behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the world: he breaketh the bow and cutteth the spear, and burneth the chariots with fire. Be still and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth. The Lord of hosts is with us: the God of Jaakob is our refuge. Selah.

To him that excelleth. A Psalm committed to the sons of Korah.
All people clap your hands: sing loud unto God with a joyful voice. For the Lord is high, and terrible: a great King over all the earth. He hath subdued the people under us, and the nations under our feet. He hath chosen our inheritance for us: even the glory of Jaakob whom he loved. Selah. God is gone up with triumph, even the Lord, with the sound of the trumpet. Sing praises to God, sing praises: sing praises unto our King, sing praises. For God is the King of all the earth: sing praises every one that hath understanding. God reigneth over the heathen: God sitteth upon his holy throne. The princes of the people are gathered unto the people of the God of Abraham: for the shields of the world belong to God: he is greatly to be exalted.

A song or Psalm committed to the sons of Korah.

Great is the Lord, and greatly to be praised, in the City of our God, even upon his holy Mountain. Mount Zion, lying Northward, is fair in situation: it is the joy of the whole earth, and the City of the great King. In the palaces thereof God is known for a refuge. For lo, the Kings were gathered, and went together. When they saw it, they marveled: they were astonished, and suddenly driven back. Fear came there upon them, and sorrow, as upon a woman in travail. As with an East wind thou breakfast the ships of Tarshish, so were they destroyed. As we have heard, so have we seen in the city of the Lord of hosts, in the City of our God: God will stablish it forever. Selah. We wait for thy loving kindness, O God, in the midst of thy Temple. O God, according unto thy Name, so is thy praise unto the worlds end: thy right hand is full of righteousness. Let mount Zion rejoice, and the daughters of Judah be glad, because of thy judgements. Compass about Zion, and go round about it, and tell the towers thereof. Mark well the wall thereof: behold her towers, that ye may tell your posterity. For this God is our God forever and ever: he shall be our guide unto the death.

To him that excelleth. A Psalm committed to the sons of Korah.

Hear this, all ye people: give ear, all ye that dwell in the world, as well low as high, both rich and poor. My mouth shall speak of wisdom, and the meditation of mine heart is of knowledge. I will incline mine ear to a parable, and utter my grave matter upon the harp. Wherefore should I fear in the evil days, when iniquity shall compass me about, as at mine heels? They trust in their goods, and boast themselves in the multitude of their riches. Yet a man can by no means redeem his brother: he can not give his ransom to God, (So precious is the redemption of their souls, and the continuance forever) that he may live still forever, and not see the grave. For he seeth that wise men die, and also that the ignorant and foolish perish, & leave their riches for others. Yet they think, their houses, and their habitations shall continue forever, even from generation to generation, and call their lands by their names. But man shall not continue in honour: he is like the beasts that die. This their way uttereth their foolishness: yet their posterity delight in their talk. Selah. Like sheep they lie in grave: death devoureth them, and the righteous shall have domination over them in the morning: for their beauty shall consume, when they shall go from their house to grave. But God shall deliver my soul from the power of the grave: for he will receive me. Selah. Be not thou afraid when one is made rich, and when the glory of his house is increased. For he shall take nothing away when he dieth, neither shall his pomp descend after him. For while he lived, he rejoiced himself: and men will praise thee, when thou makest much of thyself. He shall enter into the generation of his fathers, and they shall not live forever. Man is in honour, and understandeth not: he is like to beasts that perish.

A Psalm of Asaph.

The God of Gods, even the Lord hath spoken and called the earth from the rising up of the sun unto the going down thereof. Out of Zion, which is the perfection of beauty, hath God shined. Our God shall come and shall not keep silence: a fire shall devour before him, & a mighty tempest shall be moved round about him. He shall call the heaven above, and the earth to judge his people. Gather my Saints together unto me, those that make a covenant with me with sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah. Hear, O my people, and I will speak: hear, O Israel, and I will testify unto thee: for I am God, even thy God. I will not reprove thee for thy sacrifices, or thy burnt offerings, that have not been continually before me. I will take no bullock out of thine house, nor goats out of thy folds. For all the beasts of the forest are mine, and the beasts on a thousand mountains. I know all the fouls on the mountains: and the wild beasts of the field are mine. If I be hungry, I will not tell thee: for the world is mine, and all that therein is. Will I eat the flesh of bulls? or drink the blood of goats? Offer unto God praise, and pay thy vows unto the most High, and call upon me in the day of trouble: so will I deliver thee, and thou shalt glorify me. But unto the wicked said God, What hast thou to do to declare mine ordinances, that thou shouldest take my covenant in thy mouth, seeing thou hatest to be reformed, and hast cast my words behind thee? For when thou seest a thief, thou runnest with him, & thou art partaker with the adulterers. Thou givest thy mouth to evil, and with thy tongue thou forgest deceit. Thou sittest, and speakest against thy brother, and slanderest thy mothers son. These things hast thou done, and I held my tongue: therefore thou thoughtest that I was like thee: but I will reprove thee, and set them in order before thee. Oh consider this, ye that forget God, lest I tear you in pieces, & there be none that can deliver you. He that offereth praise, shall glorify me: and to him, that disposeth his way aright, will I shew the salvation of God.

To him that excelleth. A Psalm of David, when the Prophet Nathan came unto him, after he had gone in to Bath-sheba.

Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy compassions put away mine iniquities. Wash me throughly from mine iniquity, and cleanse me from my sin. For I know mine iniquities, and my sin is ever before me. Against thee, against thee only have I sinned, and done evil in thy sight, that thou mayest be just when thou speakest, and pure when thou judgest. Behold, I was borne in iniquity, and in sin hath my mother conceived me. Behold, thou lovest truth in the inward affections: therefore hast thou taught me wisdom in the secret of mine heart.

Purge me with hyssop, & I shall be clean: wash me, and I shall be whiter then snow. Make me to hear joy and gladness, that the bones, which thou hast broken, may rejoice. Hide thy face from my sins, and put away all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thine holy Spirit from me. Restore to me the joy of thy salvation, and stablish me with thy free Spirit. Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee. Deliver me from blood, O God, which art the God of my salvation, and my tongue shall sing joyfully of thy righteousness. Open thou my lips, O Lord, and my mouth shall shew forth thy praise. For thou desirest no sacrifice, though I would give it: thou delightest not in burnt offering. The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise. Be favourable unto Zion for thy good pleasure: build the walls of Jerusalem. Then shalt thou accept ye sacrifices of righteousness, even the burnt offering and oblation: then shall they offer calves upon thine altar.

To him that excelleth. A Psalm of David to give instruction.

When Doeg the Edomite came and shewed Saul, and said to him, David is come to the house of Abimelech. Why boastest thou thyself in thy wickedness, O man of power? the loving kindness of God endureth daily. Thy tongue imagineth mischief, and is like a sharp razor, that cutteth deceitfully. Thou dost love evil more then good, and lies more then to speak the truth. Selah. Thou lovest all words that may destroy, O deceitful tongue! So shall God destroy thee forever: he shall take thee and pluck thee out of thy tabernacle, and root thee out of ye land of the living. Selah. The righteous also shall see it, and fear, and shall laugh at him, saying, Behold the man that took not God for his strength, but trusted unto the multitude of his riches, and put his strength in his malice. But I shall be like a green olive tree in the house of God: for I trusted in the mercy of God forever and ever. I will always praise thee, for that thou hast done this, and I will hope in thy Name, because it is good before thy Saints.

To him that excelleth on Mahalath. A Psalm of David to give instruction. The fool hath said in his heart, There is no God. they have corrupted & done abominable wickedness: there is none that doth good. God looked down from heaven upon the children of men, to see if there were any that would understand, and seek God. Everyone is gone back: they are altogether corrupt: there is none that doth good, no not one. Do not the workers of iniquity know that they eat up my people as they eat bread? they call not upon God. There they were afraid for fear, where no fear was: for God hath scattered the bones of him that besieged thee: thou hast put them to confusion, because God hath

cast them off. Oh give salvation unto Israel out of Zion: when God turneth the captivity of his people, then Jaakob shall rejoice, and Israel shall be glad.

To him that excelleth on Neginoth. A Psalm of David, to give instruction.

When the Ziphims came and said unto Saul, Is not David hid among us? Save me, O God, by thy Name, and by thy power judge me. O God, hear my prayer: hearken unto the words of my mouth. For strangers are risen up against me, and tyrants seek my soul: they have not set God before them. Selah. Behold, God is mine helper: the Lord is with them that uphold my soul. He shall reward evil unto mine enemies: Oh cut them off in thy truth! Then I will sacrifice freely unto thee: I will praise thy Name, O Lord, because it is good. For he hath delivered me out of all trouble, & mine eye hath seen my desire upon mine enemies.

To him that excelleth on Neginoth. A Psalm of David to give instruction.

Hear my prayer, O God, and hide not thyself from my supplication. Hearken unto me, & answer me: I mourn in my prayer, and make a noise, for the voice of the enemy, and for the vexation of ye wicked, because they have brought iniquity upon me, and furiously hate me. Mine heart trembleth within me, and the terrours of death are fallen upon me. Fear and trembling are come upon me, and an horrible fear hath covered me. And I said, Oh that I had wings like a dove: then would I fly away and rest. Behold, I would take my flight far off, and lodge in the wilderness. Selah. He would make haste for my deliverance from the stormy wind and tempest. Destroy, O Lord, and divide their tongues: for I have seen cruelty and strife in the city. Day and night they go about it upon the walls thereof: both iniquity and mischief are in the midst of it. Wickedness is in the midst thereof: deceit and guile depart not from her streets. Surely mine enemy did not defame me: for I could have borne it: neither did mine adversary exalt himself against me: for I would have hid me from him. But it was thou, O man, even my companion, my guide and my familiar: Which delighted in consulting together, and went into the House of God as companions. Let death sense upon them: let them go down quick into the grave: for wickedness is in their dwellings, even in the midst of them. But I will call unto God, and the Lord will save me. Evening and morning, and at noon will I pray, and make a noise, & he will hear my voice. He hath delivered my soul in peace from the battle, that was against me: for many were with me. God shall hear and afflict them, even he that reigneth of old, Selah. because they have no changes, therefore they fear not God. He laid his hand upon such, as be at peace with him, and he brake his covenant. The words of his mouth were softer then butter, yet war was in his heart: his

words were more gentle then oil, yet they were swords. Cast thy burden upon the Lord, and he shall nourish thee: he will not suffer the righteous to fall forever. And thou, O God, shalt bring them down into the pit of corruption: the bloody, and deceitful men shall not live half their days: but I will trust in thee.

To him that excelleth. A Psalm of David on Michtam, concerning the dumb dove in a far country, when the Philistims took him in Gath.

Be merciful unto me, O God, for man would swallow me up: he fighteth continually and vexeth me. Mine enemies would daily swallow me up: for many fight against me, O thou most High. When I was afraid, I trusted in thee. I will rejoice in God, because of his word, I trust in God, and will not fear what flesh can do unto me. Mine own words grieve me daily: all their thoughts are against me to do me hurt. They gather together, and keep themselves close: they mark my steps, because they wait for my soul. They think they shall escape by iniquity: O God, cast these people down in thine anger. Thou hast counted my wanderings: put my tears into thy bottle: are they not in thy register? When I cry, then mine enemies shall turn back: this I know, for God is with me. I will rejoice in God because of his word: in the Lord will I rejoice because of his word. In God do I trust: I will not be afraid what man can do unto me. Thy vows are upon me, O God: I will render praises unto thee. For thou hast delivered my soul from death, and also my feet from falling, that I may walk before God in the light of the living.

To him that excelleth. Destroy not. A Psalm of David on Michtam.

When he fled from Saul in the cave. Have mercy upon me, O God, have mercy upon me: for my soul trusteth in thee, and in the shadow of thy wings will I trust, till these afflictions overpass. I will call unto the most high God, even to the God, that performeth his promise toward me. He will send from heaven, and save me from the reproof of him that would swallow me. Selah. God will send his mercy, and his truth. My soul is among lions: I lie among the children of men, that are set on fire: whose teeth are spears and arrows, & their tongue a sharp sword. Exalt thyself, O God, above the heaven, and let thy glory be upon all the earth. They have laid a net for my steps: my soul is pressed down: they have digged a pit before me, and are fallen into the midst of it. Selah. Mine heart is prepared, O God, mine heart is prepared: I will sing and give praise. Awake my tongue, awake viole & harp: I will awake early. I will praise thee, O Lord, among the people, and I will sing unto thee among the nations. For thy mercy is great unto the

heavens, and thy truth unto the clouds. Exalt thyself, O God, above the heavens, and let thy glory be upon all the earth.

To him that excelleth. Destroy not. A Psalm of David on Michtam.

Is it true? O Congregation, speak ye justly? O sons of men, judge ye uprightly? Yea, rather ye imagine mischief in your heart: your hands execute cruelty upon the earth. The wicked are strangers from ye womb: even from the belly have they erred, and speak lies. Their poison is even like the poison of a serpent: like ye deaf adder that stoppeth his ear. Which heareth not the voice of the enchanter, though he be most expert in charming. Break their teeth, O God, in their mouths: break the jaws of the young lions, O Lord. Let them melt like the waters, let them pass away: when he shooteth his arrows, let them be as broken. Let them consume like a snail that melteth, and like the untimely fruit of a woman, that hath not seen the sun. As raw flesh before your pots feel the fire of thorns: so let him carry them away as with a whirlwind in his wrath. The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. And men shall say, Verily there is fruit for the righteous: doubtless there is a God that judgeth in the earth.

To him that excelleth. Destroy not. A Psalm of David on Michtam.

When Saul sent and they did watch the house to kill him. O my God, deliver me from mine enemies: defend me from them that rise up against me. Deliver me from the wicked doers, and save me from the bloody men. For lo, they have laid wait for my soul: the mighty men are gathered against me, not for mine offense, nor for my sin, O Lord. They run and prepare themselves without a fault on my part: arise therefore to assist me, and behold. Even thou, O Lord God of hosts, O God of Israel awake to visit all the heathen, and be not merciful unto all that transgress maliciously. Selah. They go to and from in the evening: they bark like dogs, and go about the city. Behold, they brag in their talk, & swords are in their lips: for, Who, say they, doth hear? But thou, O Lord, shalt have them in derision, and thou shalt laugh at all the heathen. He is strong: but I will wait upon thee: for God is my defense. My merciful God will prevent me: God will let me see my desire upon mine enemies. Slay them not, lest my people forget it: but scatter them abroad by thy power, and put them down, O Lord our shield, for the sin of their mouth, and the words of their lips: and let them be taken in their pride, even for their periurie and lies, that they speak. Consume them in thy wrath: consume them that they be no more: and let them know that God ruleth in Jaakob, even unto the ends of the world. Selah. And in the evening they shall go to and from, and bark like dogs, and go

about the city. They shall run here and there for meat: and surely they shall not be satisfied, though they tarry all night. But I will sing of thy power, & will praise thy mercy in the morning: for thou hast been my defense and refuge in the day of my trouble. Unto thee, O my Strength, will I sing: for God is my defense, and my merciful God.

To him that excelleth upon Shushan Eduth, or Michtam. A Psalm of David to teach.

When he fought against Aram Naharaim, & against Aram Zobah, when Joab returned and slew twelve thousand Edomites in the salt valley. O God, thou hast cast us out, thou hast scattered us, thou hast been angry, turn again unto us. Thou hast made the land to tremble, and hast made it to gape: heal the breaches thereof, for it is shaken. Thou hast shewed thy people heavy things: thou hast made us to drink the wine of giddiness. But now thou hast given a banner to them that fear thee, that it may be displayed because of thy truth. Selah. That thy beloved may be delivered, help with thy right hand and hear me. God hath spoken in his holiness: therefore I will rejoice: I shall divide Shechem, and measure the valley of Succoth. Gilead shall be mine, and Manasseh shall be mine: Ephraim also shall be the strength of mine head: Judah is my lawgiver. Moab shall be my wash pot: over Edom will I cast out my shoe: Palestina shew thyself joyful for me. Who will lead me into the strong city? who will bring me unto Edom? Wilt not thou, O God, which hadst cast us off, & didst not go forth, O God, with our armies? Give us help against trouble: for vain is the help of man. Through God we shall do valiantly: for he shall tread down our enemies.

To him that excelleth on Neginoth. A Psalm of David.

Hear my cry, O God: give ear unto my prayer. From the ends of the earth will I cry unto thee: when mine heart is oppressed, bring me upon the rock that is higher then I. For thou hast been mine hope, and a strong tower against the enemy. I will dwell in thy Tabernacle forever, and my trust shall be under the covering of thy wings. Selah. For thou, O God, hast heard my desires: thou hast given an heritage unto those that fear thy Name. Thou shalt give the King a long life: his years shall be as many ages. He shall dwell before God forever: prepare mercy and faithfulness that they may preserve him. So will I always sing praise unto thy Name in performing daily my vows.

To the excellent musician Jeduthun. A Psalm of David.

Yet my soul keepeth silence unto God: of him cometh my salvation. Yet he is my strength and my salvation, and my defense: therefore I shall not much be moved. How long will ye imagine mischief against a man? ye shall be all slain: ye shall be as a bowed wall, or as a wall shaken. Yet they consult to cast him down from his dignity: their delight is in lies, they bless with their mouths, but curse with their hearts. Selah. Yet my soul keep thou silence unto God: for mine hope is in him. Yet is he my strength, and my salvation, and my defense: therefore I shall not be moved. In God is my salvation and my glory, the rock of my strength: in God is my trust. Trust in him always, ye people: pour out your hearts before him, for God is our hope. Selah. Yet the children of men are vanity, the chiefe men are lies: to lay them upon a balance they are altogether lighter then vanity. Trust not in oppression nor in robbery: be not vain: if riches increase, set not your heart thereon. God spake once or twice, I have heard it, that power belongeth unto God, and to thee, O Lord, mercy: for thou rewardest every one according to his work.

A Psalm of David.

When he was in the wilderness of Judah. O God, thou art my God, early will I seek thee: my soul thirsteth for thee: my flesh longeth greatly after thee in a barren and dry land without water. Thus I behold thee as in the Sanctuary, when I behold thy power and thy glory. For thy loving kindness is better then life: therefore my lips shall praise thee. Thus will I magnify thee all my life, and lift up mine hands in thy name. My soul shall be satisfied, as with marrow and fatness, and my mouth shall praise thee with joyful lips, when I remember thee on my bed, and when I think upon thee in the night watches. Because thou hast been mine helper, therefore under the shadow of thy wings will I rejoice. My soul cleaveth unto thee: for thy right hand upholdeth me. Therefore they that seek my soul to destroy it, they shall go into the lowest parts of the earth. They shall cast him down with the edge of the sword, and they shall be a portion for foxes. But the King shall rejoice in God, and all that swear by him shall rejoice in him: for the mouth of them that speak lies, shall be stopped.

To him that excelleth. A Psalm of David.

Hear my voice, O God, in my prayer: preserve my life from fear of the enemy. Hide me from the conspiracy of the wicked, and from the rage of the workers of iniquity. Which have wet their tongue like a sword, and shot for their arrows bitter words. To shoot at the upright in secret: they shoot at him suddenly, and fear not. They encourage themselves in a wicked purpose: they commune together to lay snares privily, and say, Who shall see them? They have sought out iniquities, and have accomplished that which they

sought out, even every one his secret thoughts, and the depth of his heart. But God will shoot an arrow at them suddenly: their strokes shall be at once. They shall cause their own tongue to fall upon them: and whosoever shall see them, shall flee away. And all men shall see it, and declare the work of God, and they shall understand, what he hath wrought. But the righteous shall be glad in the Lord, and trust in him: and all that are upright of heart, shall rejoice.

To him that excelleth. A Psalm or song of David.

O God, praise waiteth for thee in Zion, and unto thee shall the vow be perfourmed. Because thou hearest the prayer, unto thee shall all flesh come. Wicked deeds have prevailed against me: but thou wilt be merciful unto our transgressions. Blessed is he, whom thou choosest and causest to come to thee: he shall dwell in thy courts, and we shall be satisfied with the pleasures of thine House, even of thine holy Temple. O God of our salvation, thou wilt answer us with fearful signs in thy righteousness, O thou the hope of all the ends of the earth, and of them that are far off in the sea. He stablisheth the mountains by his power: and is girded about with strength. He appeaseth the noise of the seas and the noise of the waves thereof, and the tumults of the people. They also, that dwell in the uttermost parts of the earth, shall be afraid of thy signs: thou shalt make the East and the West to rejoice. Thou visitest the earth, and waterest it: thou makest it very rich: the River of God is full of water: thou preparest them corn: for so thou appointest it. Thou waterest abundantly the furrows thereof: thou causest the rain to descend into the valleys thereof: thou makest it soft with showers, and blessest the bud thereof. Thou crownest ye year with thy goodness, and thy steppes drop fatness. They drop upon the pastures of the wilderness: and the hills shall be compassed with gladness. The pastures are clad with sheep: the valleys also shall be covered with corn: therefore they shout for joy, and sing.

To him that excelleth. A song or Psalm.

Rejoice in God, all ye inhabitants of the earth. Sing forth the glory of his name: make his praise glorious. Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies be in subjection unto thee. All the world shall worship thee, and sing unto thee, even sing of thy Name. Selah. Come and behold the works of God: he is terrible in his doing toward the sons of men. He hath turned the Sea into dry land: they pass through the river on foot: there did we rejoice in him. He ruleth the world with his power: his eyes behold the nations: the rebellious shall not exalt themselves. Selah. Praise our God, ye people, and make the voice of his praise to be heard. Which

holdeth our souls in life, and suffereth not our feet to slip. For thou, O God, hast proved us, thou hast tried us as silver is tried. Thou hast brought us into the snare, and laid a strait chain upon our loins. Thou hast caused men to ride over our heads: we went into fire and into water, but thou broughtest us out into a wealthy place. I will go into thine House with burnt offerings, and will pay thee my vows, which my lips have promised, and my mouth hath spoken in mine affliction. I will offer unto thee the burnt offerings of fat rams with incense: I will prepare bullocks and goats. Selah. Come and hearken, all ye that fear God, and I will tell you what he hath done to my soul. I called unto him with my mouth, and he was exalted with my tongue. If I regard wickedness in mine heart, the Lord will not hear me. But God hath heard me, & considered the voice of my prayer. Praised be God, which hath not put back my prayer, nor his mercy from me.

To him that excelleth on Neginoth. A Psalm or song.

God be merciful unto us, and bless us, and cause his face to shine among us. Selah. That they may know thy way upon earth, and thy saving health among all nations. Let the people praise thee, O God: let all the people praise thee. Let the people be glad and rejoice: for thou shalt judge the people righteously, and govern the nations upon the earth. Selah. Let the people praise thee, O God: let all the people praise thee. Then shall the earth bring forth her increase, and God, even our God shall bless us. God shall bless us, and all the ends of the earth shall fear him.

To him that excelleth. A Psalm or song of David.

God will arise, and his enemies shall be scattered: they also that hate him, shall flee before him. As the smoke vanisheth, so shalt thou drive them away: and as wax melteth before the fire, so shall the wicked perish at the presence of God. But the righteous shall be glad, and rejoice before God: yea, they shall leap for joy. Sing unto God, and sing praises unto his name: exalt him that rideth upon the heavens, in his Name Jah, and rejoice before him. He is a Father of the fatherless, & a Judge of the widows, even God in his holy habitation. God maketh the solitariness to dwell in families, and delivereth them that were prisoners in stocks: but the rebellious shall dwell in a dry land. O God, when thou wentest forth before thy people: when thou wentest through the wilderness, (Selah) the earth shook, and the heavens dropped at the presence of this God: even Sinai was moved at the presence of God, even the God of Israel. Thou, O God, sendest a

gracious rain upon thine inheritance, and thou didst refresh it when it was weary. Thy Congregation dwelled therein: for thou, O God, hast of thy goodness prepared it for the poor. The Lord gave matter to the women to tell of the great army. Kings of the armies did flee: they did flee, and she that remained in the house, divided the spoil. Though ye have lien among pots, yet shall ye be as the wings of a dove that is covered with silver, and whose feathers are like yellow gold. When the Almighty scattered Kings in it, it was white as the snow in Zalmon. The mountain of God is like the mountain of Bashan: it is an high Mountain, as mount Bashan. Why leap ye, ye high mountains? as for this Mountain, God delighteth to dwell in it: yea, the Lord will dwell in it forever. The chariots of God are twenty thousand thousand Angels, and the Lord is among them, as in the Sanctuary of Sinai. Thou art gone up on high: thou hast led captivity captive, and received gifts for men: yea, even the rebellious hast thou led, that the Lord God might dwell there. Praised be the Lord, even the God of our salvation, which ladeth us daily with benefits. Selah. This is our God, even the God that saveth us: and to the Lord God belong the issues of death. Surely God will wound the head of his enemies, and the hairy pate of him that walketh in his sins. The Lord hath said, I will bring my people again from Bashan: I will bring them again from the depths of the Sea: That thy foot may be dipped in blood, and the tongue of thy dogs in the blood of the enemies, even in it. They have seen, O God, thy goings, the goings of my God, and my King, which art in the Sanctuary. The singers went before, the players of instruments after: in the midst were the maids playing with timbrels. Praise ye God in the assemblies, and the Lord, ye that are of the fountain of Israel. There was little Benjamin with their ruler, and the princes of Judah with their assembly, the princes of Zebulun, and the princes of Naphtali. Thy God hath appointed thy strength: stablish, O God, that, which thou hast wrought in us, out of thy Temple upon Jerusalem: and Kings shall bring presents unto thee. Destroy the company of the spearmen, & multitude of the mighty bulls with the calves of the people, that tread under feet pieces of silver: scatter the people that delight in war. Then shall the princes come out of Egypt: Ethiopia shall hast to stretche her hands unto God. Sing unto God, O ye kingdoms of the earth: sing praise unto the Lord, (Selah) to him that rideth upon ye most high heavens, which were from the beginning: behold, he will send out by his voice a mighty sound. Ascribe the power to God: for his majesty is upon Israel, and his strength is in the clouds. O God, thou art terrible out of thine holy places: the God of Israel is he that giveth strength and power unto the people: praised be God.

To him that excelleth upon Shoshannim. A Psalm of David.

Save me, O God: for the waters are entered even to my soul. I stick fast in the deep mire, where no staie is: I am come into deep waters, and the streams run over me. I am weary of crying: my throat is dry: mine eyes fail, whiles I wait for my God. They that hate me

without a cause, are more then the hears of mine head: they that would destroy me, and are mine enemies falsely, are mighty, so that I restored that which I took not. O God, thou knowest my foolishness, and my faults are not hid from thee. Let not them that trust in thee, O Lord God of hosts, be ashamed for me: let not those that seek thee, be confounded through me, O God of Israel. For thy sake have I suffered reproof: shame hath covered my face. I am become a stranger unto my brethren, even an aliant unto my mother's sons. For the zeal of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen upon me. I wept and my soul fasted, but that was to my reproof. I put on a sack also: and I became a proverb unto them. They that sate in the gate, spake of me, and the drunkards sang of me. But Lord, I make my prayer unto thee in an acceptable time, even in the multitude of thy mercy: O God, hear me in the truth of thy salvation. Deliver me out of the mire, that I sink not: let me be delivered from them that hate me, and out of the deep waters. Let not the water flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me. Hear me, O Lord, for thy loving kindness is good: turn unto me according to ye multitude of thy tender mercies. And hide not thy face from thy servant, for I am in trouble: make haste and hear me. Draw near unto my soul and redeem it: deliver me because of mine enemies. Thou hast known my reproof and my shame, and my dishonour: all mine adversaries are before thee. Rebuke hath broken mine heart, and I am full of heaviness, and I looked for some to have pity on me, but there was none: and for comforters, but I found none. For they gave me gall in my meat, and in my thirst they gave me vinegar to drink. Let their table be a snare before them, and their prosperity their ruin. Let their eyes be blinded that they see not: and make their loins always to tremble. Pour out thine anger upon them, and let thy wrathful displeasure take them. Let their habitation be void, and let none dwell in their tents. For they persecute him, whom thou hast smitten: and they add unto the sorrow of them, whom thou hast wounded. Lay iniquity upon their iniquity, and let them not come into thy righteousness. Let them be put out of the book of life, neither let them be written with the righteous. When I am poor and in heaviness, thine help, O God, shall exalt me. I will praise the Name of God with a song, and magnify him with thanksgiving. This also shall please the Lord better then a young bullock, that hath horns and hoofs. The humble shall see this, and they that seek God, shall be glad, and your heart shall live. For the Lord heareth the poor, and despiseth not his prisoners. Let heaven and earth praise him: the seas and all that moveth in them. For God will save Zion, and build the cities of Judah, that men may dwell there and have it in possession. The seed also of his servants shall inherit it: and they that love his name, shall dwell therein.

To him that excelleth. A Psalm of David to put in remembrance.

O God, haste thee to deliver me: make haste to help me, O Lord. Let them be confounded & put to shame, that seek my soul: let them be turned backward and put to rebuke, that desire mine hurt. Let them be turned back for a reward of their shame, which said, Aha, aha. But let all those that seek thee, be joyful and glad in thee, and let all that love thy salvation, say always, God be praised. Now I am poor and needy: O God, make haste to me: thou art mine helper, and my deliverer: O Lord, make no tarrying.

In thee, O Lord, I trust: let me never be ashamed. Rescue me and deliver me in thy righteousness: incline thine ear unto me and save me. Be thou my strong rock, whereunto I may always resort: thou hast given commandment to save me: for thou art my rock, & my fortress. Deliver me, O my God, out of the hand of the wicked: out of the hand of the evil and cruel man. For thou art mine hope, O Lord God, even my trust from my youth. Upon thee have I been stayed from the womb: thou art he that took me out of my mothers bowels: my praise shall be always of thee. I am become as it were a monster unto many: but thou art my sure trust. Let my mouth be filled with thy praise, and with thy glory every day. Cast me not off in the time of age: forsake me not when my strength faileth. For mine enemies speak of me, and they that lay wait for my soul, take their counsel together, saying, God hath forsaken him: pursue and take him, for there is none to deliver him. Go not far from me, O God: my God, haste thee to help me. Let them be confounded & consumed that are against my soul: let them be covered with reproof and confusion, that seek mine hurt. But I will wait continually, and will praise thee more and more. My mouth shall daily rehearse thy righteousness, and thy salvation: for I know not the number. I will go forward in the strength of the Lord God, and will make mention of thy righteousness, even of thine only. O God, thou hast taught me from my youth even until now: therefore will I tell of thy wondrous works, yea, even unto mine old age and gray head, O God: forsake me not, until I have declared thine arm unto this generation, and thy power to all them, that shall come. And thy righteousness, O God, I will exalt on high: for thou hast done great things: O God, who is like unto thee! Which hast shewed me great troubles and adversities, but thou wilt return, and revive me, and wilt come again, and take me up from the depth of the earth. Thou wilt increase mine honour, & return and comfort me. Therefore will I praise thee for thy faithfulness, O God, upon instrument and viole: unto thee will I sing upon the harp, O Holy one of Israel. My lips will rejoice when I sing unto thee, and my soul, which thou hast delivered. My tongue also shall talk of thy righteousness daily: for they are confounded and brought unto shame, that seek mine hurt.

A Psalm of Salomon.

Give thy judgements to the King, O God, and thy righteousness to the King's son. Then shall he judge thy people in righteousness, and thy poor with equity. The mountains & the hills shall bring peace to the people by justice. He shall judge the poor of the people: he shall save the children of the needy, and shall subdue the oppressor. They shall fear thee as long as the sun and moon endureth, from generation to generation. He shall come down like the rain upon the mown grass, and as the showers that water the earth. In his days shall the righteous flourish, and abundance of peace shall be so long as the moon endureth. His dominion shall be also from sea to sea, and from the River unto the ends of the land. They that dwell in ye wilderness, shall kneel before him, and his enemies shall lick the dust. The Kings of Tarshish & of the isles shall bring presents: the Kings of Sheba and Seba shall bring gifts. Yea, all Kings shall worship him: all nations shall serve him. For he shall deliver the poor when he cryeth: the needy also, and him that hath no helper. He shall be merciful to the poor and needy, and shall preserve the souls of the poor. He shall redeem their souls from deceit and violence, and dear shall their blood be in his sight. Yea, he shall live, and unto him shall they give of the gold of Sheba: they shall also pray for him continually, and daily bless him. An handful of corn shall be sown in the earth, even in the top of the mountains, and the fruit thereof shall shake like the trees of Lebanon: and the children shall flourish out of the city like the grass of the earth. His name shall be forever: his name shall endure as long as the sun: all nations shall bless him, and be blessed in him. Blessed be the Lord God, even the God of Israel, which only doth wondrous things. And blessed be his glorious Name forever: and let all the earth be filled with his glory. So be it, even so be it. Here end the prayers of David, the son of Ishai.

A Psalm committed to Asaph.

Yet God is good to Israel: even, to the pure in heart. As for me, my feet were almost gone: my steps had well near slipped. For I feared at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death, but they are lusty and strong. They are not in trouble as other men, neither are they plagued with other men. Therefore pride is as a chain unto them, and cruelty covereth them as a garment. Their eyes stand out for fatness: they have more then heart can wish. They are licentious, and speak wickedly of their oppression: they talk presumptuously. They set their mouth against heaven, and their tongue walketh through the earth. Therefore his people turn hither: for waters of a full cup are wrung out to them. And they say, How doth God know it? or is there knowledge in the most High? Lo, these are the wicked, yet prosper they always, and increase in riches. Certainly I have cleansed mine heart in vain, and

washed mine hands in innocency. For daily have I been punished, and chastened every morning. If I say, I will judge thus, behold the generation of thy children: I have trespassed. Then thought I to know this, but it was too painful for me, until I went into the Sanctuary of God: then understood I their end. Surely thou hast set them in slippery places, and castest them down into desolation. How suddenly are they destroyed, perished and horribly consumed, as a dream when one awaketh! O Lord, when thou raisest us up, thou shalt make their image despised. Certainly mine heart was vexed, and I was pricked in my reigns: So foolish was I & ignorant: I was a beast before thee. Yet I was always with thee: thou hast holden me by my right hand. Thou wilt guide me by thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and I have desired none in the earth with thee. My flesh faileth and mine heart also: but God is the strength of mine heart, and my portion forever. For lo, they that withdraw themselves from thee, shall perish: thou destroyest all them that go a whoring from thee. As for me, it is good for me to draw near to God: therefore I have put my trust in the Lord God, that I may declare all thy works.

A Psalm to give instruction, committed to Asaph.

O God, why hast thou put us away forever? why is thy wrath kindled against the sheep of thy pasture? Think upon thy Congregation, which thou hast possessed of old, and on the rod of thine inheritance, which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt. Lift up thy strokes, that thou mayest forever destroy every enemy that doth evil to the Sanctuary. Thine adversaries roar in the midst of thy Congregation, and set up their banners for signs. He that lifted the axes upon the thick trees, was renowned, as one, that brought a thing to perfection: But now they break down the carved work thereof with axes and hammers. They have cast thy Sanctuary into the fire, and raised it to the ground, and have defiled the dwelling place of thy Name. They said in their hearts, Let us destroy them altogether: they have burnt all the Synagogues of God in the land. We see not our signs: there is not one Prophet more, nor any with us that knoweth how long. O God, how long shall the adversary reproach thee? shall the enemy blaspheme thy Name forever? Why withdrawest thou thine hand, even thy right hand? draw it out of thy bosom, and consume them. Even God is my King of old, working salvation in the midst of the earth. Thou didst divide the sea by thy power: thou brakest the heads of the dragons in the waters. Thou brakest the head of Liviathan in pieces, and gavest him to be meat for the people in wilderness. Thou brakest up the fountain and river: thou dryedst up mighty rivers. The day is thine, and the night is thine: thou hast prepared the light and the sun. Thou hast set all the borders of the earth: thou hast made summer and winter. Remember this, that the enemy hath reproached the Lord, and the foolish people hath blasphemed thy Name. Give not the soul of thy turtle dove unto the

beast, and forget not the Congregation of thy poor forever. Consider thy covenant: for the dark places of the earth are full of the habitations of the cruel. Oh let not the oppressed return ashamed, but let the poor and needy praise thy Name. Arise, O God: maintain thine own cause: remember thy daily reproach by the foolish man. Forget not the voice of thine enemies: for the tumult of them, that rise against thee, ascendeth continually.

To him that excelleth Destroy not. A Psalm or song committed to Asaph.

We will praise thee, O God, we will praise thee, for thy Name is near: therefore they will declare thy wondrous works. When I shall take a convenient time, I will judge righteously. The earth and all the inhabitants thereof are dissolved: but I will establish the pillars of it. Selah. I said unto the foolish, Be not so foolish, and to the wicked, Lift not up the horn. Lift not up your horn on high, neither speak with a stiff neck. For to come to preferment is neither from the East, nor from the West, nor from the South, but God is the judge: he maketh lowe and he maketh high. For in the hand of the Lord is a cup, and the wine is red: it is full mixed, and he poureth out of the same: surely all the wicked of the earth shall wring out and drink the dregs thereof. But I will declare forever, and sing praises unto the God of Jaakob. All the horns of the wicked also will I break: but the horns of the righteous shall be exalted.

To him that excelleth on Neginoth. A Psalm or song committed to Asaph.

God is known in Judah: his Name is great in Israel. For in Shalem is his Tabernacle, and his dwelling in Zion. There brake he the arrows of the bow, the shield and the sword and the battle. Selah. Thou art more bright and puissant, then the mountains of pray. The stout hearted are spoiled: they have slept their sleep, and all the men of strength have not found their hands. At thy rebuke, O God of Jaakob, both the chariot and horse are cast a sleep. Thou, even thou art to be feared: and who shall stand in thy sight, when thou art angry! Thou didst cause thy judgement to be heard from heaven: therefore the earth feared and was still, when thou, O God, arose to judgement, to help all the meek of the earth. Selah. Surely the rage of man shall turn to thy praise: the remnant of the rage shalt thou restrain. Vow and perform unto the Lord your God, all ye that be round about him: let them bring presents unto him that ought to be feared. He shall cut off the spirit of princes: he is terrible to the Kings of the earth.

For the excellent musician Jeduthun. A Psalm committed to Asaph.

My voice came to God, when I cried: my voice came to God, and he heard me. In the day of my trouble I sought ye Lord: my sore ran and ceased not in the night: my soul refused comfort. I did think upon God, & was troubled: I prayed, and my spirit was full of anguish. Selah. Thou keepest mine eyes waking: I was astonished and could not speak. Then I considered the days of old, and the years of ancient time. I called to remembrance my song in the night: I communed with mine own heart, and my spirit searched diligently. Will the Lord absent himself forever? and will he shew no more favour? Is his mercy clean gone forever? doth his promises fail for evermore? Hath God forgotten to be merciful? hath he shut up his tender mercies in displeasure? Selah. And I said, This is my death: yet I remembered the years of the right hand of the most High. I remembered the works of the Lord: certainly I remembered thy wonders of old. I did also meditate all thy works, and did devise of thine acts, saying, Thy way, O God, is in the Sanctuary: who is so great a God as our God! Thou art ye God that dost wonders: thou hast declared thy power among the people. Thou hast redeemed thy people with thine arm, even the sons of Jaakob & Joseph. Selah. The waters saw thee, O God: the waters saw thee, and were afraid: yea, the depths trembled. The clouds poured out water: the heavens gave a sound: yea, thine arrows went abroad. The voice of thy thunder was round about: the lightnings lightened the world: the earth trembled and shook. Thy way is in the Sea, and thy paths in the great waters, & thy footsteps are not known. Thou didst lead thy people like sheep by the hand of Moses and Aaron.

A Psalm to give instruction committed to Asaph.

Hear my doctrine, O my people: incline your ears unto the words of my mouth. I will open my mouth in a parable: I will declare high sentences of old. Which we have heard and known, & our fathers have told us. We will not hide them from their children but to the generation to come we will shew the praises of the Lord his power also, & his wonderful works that he hath done: How he established a testimony in Jaakob, and ordained a Law in Israel, which he commanded our fathers, that they should teach their children: That the posterity might know it, and the children, which should be borne, should stand up, and declare it to their children: That they might set their hope on God, and not forget the works of God but keep his commandments: And not to be as their fathers, a disobedient & rebellious generation: a generation that set not their heart aright, and whose spirit was not faithful unto God. The children of Ephraim being armed and shooting with the bow, turned back in the day of battle. They kept not the covenant of God, but refused to walk in his Law, and forgat his Acts, and his wonderful works that he had shewed them. He did marvelous things in the sight of their fathers in the land of Egypt: even in the field of Zoan. He divided the Sea, & led them through: he made also the waters to stand as an heap. In the day time also he led them with a cloud, and all the

night with a light of fire. He clave the rocks in the wilderness, and gave them drink as of the great depths. He brought floods also out of the stony rock; so that he made the waters to descend like the rivers. Yet they sinned still against him, and provoked the Highest in the wilderness, and tempted God in their hearts in requiring meat for their lust. They spake against God also, saying, Can God prepare a table in the wilderness? Behold, he smote the rock, that the water gushed out, and the streams overflowed: can he give bread also? or prepare flesh for his people? Therefore the Lord heard and was angry, and the fire was kindled in Jaakob, & also wrath came upon Israel, because they believed not in God, and trusted not in his help. Yet he had commanded the clouds above, and had opened the doors of heaven, and had rained down MAN upon them for to eat, and had given them of the wheat of heaven. Man did eat the bread of Angels: he sent them meat enough. He caused the East wind to pass in the heaven, and through his power he brought in the South wind. He rained flesh also upon them as dust, and feathered fowl as the sand of the sea. And he made it fall in the midst of their camp even round about their habitations. So they did eat and were well filled: for he gave them their desire. They were not turned from their lust, but the meat was yet in their mouths, when the wrath of God came even upon them, and slew the strongest of them, and smote down the chosen men in Israel. For all this, they sinned still, and believed not his wondrous works. Therefore their days did he consume in vanity, and their years hastily. And when he slew them, they sought him and they returned, and sought God early. And they remembered that God was their strength, and the most high God their redeemer. But they flattered him with their mouth, and dissembled with him with their tongue. For their heart was not upright with him: neither were they faithful in his covenant. Yet he being merciful forgave their iniquity, & destroyed them not, but oft times called back his anger, & did not stir up all his wrath. For he remembered that they were flesh: yea, a wind that passeth and cometh not again. How oft did they provoke him in the wilderness? and grieve him in the desert? Yea, they returned, & tempted God, and limited the Holy one of Israel. They remembered not his hand, nor the day when he delivered them from the enemy, nor him that set his signs in Egypt, and his wonders in the field of Zoan, and turned their rivers into blood, & their floods, that they could not drink. He sent a swarm of flies among them, which devoured them, and frogs, which destroyed them. He gave also their fruits unto the caterpillar, and their labour unto the grasshopper. He destroyed their vines with hail, & their wild fig trees with the hailstone. He gave their cattle also to the hail, and their flocks to the thunderbolts. He cast upon them the fierceness of his anger, indignation and wrath, and vexation by the sending out of evil Angels. He made a way to his anger: he spared not their soul from death, but gave their life to the pestilence, and smote all the firstborn in Egypt, even the beginning of their strength in the tabernacles of Ham. But he made his people to go out like sheep, & led them in the wilderness like a flock. Yea, he carried them out safely, and they feared not, and the Sea

covered their enemies. And he brought them unto the borders of his Sanctuary: even to this Mountain, which his right hand purchased. He cast out the heathen also before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles. Yet they tempted, and provoked the most high God, and kept not his testimonies, but turned back & dealt falsely like their fathers: they turned like a deceitful bow. And they provoked him to anger with their high places, and moved him to wrath with their graven images. God heard this and was wroth, and greatly abhorred Israel, so that he forsook the habitation of Shilo, even the Tabernacle where he dwelt among men, and delivered his power into captivity, and his beauty into the enemies hand. And he gave up his people to the sword, and was angry with his inheritance. The fire devoured their chosen men, and their maids were not praised. Their Priests fell by the sword, and their widows lamented not. But the Lord awakened as one out of sleep, & as a strong man that after his wine crieth out, and smote his enemies in the hinder parts, and put them to a perpetual shame. Yet he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: But chose the tribe of Judah, and mount Zion which he loved. And he built his Sanctuary as an high palace, like the earth, which he stablished forever. He chose David also his servant, and took him from the sheepfolds. Even from behind the ewes with young brought he him to feed his people in Jaakob, and his inheritance in Israel. So he fed them according to the simplicity of his heart, and guided them by the discretion of his hands.

A Psalm committed to Asaph.

O God, the heathen are come into thine inheritance: thine holy Temple have they defiled, and made Jerusalem heaps of stones. The dead bodies of thy servants have they given to be meat unto fouls of ye heaven: and the flesh of thy Saints unto the beasts of the earth. Their blood have they shed like waters round about Jerusalem, and there was none to bury them. We are a reproach to our neighbours, even a scorn and derision unto them that are round about us. Lord, how long wilt thou be angry, forever? shall thy gelousie burn like fire? Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy Name. For they have devoured Jaakob and made his dwelling place desolate. Remember not against us the former iniquities, but make haste and let thy tender mercies prevent us: for we are in great misery. Help us, O God of our salvation, for the glory of thy Name, and deliver us, and be merciful unto our sins for thy Names sake. Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the vengeance of the blood of thy servants that is shed. Let the sighing of the prisoners come before thee: according to thy mighty arm preserve the children of death, and render to our neighbours seven fold into their bosom their reproach, wherewith they have reproached thee, O Lord. So we thy people,

and sheep of thy pasture shall praise thee forever: and from generation to generation we will set forth thy praise.

To him that excelleth on Shoshannim Eduth. A Psalm committed to Asaph.

Hear, O thou Shepherd of Israel, thou that leadest Joseph like sheep: shew thy brightness, thou that sittest between the Cherubims. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come to help us. Turn us again, O God, and cause thy face to shine that we may be saved. O Lord God of hosts, how long wilt thou be angry against the prayer of thy people? Thou hast fed them with the bread of tears, and given them tears to drink with great measure. Thou hast made us a strife unto our neighbours, and our enemies laugh at us among themselves. Turn us again, O God of hosts: cause thy face to shine, and we shall be saved. Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou madest room for it, and didst cause it to take root, and it filled the land. The mountains were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She stretched out her branches unto the Sea, and her boughs unto the River. Why hast thou then broken down her hedges, so that all they, which pass by the way, have plucked her? The wild bore out of the wood hath destroyed it, and the wild beasts of the field have eaten it up. Return we beseech thee, O God of hosts: look down from heaven and behold and visit this vine, and the vineyard, that thy right hand hath planted, and the young vine, which thou madest strong for thyself. It is burnt with fire and cut down: and they perish at the rebuke of thy countenance. Let thine hand be upon the man of thy right hand, and upon the son of man, whom thou madest strong for thine own self. So will not we go back from thee: reuiue thou us, and we shall call upon thy Name. Turn us again, O Lord God of hosts: cause thy face to shine and we shall be saved.

To him that excelleth upon Gittith. A Psalm committed to Asaph.

Sing joyfully unto God our strength: sing loud unto the God of Jaakob. Take the song and bring forth the timbrel, the pleasant harp with the viole. Blow the trumpet in the new moon, even in the time appointed, at our feast day. For this is a statute for Israel, and a Law of the God of Jaakob. He set this in Joseph for a testimony, when he came out of the land of Egypt, where I heard a language, that I understood not. I have withdrawn his shoulder from the burden, and his hands have left the pots. Thou calledst in affliction and I delivered thee, and answered thee in the secret of the thunder: I proved thee at the waters of Meribah. Selah. Hear, O my people, and I will protest unto thee: O Israel, if thou wilt hearken unto me, let there be no strange god in thee, neither worship thou any

strange god. For I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide and I will fill it. But my people would not hear my voice, and Israel would none of me. So I gave them up unto the hardness of their heart, & they have walked in their own counsels. Oh that my people had hearkened unto me, and Israel had walked in my ways. I would soon have humbled their enemies, and turned mine hand against their adversaries. The haters of the Lord should have been subject unto him, and their time should have endured forever. And God would have fed them with the fat of wheat, and with honey out of the rock would I have sufficed thee.

A Psalm committed to Asaph.

God standeth in the assembly of gods: he judgeth among gods. How long will ye judge unjustly, and accept the persons of the wicked? Selah. Do right to the poor and fatherless: do justice to the poor and needy. Deliver the poor and needy: save them from the hand of the wicked. They know not and understand nothing: they walk in darkness, albeit all the foundations of the earth be moved. I have said, Ye are gods, and ye all are children of the most High. But ye shall die as a man, and ye princes, shall fall like others. O God, arise, therefore judge thou the earth: for thou shalt inherit all nations.

A song, or Psalm committed to Asaph.

Keep not thou silence, O God: be not still, and cease not, O God. For lo, thine enemies make a tumult: and they that hate thee, have lifted up the head. They have taken crafty counsel against thy people, and have consulted against thy secret ones. They have said, Come and let us cut them off from being a nation: and let the name of Israel be no more in remembrance. For they have consulted together in heart, and have made a league against thee: The tabernacles of Edom, and the Ishmaelites, Moab and the Agarims: Gebal and Ammon, and Amalech, the Philistims with the inhabitants of Tyrus: Asshur also is joined with them: they have been an arm to the children of Lot. Selah. Do thou to them as unto the Midianites: as to Sisera and as to Jabin at the river of Kishon. They perished at En-dor, and were dung for the earth. Make them, even their princes like Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmuna. Which have said, Let us take for our possession the habitations of God. O my God, make them like unto a wheele, and as the stubble before the wind. As the fire burneth the forest, and as the flame setteth the mountains on fire: So persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame, that they may seek thy Name, O Lord. Let them be confounded and troubled forever: yea, let them be put to shame and perish,

that they may know that thou, which art called Jehovah, art alone, even the most High over all the earth.

To him that excelleth upon Gittith. A Psalm committed to the sons of Korah. O Lord of hosts, how amiable are thy Tabernacles! My soul longeth, yea, and fainteth for the courts of the Lord: for mine heart and my flesh rejoice in the living God. Yea, the sparrowe hath found her an house, and the swallow a nest for her, where she may lay her young: even by thine altars, O Lord of hosts, my King and my God. Blessed are they that dwell in thine house: they will ever praise thee. Selah. Blessed is the man, whose strength is in thee, and in whose heart are thy ways. They going through the vale of Baca, make wells therein: the rain also covereth the pools. They go from strength to strength, till every one appear before God in Zion. O Lord God of hosts, hear my prayer: hearken, O God of Jaakob. Selah. Behold, O God, our shield, and look upon the face of thine Anointed. For a day in thy courts is better then a thousand other where: I had rather be a door keeper in the House of my God, then to dwell in the Tabernacles of wickedness. For the Lord God is the sun and shield unto us: the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee.

To him that excelleth. A Psalm committed to the sons of Korah.

Lord, thou hast been favourable unto thy land: thou hast brought again the captivity of Jaakob. Thou hast forgiven the iniquity of thy people, and covered all their sins. Selah. Thou hast withdrawn all thine anger, and hast turned back from the fierceness of thy wrath. Turn us, O God of our salvation, and release thine anger toward us. Wilt thou be angry with us forever? and wilt thou prolong thy wrath from one generation to another? Wilt thou not turn again & quicken us, that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation. I will hearken what the Lord God will say: for he will speak peace unto his people, and to his Saints, that they turn not again to folly. Surely his salvation is near to them that fear him, that glory may dwell in our land. Mercy and truth shall meet: righteousness and peace shall kiss one another. Truth shall bud out of the earth, and righteousness shall look down from heaven. Yea, the Lord shall give good things, and our land shall give her increase. Righteousness shall go before him, and shall set her steps in the way.

A prayer of David.

Incline thine ear, O Lord, and hear me: for I am poor and needy. Preserve thou my soul, for I am merciful: my God, save thou thy servant, that trusteth in thee. Be merciful unto me, O Lord: for I cry upon thee continually. Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul. For thou, Lord, art good and merciful, and of great kindness unto all them, that call upon thee. Give ear, Lord, unto my prayer, & hearken to the voice of my supplication. In the day of my trouble I will call upon thee: for thou hearest me. Among the gods there is none like thee, O Lord, and there is none that can do like thy works. All nations, whom thou hast made, shall come and worship before thee, O Lord, & shall glorify thy Name. For thou art great and dost wondrous things: thou art God alone. Teach me thy way, O Lord, and I will walk in thy truth: knit mine heart unto thee, that I may fear thy Name. I will praise thee, O Lord my God, with all mine heart: yea, I will glorify thy Name forever. For great is thy mercy toward me, & thou hast delivered my soul from the lowest grave. O God, the proud are risen against me, and the assemblies of violent men have sought my soul, and have not set thee before them. But thou, O Lord, art a pitiful God and merciful, slow to anger and great in kindness and truth. Turn unto me, and have mercy upon me: give thy strength unto thy servant, and save the son of thine handmaid. Shew a token of thy goodness toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen me and comforted me.

A Psalm or song committed to the sons of Korah.

God laid his foundations among the holy mountains. The Lord loveth the gates of Zion above all the habitations of Jaakob. Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab and Babel among them that know me: behold Palestina and Tyrus with Ethiopia, There is he borne. And of Zion it shall be said, Many are borne in her: and he, even the most High shall stablish her. The Lord shall count, when he writeth the people, He was borne there. Selah. As well the singers as the players on instruments shall praise thee: all my springs are in thee.

A song or Psalm of Heman the Ezrahite to give instruction, committed to the sons of Korah for him that excelleth upon Malath Leannoth.

O Lord God of my salvation, I cry day and night before thee. Let my prayer enter into thy presence: incline thine ear unto my cry. For my soul is filled with evils, and my life draweth near to the grave. I am counted among them that go down unto the pit, and am as a man without strength: Free among the dead, like the slain lying in the grave, whom thou rememberest no more, and they are cut off from thine hand. Thou hast laid me in

the lowest pit, in darkness, and in the deep. Thine indignation lieth upon me, & thou hast vexed me with all thy waves. Selah. Thou hast put away mine acquaintance far from me, and made me to be abhorred of them: I am shut up, and cannot get forth. Mine eye is sorrowful through mine affliction: Lord, I call daily upon thee: I stretch out mine hands unto thee. Wilt thou shew a miracle to the dead? or shall the dead rise and praise thee? Selah. Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wondrous works be known in the dark? and thy righteousness in the land of oblivion? But unto thee have I cried, O Lord, and early shall my prayer come before thee. Lord, why dost thou reject my soul, and hidest thy face from me? I am afflicted and at the point of death: from my youth I suffer thy terrours, doubting of my life. Thine indignation's go over me, and thy fear hath cut me off. They came round about me daily like water, and compassed me together. My lovers and friends hast thou put away from me, and mine acquaintance hid themselves.

A Psalm to give instruction, of Ethan the Ezrahite.

I will sing the mercies of the Lord forever: with my mouth will I declare thy truth from generation to generation. For I said, Mercy shall be set up forever: thy truth shalt thou stablish in ye very heavens. I have made a covenant with my chosen: I have sworn to David my servant, thy seed will I stablish forever, & set up thy throne from generation to generation. Selah. O Lord, even the heavens shall praise thy wondrous work: yea, thy truth in the Congregation of the Saints. For who is equal to the Lord in the heaven? and who is like the Lord among the sons of the gods? God is very terrible in the assembly of the Saints, and to be reverenced above all, that are about him. O Lord God of hosts, who is like unto thee, which art a mighty Lord, and thy truth is about thee? Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. Thou hast beaten down Rahab as a man slain: thou hast scattered thine enemies with thy mighty arm. The heavens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is. Thou hast created the North and the South: Tabor and Hermon shall rejoice in thy Name. Thou hast a mighty arm: strong is thine hand, and high is thy right hand. Righteousness and equity are the stablishment of thy throne: mercy and truth go before thy face. Blessed is the people, that can rejoice in thee: they shall walk in the light of thy countenance, O Lord. They shall rejoice continually in thy Name, and in thy righteousness shall they exalt themselves. For thou art the glory of their strength, and by thy favour our horns shall be exalted. For our shield appertaineth to the Lord, and our King to the holy one of Israel. Thou spakest then in a vision unto thine Holy one, and saidest, I have laid help upon one that is mighty: I have exalted one chosen out of the people. I have found David my servant: with mine holy oil have I anointed him. Therefore mine hand shall be established with him, and mine arm shall strengthen him.

The enemy shall not oppress him, neither shall the wicked hurt him. But I will destroy his foes before his face, and plague them that hate him. My truth also and my mercy shall be with him, and in my Name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the floods. He shall cry unto me, Thou art my Father, my God and the rock of my salvation. Also I will make him my first borne, higher then the Kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. But if his children forsake my Law, and walk not in my judgements: If they break my statutes, and keep not my commandments: Then will I visit their transgression with the rod, and their iniquity with strokes. Yet my loving kindness will I not take from him, neither will I falsify my truth. My covenant will I not break, nor alter the thing that is gone out of my lips. I have sworn once by mine holiness, that I will not fail David, saying, His seed shall endure forever, and his throne shall be as the sun before me. He shall be established for evermore as the moon, and as a faithful witness in the heaven. Selah. But thou hast rejected and abhorred, thou hast been angry with thine Anointed. Thou hast broken the covenant of thy servant, and profaned his crown, casting it on the ground. Thou hast broken down all his walls: thou hast laid his fortresses in ruin. All that go by the way, spoil him: he is a rebuke unto his neighbours. Thou hast set up the right hand of his enemies, and made all his adversaries to rejoice. Thou hast also turned the edge of his sword, and hast not made him to stand in the battle. Thou hast caused his dignity to decay, and cast his throne to the ground. The days of his youth hast thou shortened, and covered him with shame. Selah. Lord, how long wilt thou hide thyself, forever? shall thy wrath burn like fire? Remember of what time I am: wherefore shouldest thou create in vain all the children of men? What man liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah. Lord, where are thy former mercies, which thou swarest unto David in thy truth? Remember, O Lord, the rebuke of thy servants, which I bear in my bosom of all the mighty people. For thine enemies have reproached thee, O Lord, because they have reproached the footsteps of thine Anointed. Praised be the Lord for evermore. So be it, even so be it.

A prayer of Moses, the man of God.

Lord, thou hast been our habitation from generation to generation. Before the mountains were made, and before thou hadst formed the earth, and the world, even from everlasting to everlasting thou art our God. Thou turnest man to destruction: again thou sayest, Return, ye sons of Adam. For a thousand years in thy sight are as yesterday when it is past, & as a watch in the night. Thou hast overflowed them: they are as a sleep: in the morning he groweth like the grass: In the morning it flourisheth and groweth, but in the evening it is cut down and withereth. For we are consumed by thine anger, and by thy

wrath are we troubled. Thou hast set our iniquities before thee, and our secret sins in the light of thy countenance. For all our days are past in thine anger: we have spent our years as a thought. The time of our life is threescore years and ten, and if they be of strength, fourscore years: yet their strength is but labour and sorrow: for it is cut off quickly, and we flee away. Who knoweth the power of thy wrath? for according to thy fear is thine anger. Teach us so to number our days, that we may apply our hearts unto wisdom. Return (O Lord, how long?) and be pacified toward thy servants. Fill us with thy mercy in the morning: so shall we rejoice and be glad all our days. Comfort us according to the days that thou hast afflicted us, and according to the years that we have seen evil. Let thy work be seen toward thy servants, and thy glory upon their children. And let the beauty of the Lord our God be upon us, & direct thou the work of our hands upon us, even direct the work of our hands.

Who so dwelleth in the secret of the most High, shall abide in the shadow of the Almighty. I will say unto the Lord, O mine hope, and my fortress: he is my God, in him will I trust. Surely he will deliver thee from the snare of the hunter, and from the noisome pestilence. He will cover thee under his wings, and thou shalt be sure under his feathers: his truth shall be thy shield and buckler. Thou shalt not be afraid of the fear of the night, nor of the arrow that flieth by day: Nor of the pestilence that walketh in the darkness: nor of the plague that destroyeth at noon day. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come near thee. Doubtless with thine eyes shalt thou behold and see the reward of the wicked. For thou hast said, The Lord is mine hope: thou hast set the most High for thy refuge. There shall none evil come unto thee, neither shall any plague come near thy tabernacle. For he shall give his Angels charge over thee to keep thee in all thy ways. They shall bear thee in their hands, that thou hurt not thy foot against a stone. Thou shalt walk upon the lion and asp: the young lion and the dragon shalt thou tread under feet. Because he hath loved me, therefore will I deliver him: I will exalt him because he hath known my Name. He shall call upon me, and I will hear him: I will be with him in trouble: I will deliver him, and glorify him. With long life will I satisfy him, and shew him my salvation.

A Psalm or song for the Sabbath day.

It is a good thing to praise the Lord, and to sing unto thy Name, O most High, to declare thy loving kindness in the morning, and thy truth in the night, upon an instrument of tenne strings, and upon the viole with the song upon the harp. For thou, Lord, hast made me glad by thy works, and I will rejoice in the works of thine hands. O Lord, how glorious are thy works! and thy thoughts are very deep. An unwise man knoweth it not,

and a fool doth not understand this, (When the wicked grow as the grass, and all the workers of wickedness do flourish) that they shall be destroyed forever. But thou, O Lord, art most High for evermore. For lo, thine enemies, O Lord: for lo, thine enemies shall perish: all the workers of iniquity shall be destroyed. But thou shalt exalt mine horn, like the unicorns, and I shall be anointed with fresh oil. Mine eye also shall see my desire against mine enemies: and mine ears shall hear my wish against the wicked, that rise up against me. The righteous shall flourish like a palm tree, and shall grow like a Cedar in Lebanon. Such as be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in their age: they shall be fat and flourishing, to declare that the Lord my rock is righteous, and that none iniquity is in him.

The Lord reigneth, and is clothed with majesty: the Lord is clothed, and girded with power: the world also shall be established, that it cannot be moved. Thy throne is established of old: thou art from everlasting. The floods have lifted up, O Lord: the floods have lifted up their voice: the floods lift up their waves. The waves of ye sea are marvelous through the noise of many waters, yet the Lord on High is more mighty. Thy testimonies are very sure: holiness becometh thine House, O Lord, forever.

O Lord God the avenger, O God the avenger, shew thyself clearly. Exalt thyself, O Judge of the world, and render a reward to the proud. Lord how long shall the wicked, how long shall the wicked triumph? They prate and speak fiercely: all the workers of iniquity vaunt themselves. They smite down thy people, O Lord, and trouble thine heritage. They slay the widow and the stranger, and murder the fatherless. Yet they say, The Lord shall not see: neither will the God of Jaakob regard it. Understand ye unwise among the people: and ye fools, when will ye be wise? He that planted the ear, shall he not hear? or he that formed the eye, shall he not see? Or he that chastiseth the nations, shall he not correct? he that teacheth man knowledge, shall he not know? The Lord knoweth the thoughts of man, that they are vanity. Blessed is the man, whom thou chastisest, O Lord, and teachest him in thy Law, that thou mayest give him rest from the days of evil, whiles the pit is digged for the wicked. Surely the Lord will not faile his people, neither will he forsake his inheritance. For judgement shall return to justice, and all the upright in heart shall follow after it. Who will rise up with me against the wicked? or who will take my part against the workers of iniquity? If the Lord had not holpen me, my soul had almost dwelt in silence. When I said, My foot slideth, thy mercy, O Lord, stayed me. In the multitude of my thoughts in mine heart, thy comfortes have rejoiced my soul. Hath the throne of iniquity fellowship with thee, which forgeth wrong for a Law? They gather

them together against the soul of the righteous, and condemn the innocent blood. But the Lord is my refuge, and my God is the rock of mine hope. And he will recompense them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

Come, let us rejoice unto the Lord: let us sing aloud unto the rock of our salvation. Let us come before his face with praise: let us sing loud unto him with Psalms. For the Lord is a great God, and a great King above all gods. In whose hand are the deep places of the earth, and the heights of the mountains are his: To whom the Sea belongeth: for he made it, and his hands formed the dry land. Come, let us worship and fall down, and kneel before the Lord our maker. For he is our God, and we are the people of his pasture, and the sheep of his hand: to day, if ye will hear his voice, harden not your heart, as in Meribah, and as in the day of Massah in the wilderness. Where your fathers tempted me, proved me, though they had seen my work. Forty years have I contended with this generation, and said, They are a people that err in heart, for they have not known my ways. Wherefore I sware in my wrath, saying, Surely they shall not enter into my rest.

Sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, and praise his Name: declare his salvation from day to day. Declare his glory among all nations, and his wonders among all people. For the Lord is great and much to be praised: he is to be feared above all gods. For all the gods of the people are idols: but the Lord made the heavens. Strength and glory are before him: power and beauty are in his Sanctuary. Give unto the Lord, ye families of the people: give unto the Lord glory and power. Give unto the Lord the glory of his Name: bring an offering, and enter into his courts. Worship the Lord in the glorious Sanctuary: tremble before him all the earth. Say among the nations, The Lord reigneth: surely the world shall be stable, & not move, and he shall judge the people in righteousness. Let the heavens rejoice, and let the earth be glad: let the sea roar, and all that therein is. Let the field be joyful, and all that is in it: let all the trees of the wood then rejoice before the Lord: for he cometh, for he cometh to judge the earth: he will judge the world with righteousness, and the people in his truth.

The Lord reigneth: let the earth rejoice: let the multitude of the isles be glad. Clouds and darkness are round about him: righteousness and judgement are the foundation of his throne. There shall go a fire before him, & burn up his enemies round about. His lightnings gave light unto the world: the earth saw it and was afraid. The mountains melted like wax at the presence of the Lord, at the presence of the Lord of the whole

earth. The heavens declare his righteousness, and all the people see his glory. Confounded be all they that serve graven images, and that glory in idols: worship him all ye gods. Zion heard of it, and was glad: and the daughters of Judah rejoiced, because of thy judgements, O Lord. For thou, Lord, art most High above all the earth: thou art much exalted above all gods. Ye that love the Lord, hate evil: he preserveth the souls of his Saints: he will deliver them from the hand of the wicked. Light is sown for the righteous, and joy for the upright in heart. Rejoice ye righteous in the Lord, and give thanks for his holy remembrance.

A Psalm.

Sing unto the Lord a new song: for he hath done marvelous things: his right hand, and his holy arm have gotten him the victory. The Lord declared his salvation: his righteousness hath he revealed in the sight of ye nations. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. All the earth, sing ye loud unto the Lord: cry out and rejoice, and sing praises. Sing praise to the Lord upon the harp, even upon the harp with a singing voice. With shalms and sound of trumpets sing loud before the Lord the King. Let the sea roar, and all that therein is, the world, and they that dwell therein. Let the floods clap their hands, and let the mountains rejoice together before the Lord: for he is come to judge the earth: with righteousness shall he judge the world, and the people with equity.

The Lord reigneth, let the people tremble: he sitteth between the Cherubims, let the earth be moved. The Lord is great in Zion, and he is high above all the people. They shall praise thy great and fearful Name (for it is holy) and the King’s power, that loveth judgement: for thou hast prepared equity: thou hast executed judgement and justice in Jaakob. Exalt the Lord our God, and fall down before his footstool: for he is holy. Moses and Aaron were among his Priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them. He spake unto them in the cloudie pillar: they kept his testimonies, and the Law that he gave them. Thou heardest them, O Lord our God: thou wast a favourable God unto them, though thou didst take vengeance for their inventions. Exalt the Lord our God, and fall down before his holy Mountain: for the Lord our God is holy.

A Psalm of praise.

Sing ye loud unto the Lord, all the earth. Serve the Lord with gladness: come before him with joyfulness. Know ye that even the Lord is God: he hath made us, and not we our selves: we are his people, and the sheep of his pasture. Enter into his gates with praise, and into his courts with rejoicing: praise him and bless his Name. For the Lord is good: his mercy is everlasting, and his truth is from generation to generation.

A Psalm of David.

I will sing mercy and judgement: unto thee, O Lord, will I sing. I will do wisely in the perfect way, till thou comest to me: I will walk in the uprightness of mine heart in the midst of mine house. I will set no wicked thing before mine eyes: I hate the work of them that fall away: it shall not cleave unto me. A froward heart shall depart from me: I will know none evil. Him that privily slandereth his neighbour, will I destroy: him that hath a proud look and high heart, I cannot suffer. Mine eyes shall be unto the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. There shall no deceitful person dwell within mine house: he that telleth lies, shall not remain in my sight. Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquity from the City of the Lord.

A prayer of the afflicted, when he shall be in distress, and pour forth his meditation before the Lord.

O Lord, hear my prayer, and let my cry come unto thee. Hide not thy face from me in the time of my trouble: incline thine ears unto me: when I call, make haste to hear me. For my days are consumed like smoke, and my bones are burnt like an hearth. Mine heart is smitten and withereth like grass, because I forgat to eat my bread. For the voice of my groaning my bones do cleave to my skin. I am like a pelican of the wilderness: I am like an owl of the deserts. I watch and am as a sparrow alone upon the house top. Mine enemies revile me daily, and they that rage against me, have sworn against me. Surely I have eaten ashes as bread, and mingled my drink with weeping, because of thine indignation and thy wrath: for thou hast heaved me up, and cast me down. My days are like a shadow that fadeth, and I am withered like grass. But thou, O Lord, dost remain forever, and thy remembrance from generation to generation. Thou wilt arise & have mercy upon Zion: for the time to have mercy thereon, for the appointed time is come. For thy servants delight in the stones thereof, and have pity on the dust thereof. Then the heathen shall fear the Name of the Lord, and all the Kings of the earth thy glory, when the Lord shall build up Zion, and shall appear in his glory, and shall turn unto the prayer of the desolate, and not despise their prayer. This shall be written for the

generation to come: and the people, which shall be created, shall praise the Lord. For he hath looked down from the height of his Sanctuary: out of the heaven did the Lord behold the earth, that he might hear the mourning of the prisoner, and deliver the children of death: That they may declare the Name of the Lord in Zion, and his praise in Jerusalem, when the people shall be gathered together, and the kingdoms to serve the Lord. He abated my strength in the way, and shortened my days. And I said, O my God, take me not away in the midst of my days: thy years endure from generation to generation. Thou hast aforetime laid the foundation of the earth, and the heavens are the work of thine hands. They shall perish, but thou shalt endure: even they all shall wax old as doth a garment: as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall not fail. The children of thy servants shall continue, and their seed shall stand fast in thy sight.

A Psalm of David.

My soul, praise thou the Lord, and all that is within me, praise his holy Name. My soul, praise thou the Lord, and forget not all his benefits. Which forgiveth all thine iniquity, and healeth all thine infirmities. Which redeemeth thy life from the grave, and crowneth thee with mercy and compassions. Which satisfieth thy mouth with good things: and thy youth is renewed like the eagles. The Lord executeth righteousness & judgement to all that are oppressed. He made his ways known unto Moses, and his works unto the children of Israel. The Lord is full of compassion and mercy, slow to anger and of great kindness. He will not always chide, neither keep his anger forever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as high as the heaven is above ye earth, so great is his mercy toward them that fear him. As far as the East is from the West: so far hath he removed our sins from us. As a father hath compassion on his children, so hath the Lord compassion on them that fear him. For he knoweth whereof we be made: he remembereth that we are but dust. The days of man are as grass: as a flowre of the field, so flourisheth he. For the wind goeth over it, and it is gone, and the place thereof shall know it no more. But the loving kindness of the Lord endureth forever and ever upon them that fear him, and his righteousness upon children’s children, unto them that keep his covenant, and think upon his commandments to do them. The Lord hath prepared his throne in heaven, and his Kingdom ruleth over all. Praise the Lord, ye his Angels, that excel in strength, that do his commandment in obeying the voice of his word. Praise the Lord, all ye his hosts, ye his servants that do his pleasure. Praise the Lord, all ye his works, in all places of his dominion: my soul, praise thou the Lord.

My soul, praise thou the Lord: O Lord my God, thou art exceeding great, thou art clothed with glory and honour. Which covereth himself with light as with a garment, and spreadeth the heavens like a curtain which layeth the beams of his chambers in the waters, and maketh the clouds his chariot, and walketh upon the wings of the wind. Which maketh his spirits his messengers, and a flaming fire his ministers. He set the earth upon her foundations, so that it shall never move. Thou coveredst it with the deep as with a garment: the waters would stand above the mountains. But at thy rebuke they flee: at the voice of thy thunder they haste away. And the mountains ascend, and the valleys descend to the place which thou hast established for them. But thou hast set them a bound, which they shall not pass: they shall not return to cover the earth. He sendeth the springs into the valleys, which run between the mountains. They shall give drink to all the beasts of the field, and the wild asses shall quench their thirst. By these springs shall the fouls of the heaven dwell, and sing among the branches. He watereth the mountains from his chambers, and the earth is filled with the fruit of thy works. He causeth grass to grow for the cattle, and herb for the use of man, that he may bring forth bread out of the earth, and wine that maketh glad the heart of man, and oil to make the face to shine, and bread that strengtheneth mans heart. The high trees are satisfied, even the cedars of Lebanon, which he hath planted, that ye birds may make their nests there: the stork dwelleth in the fir trees. The high mountains are for the goats: the rocks are a refuge for the conies. He appointed the moon for certain seasons: the sun knoweth his going down. Thou makest darkness, and it is night, wherein all the beasts of the forest creep forth. The lions roar after their prey, and seek their meat at God. When the sun riseth, they retire, and couch in their dens. Then goeth man forth to his work, and to his labour until the evening. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this sea great and wide: for therein are things creeping innumerable, both small beasts and great. There go the ships, yea, that Liviathan, whom thou hast made to play therein. All these wait upon thee, that thou mayest give them food in due season. Thou givest it to them, and they gather it: thou openest thine hand, and they are filled with good things. But if thou hide thy face, they are troubled: if thou take away their breath, they dye and return to their dust. Again if thou send forth thy spirit, they are created, and thou renewest the face of the earth. Glory be to the Lord forever: let the Lord rejoice in his works. He looketh on the earth and it trembleth: he toucheth the mountains, and they smoke. I will sing unto the Lord all my life: I will praise my God, while I live. Let my words be acceptable unto him: I will rejoice in the Lord. Let the sinners be consumed out of the earth, and the wicked till there be no more: O my soul, praise thou the Lord. Praise ye the Lord.

Praise the Lord, and call upon his Name: declare his works among the people. Sing unto him, sing praise unto him, and talk of all his wondrous works. Rejoice in his holy Name: let the heart of them that seek the Lord, rejoice. Seek the Lord and his strength: seek his face continually. Remember his marvelous works, that he hath done, his wonders and the judgements of his mouth, ye seed of Abraham his servant, ye children of Jaakob, which are his elect. He is the Lord our God: his judgements are through all the earth. He hath always remembered his covenant & promises, that he made to a thousand generations, even that which he made with Abraham, and his oath unto Izhak: And since hath confirmed it to Jaakob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance. Albeit they were few in number, yea, very few, and strangers in the land, and walked about from nation to nation, from one kingdom to another people, yet suffered he no man to do them wrong, but reproved Kings for their sakes, saying, Touch not mine anointed, and do my Prophets no harm. Moreover, he called a famine upon ye land, and utterly brake the staff of bread. But he sent a man before them: Joseph was sold for a slave. They held his feet in the stocks, and he was laid in irons, until his appointed time came, and the counsel of the Lord had tried him. The King sent and loosed him: even the Ruler of the people delivered him. He made him lord of his house, and ruler of all his substance, that he should bind his princes unto his will, and teach his Ancients wisdom. Then Israel came to Egypt, and Jaakob was a stranger in the land of Ham. And he increased his people exceedingly, and made them stronger then their oppressours. He turned their heart to hate his people, and to deal craftily with his servants. Then sent he Moses his servant, and Aaron whom he had chosen. They shewed among them the message of his signs, and wonders in the land of Ham. He sent darkness, and made it dark: and they were not disobedient unto his commission. He turned their waters into blood, and slew their fish. Their land brought forth frogs, even in their King’s chambers. He spake, and there came swarms of flies and lice in all their quarters. He gave them hail for rain, and flames of fire in their land. He smote their vines also and their fig trees, and brake down the trees in their coasts. He spake, and the grasshoppers came, and caterpillars innumerable, and did eat up all the grass in their land, and devoured the fruit of their ground. He smote also all the first borne in their land, even the beginning of all their strength. He brought them forth also with silver and gold, and there was none feeble among their tribes. Egypt was glad at their departing: for the fear of them had fallen upon them. He spread a cloud to be a covering, and fire to give light in the night. They asked, and he brought quails, and he filled them with the bread of heaven. He opened the rock, and the waters flowed out, and ran in the dry places like a river. For he remembered his holy promises to Abraham his servant, and he brought forth his people with joy, and his chosen with gladness, and gave them the lands of the heathen, and they took the labours of the people

in possession, that they might keep his statutes, and obserue his Laws. Praise ye the Lord.

Praise ye the Lord. Praise ye the Lord because he is good, for his mercy endureth forever. Who can express the noble acts of the Lord, or shew forth all his praise? Blessed are they that keep judgement, and do righteousness at all times. Remember me, O Lord, with the favour of thy people: visit me with thy salvation, that I may see the felicity of thy chosen, and rejoice in the joy of thy people, and glory with thine inheritance. We have sinned with our fathers: we have committed iniquity, and done wickedly. Our fathers understood not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the Sea, even at the red sea. Nevertheless he saved them for his Names sake, that he might make his power to be known. And he rebuked the red Sea, and it was dried up, and he led them in the deep, as in the wilderness. And he saved them from ye adversaries hand, and delivered them from ye hand of the enemy. And the waters covered their oppressours: not one of them was left. Then believed they his words, and sang praise unto him. But incontinently they forgat his works: they waited not for his counsel, but lusted with concupiscence in the wilderness, and tempted God in the desert. Then he gave them their desire: but he sent leanness into their soul. They envied Moses also in the tents, and Aaron the holy one of the Lord. Therefore the earth opened & swallowed up Dathan, & covered the company of Abiram. And the fire was kindled in their assembly: the flame burnt up the wicked. They made a calf in Horeb, and worshipped the molten image. Thus they turned their glory into the similitude of a bullock, that eateth grass. They forgat God their Saviour, which had done great things in Egypt, wondrous works in the land of Ham, and fearful things by the red Sea. Therefore he minded to destroy them, had not Moses his chosen stand in the breach before him to turn away his wrath, lest he should destroy them. Also they contemned that pleasant land, and believed not his word, but murmured in their tents, and hearkened not unto the voice of the Lord. Therefore he lifted up his hand against them, to destroy them in the wilderness, and to destroy their seed among the nations, & to scatter them throughout the countries. They joined themselves also unto Baalpeor, and did eat the offerings of the dead. Thus they provoked him unto anger with their own inventions, and the plague brake in upon them. But Phinehas stood up, and executed judgement, and the plague was stayed. And it was imputed unto him for righteousness from generation to generation forever. They angered him also at the waters of Meribah, so that Moses was punished for their sakes, because they vexed his spirit, so that he spake unadvisedly with his lips. Neither destroyed they the people, as the Lord had commanded them, but were mingled among the heathen, and learned their works, and served their idols, which were their ruin. Yea, they offered their sons, and their daughters unto devils, and shed innocent

blood, even the blood of their sons, & of their daughters, whom they offered unto the idols of Canaan, and the land was defiled with blood. Thus were they stained with their own works, and went a whoring with their own inventions. Therefore was the wrath of the Lord kindled against his people, and he abhorred his own inheritance. And he gave them into the hand of the heathen: and they that hated them, were lords over them. Their enemies also oppressed them, & they were humbled under their hand. Many a time did he deliver them, but they provoked him by their counsels: therefore they were brought down by their iniquity. Yet he saw when they were in affliction, and he heard their cry. And he remembered his covenant toward them and repented according to the multitude of his mercies, and gave them favour in the sight of all them that lead them captives. Save us, O Lord our God, and gather us from among the heathen, that we may praise thine holy Name, and glory in thy praise. Blessed be the Lord God of Israel forever and ever, and let all the people say, So be it. Praise ye the Lord.

Praise the Lord, because he is good: for his mercy endureth forever. Let them, which have been redeemed of the Lord, shew how he hath delivered them from the hand of the oppressour, and gathered them out of the lands, from the East and from the West, from the North and from the South. When they wandered in the desert and wilderness out of the way, and found no city to dwell in, both hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, & he delivered them from their distress, and led them forth by the right way, that they might go to a city of habitation. Let them therefore confess before ye Lord his loving kindness, and his wonderful works before the sons of men. For he satisfied the thirsty soul, and filled the hungry soul with goodness. They that dwell in darkness and in the shadow of death, being bound in misery and iron, because they rebelled against the words of the Lord, and despised the counsel of the most High, when he humbled their heart with heaviness, then they fell down and there was no helper. Then they cried unto the Lord in their trouble, & he delivered them from their distress. He brought them out of darkness, and out of the shadow of death, and brake their bands asunder. Let them therefore confess before the Lord his loving kindness, and his wonderful works before the sons of men. For he hath broken the gates of brass, and brast the bars of iron asunder. Fools by reason of their transgression, and because of their iniquities are afflicted. Their soul abhorreth all meat, and they are brought to deaths door. Then they cry unto the Lord in their trouble, and he delivereth them from their distress. He sendeth his word and healeth them, and delivereth them from their graves. Let them therefore confess before the Lord his loving kindness, & his wonderful works before the sons of men, and let them offer sacrifices of praise, and declare his works with rejoicing. They that go down to the sea in ships, and occupy by the great waters, they see the works of the Lord, and his wonders in the deep.

For he commandeth and raiseth the stormy wind, and it lifteth up the waves thereof. They mount up to the heaven, and descend to ye deep, so that their soul melteth for trouble. They are tossed to and from, and stagger like a drunken man, and all their cunning is gone. Then they cry unto the Lord in their trouble, and he bringeth them out of their distress. He turneth the storm to calm, so that the waves thereof are still. When they are quieted, they are glad, and he bringeth them unto the haven, where they would be. Let them therefore confess before the Lord his loving kindness, and his wonderful works before the sons of men. And let them exalt him in the Congregation of the people, and praise him in the assembly of the Elders. He turneth the floods into a wilderness, and the springs of waters into dryness, and a fruitful land into barrenness for the wickedness of them that dwell therein. Again he turneth the wilderness into pools of water, and the dry land into water springs. And there he placeth the hungry, and they build a city to dwell in, and sow the fields, and plant vineyards, which bring forth fruitful increase. For he blesseth them, & they multiply exceedingly, and he diminisheth not their cattle. Again men are diminished, and brought low by oppression, evil and sorrow. He poureth contempt upon princes, & causeth them to err in desert places out of the way. Yet he raiseth up the poor out of misery, and maketh him families like a flock of sheep. The righteous shall see it, and rejoice, and all iniquity shall stop her mouth. Who is wise that he may observe these things? for they shall understand the loving kindness of the Lord.

A song or Psalm of David.

O God, mine heart is prepared, so is my tongue: I will sing and give praise. Awake viole and harp: I will awake early. I will praise thee, O Lord, among the people, and I will sing unto thee among the nations. For thy mercy is great above the heavens, and thy truth unto the clouds. Exalt thyself, O God, above the heavens, and let thy glory be upon all the earth, that thy beloved may be delivered: help with thy right hand and hear me. God hath spoken in his holiness: therefore I will rejoice, I shall divide Shechem and measure the valley of Succoth. Gilead shall be mine, and Manasseh shall be mine: Ephraim also shall be the strength of mine head: Judah is my lawgiver. Moab shall be my washpot: over Edom will I cast out my shoe: upon Palestina will I triumph. Who will lead me into the strong city? Who will bring me unto Edom? Wilt not thou, O God, which hadst forsaken us, and didst not go forth, O God, with our armies? Give us help against trouble: for vain is the help of man. Through God we shall do valiantly: for he shall tread down our enemies.

To him that excelleth. A Psalm of David.

Hold not thy tongue, O God of my praise. For the mouth of the wicked, and the mouth full of deceit are opened upon me: they have spoken to me with a lying tongue. They compassed me about also with words of hatred, and fought against me without a cause. For my friendship they were mine adversaries, but I gave myself to prayer. And they have rewarded me evil for good, and hatred for my friendship. Set thou the wicked over him, and let the adversary stand at his right hand. When he shall be judged, let him be condemned, and let his prayer be turned into sin. Let his days be few, and let another take his charge. Let his children be fatherless, and his wife a widow. Let his children be vagabonds & beg and seek bread, coming out of their places destroyed. Let the extortioner catch all that he hath, and let the strangers spoil his labour. Let there be none to extend mercy unto him: neither let there be any to shew mercy upon his fatherless children. Let his posterity be destroyed, and in the generation following let their name be put out. Let the iniquity of his fathers be had in remembrance with the Lord: and let not the sin of his mother be done away. But let them always be before the Lord, that he may cut off their memorial from ye earth. Because he remembered not to shew mercy, but persecuted the afflicted and poor man, and the sorrowful hearted to slay him. As he loved cursing, so shall it come unto him, and as he loved not blessing, so shall it be far from him. As he clothed himself with cursing like a rayment, so shall it come into his bowels like water, and like oil into his bones. Let it be unto him as a garment to cover him, and for a girdle, wherewith he shall be always girded. Let this be the reward of mine adversary from the Lord, and of them, that speak evil against my soul. But thou, O Lord my God, deal with me according unto thy Name: deliver me, (for thy mercy is good) because I am poor and needy, and mine heart is wounded within me. I depart like the shadow that declineth, and am shaken off as the grasshopper. My knees are weak through fasting, and my flesh hath lost all fatness. I became also a rebuke unto them: they that looked upon me, shaked their heads. Help me, O Lord my God: save me according to thy mercy. And they shall know, that this is thine hand, and that thou, Lord, hast done it. Though they curse, yet thou wilt bless: they shall arise & be confounded, but thy servant shall rejoice. Let mine adversaries be clothed with shame, and let them cover themselves with their confusion, as with a cloak. I will give thanks unto the Lord greatly with my mouth & praise him among ye multitude. For he will stand at the right hand of the poor, to save him from them that would condemn his soul.

A Psalm of David.

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy power out of Zion: be thou ruler in the midst of thine enemies. Thy people shall come willingly at the time of assembling thine armie in holy beauty: the youth of thy womb shall be as the morning dew. The Lord

sware & will not repent, Thou art a Priest forever after ye order of Melchi-zedek. The Lord, that is at thy right hand, shall wound Kings in the day of his wrath. He shall be judge among the heathen: he shall fill all with dead bodies, and smite the head over great countries. He shall drink of the brook in the way: therefore shall he lift up his head.

Praise ye the Lord. I will praise the Lord with my whole heart in the assembly and Congregation of the just. The works of the Lord are great, and ought to be sought out of all them that love them. His work is beautiful and glorious, and his righteousness endureth forever. He hath made his wonderful works to be had in remembrance: the Lord is merciful and full of compassion. He hath given a portion unto them that fear him: he will ever be mindful of his covenant. He hath shewed to his people the power of his works in giving unto them the heritage of the heathen. The works of his hands are truth and judgement: all his statutes are true. They are stablished forever and ever, and are done in truth and equity. He sent redemption unto his people: he hath commanded his covenant forever: holy and fearful is his Name. The beginning of wisdom is the fear of the Lord: all they that observe them, have good understanding: his praise endureth forever.

Praise ye the Lord. Blessed is the man, that feareth the Lord, and delighteth greatly in his commandments. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. Riches and treasures shall be in his house, and his righteousness endureth forever. Unto the righteous ariseth light in darkness: he is merciful & full of compassion & righteous. A good man is merciful and lendeth, and will measure his affairs by judgement. Surely he shall never be moved: but the righteous shall be had in everlasting remembrance. He will not be afraid of evil tidings: for his heart is fixed, and believeth in the Lord. His heart is stablished: therefore he will not fear, until he see his desire upon his enemies. He hath distributed and given to ye poor: his righteousness remaineth forever: his horn shall be exalted with glory. The wicked shall see it and be angry: he shall gnash with his teeth, and consume away: the desire of the wicked shall perish.

Praise ye the Lord. Praise, O ye servants of the Lord, praise the Name of the Lord. Blessed be the Name of the Lord from henceforth and forever. The Lord’s Name is praised from the rising of ye sun, unto ye going down of the same. The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, that hath his dwelling on high! Who abaseth himself to behold things in the heaven and

in the earth! He raiseth the needy out of the dust, and lifteth up the poor out of the dung, that he may set him with the princes, even with the princes of his people. He maketh the barren woman to dwell with a family, and a joyful mother of children. Praise ye the Lord.

When Israel went out of Egypt, and the house of Jaakob from the barbarous people, Judah was his sanctification, and Israel his dominion. The Sea saw it and fled: Jordan was turned back. The mountains leaped like rams, and the hills as lambs. What ailed thee, O Sea, that thou fleddest? O Jordan, why wast thou turned back? Ye mountains, why leaped ye like rams, and ye hills as lambs? The earth trembled at the presence of the Lord, at the presence of the God of Jaakob, which turneth the rock into waterpooles, and the flint into a fountain of water.

Not unto us, O Lord, not unto us, but unto thy Name give the glory, for thy loving mercy and for thy truths sake. Wherefore shall the heathen say, Where is now their God? But our God is in heaven: he doth what so ever he will. Their idols are silver and gold, even the work of men's hands. They have a mouth and speak not: they have eyes and see not. They have ears and hear not: they have noses and smell not. They have hands and touch not: they have feet and walk not: neither make they a sound with their throat. They that make them are like unto them: so are all that trust in them. O Israel, trust thou in the Lord: for he is their help and their shield. O house of Aaron, trust ye in the Lord: for he is their help and their shield. Ye that fear the Lord, trust in the Lord: for he is their helper and their shield. The Lord hath been mindful of us: he will bless, he will bless the house of Israel, he will bless the house of Aaron. He will bless them that fear the Lord, both small and great. The Lord will increase his graces toward you, even toward you and toward your children. Ye are blessed of the Lord, which made the heaven and the earth. The heavens, even the heavens are the Lord's: but he hath given the earth to the sons of men. The dead praise not the Lord, neither any that go down into the place of silence. But we will praise the Lord from henceforth and forever. Praise ye the Lord.

I love the Lord, because he hath heard my voice and my prayers. For he hath inclined his ear unto me, when I did call upon him in my days. When the snares of death compassed me, and the griefs of the grave caught me: when I found trouble and sorrow. Then I called upon the Name of the Lord, saying, I beseech thee, O Lord, deliver my soul. The Lord is merciful and righteous, and our God is full of compassion. The Lord preserveth the simple: I was in misery and he saved me. Return unto thy rest, O my soul: for the

Lord hath been beneficial unto thee, because thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I shall walk before the Lord in the land of the living. I believed, therefore did I speak: for I was sore troubled. I said in my fear, All men are liars. What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the Name of the Lord. I will pay my vows unto the Lord, even now in the presence of all his people. Precious in the sight of the Lord is the death of his Saints. Behold, Lord: for I am thy servant, I am thy servant, and the son of thine handmaid: thou hast broken my bonds. I will offer to thee a sacrifice of praise, and will call upon the Name of the Lord. I will pay my vows unto the Lord, even now in the presence of all his people, in the courts of ye Lords house, even in the midst of thee, O Jerusalem. Praise ye the Lord.

All nations, praise ye the Lord: all ye people, praise him. For his loving kindness is great toward us, and the truth of the Lord endureth forever. Praise ye the Lord.

Praise ye the Lord, because he is good: for his mercy endureth forever. Let Israel now say, That his mercy endureth forever. Let the house of Aaron now say, That his mercy endureth forever. Let them, that fear the Lord, now say, That his mercy endureth forever. I called upon the Lord in trouble, & the Lord heard me, and set me at large. The Lord is with me: therefore I will not fear what man can do unto me. The Lord is with me among them that help me: therefore shall I see my desire upon mine enemies. It is better to trust in the Lord, then to have confidence in man. It is better to trust in the Lord, then to have confidence in princes. All nations have compassed me: but in the Name of the Lord shall I destroy them. They have compassed me, yea, they have compassed me: but in the Name of the Lord I shall destroy them. They came about me like bees, but they were quenched as a fire of thorns: for in the Name of the Lord I shall destroy them. Thou hast thrust sore at me, that I might fall: but the Lord hath holpen me. The Lord is my strength and song: for he hath been my deliverance. The voice of joy and deliverance shall be in the tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly. The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly. I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore, but he hath not delivered me to death. Open ye unto me the gates of righteousness, that I may go into them, & praise the Lord. This is the gate of the Lord: the righteous shall enter into it. I will praise thee: for thou hast heard me, and hast been my deliverance. The stone, which the builders refused, is the head of the corner. This was the Lord’s doing, and it is marvelous in our eyes. This is the day, which the Lord hath made: let us rejoice and be glad in it. O Lord, I pray thee, save now: O Lord, I praie thee now give prosperity. Blessed be he, that cometh in the Name of the Lord: we have blessed you out of the house of the Lord. The Lord is mighty, and hath given us light:

bind the sacrifice with cords unto the horns of the altar. Thou art my God, and I will praise thee, even my God: therefore I will exalt thee. Praise ye the Lord, because he is good: for his mercy endureth forever.

Aleph.
Blessed are those that are upright in their way, and walk in the Law of the Lord. Blessed are they that keep his testimonies, and seek him with their whole heart. Surely they work none iniquity, but walk in his ways. Thou hast commanded to keep thy precepts diligently. Oh that my ways were directed to keep thy statutes! Then should I not be confounded, when I have respect unto all thy commandments. I will praise thee with an upright heart, when I shall learn the judgements of thy righteousness. I will keep thy statutes: forsake me not overlong.

Beth.
Wherewith shall a young man redress his way? In taking heed thereto according to thy word. With my whole heart have I sought thee: let me not wander from thy commandments. I have hid thy promises in mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes. With my lips have I declared all the judgements of thy mouth. I have had as great delight in the way of thy testimonies, as in all riches. I will meditate in thy precepts, and consider thy ways. I will delight in thy statutes, and I will not forget thy word.

Gimel.
Be beneficial unto thy servant, that I may live and keep thy word. Open mine eyes, that I may see the wonders of thy Law. I am a stranger upon earth: hide not thy commandments from me. Mine heart breaketh for the desire to thy judgements always. Thou hast destroyed the proud: cursed are they that do err from thy commandments. Remove from me shame and contempt: for I have kept thy testimonies. Princes also did sit, and speak against me: but thy servant did meditate in thy statutes. Also thy testimonies are my delight, and my counselors.

Daleth.
My soul cleaveth to the dust: quicken me according to thy word. I have declared my ways, & thou heardest me: teach me thy statutes. Make me to understand ye way of thy precepts, & I will meditate in thy wondrous works. My soul melteth for heaviness: raise me up according unto thy word. Take from me the way of lying, and grant me graciously thy Law. I have chosen the way of truth, and thy judgements have I laid before me. I have cleaved to thy testimonies, O Lord: confound me not. I will run the way of thy commandments, when thou shalt enlarge mine heart.

He.
Teach me, O Lord, the way of thy statutes, and I will keep it unto the end. Give me

understanding, and I will keep thy Law: yea, I will keep it with my whole heart. Direct me in the path of thy commandments: for therein is my delight. Incline mine heart unto thy testimonies, and not to covetousness. Turn away mine eyes from regarding vanity, and quicken me in thy way. Stablish thy promise to thy servant, because he feareth thee. Take away my rebuke that I fear: for thy judgements are good. Behold, I desire thy commandments: quicken me in thy righteousness.

Vav.
And let thy loving kindness come unto me, O Lord, and thy salvation according to thy promise. So shall I make answer unto my blasphemers: for I trust in thy word. And take not the word of truth utterly out of my mouth: for I wait for thy judgements. So shall I always keep thy Law forever and ever. And I will walk at liberty: for I seek thy precepts. I will speak also of thy testimonies before Kings, and will not be ashamed. And my delight shall be in thy commandments, which I have loved. Mine hands also will I lift up unto thy commandments, which I have loved, and I will meditate in thy statutes.

Zain.
Remember the promise made to thy servant, wherein thou hast caused me to trust. It is my comfort in my trouble: for thy promises hath quickened me. The proud have had me exceedingly in derision: yet have I not declined from thy Law. I remembered thy judgements of old, O Lord, and have been comforted. Fear is come upon me for the wicked, that forsake thy Law. Thy statutes have been my songs in the house of my pilgrimage. I have remembered thy Name, O Lord, in the night, and have kept thy Law. This I had because I kept thy precepts.

Cheth.
O Lord, that art my portion, I have determined to keep thy words. I made my supplication in thy presence with my whole heart: be merciful unto me according to thy promises. I have considered my ways, and turned my feet into thy testimonies. I made haste and delayed not to keep thy commandments. The bands of the wicked have robbed me: but I have not forgotten thy Law. At midnight will I rise to give thanks unto thee, because of thy righteous judgements. I am companion of all them that fear thee, and keep thy precepts. The earth, O Lord, is full of thy mercy: teach me thy statutes.

Teth.
O Lord, thou hast dealt graciously with thy servant according unto thy word. Teach me good judgement & knowledge: for I have believed thy commandments. Before I was afflicted, I went astray: but now I keep thy word. Thou art good and gracious: teach me thy statutes. The proud have imagined a lie against me: but I will keep thy precepts with my whole heart. Their heart is fat as grease: but my delight is in thy Law. It is good for

me that I have been afflicted, that I may learn thy statutes. The Law of thy mouth is better unto me, then thousands of gold and silver.

Jod.
Thine hands have made me and fashioned me: give me understanding therefore, that I may learn thy commandments. So they that fear thee, seeing me shall rejoice, because I have trusted in thy word. I know, O Lord, that thy judgements are right, and that thou hast afflicted me justly. I pray thee that thy mercy may comfort me according to thy promises unto thy servant. Let thy tender mercies come unto me, that I may live: for thy Law is my delight. Let the proud be ashamed: for they have dealt wickedly and falsely with me: but I meditate in thy precepts. Let such as fear thee turn unto me, and they that know thy testimonies. Let mine heart be upright in thy statutes, that I be not ashamed.

Caph.
My soul fainteth for thy salvation: yet I wait for thy word. Mine eyes fail for thy promises, saying, when wilt thou comfort me? For I am like a bottle in the smoke: yet do I not forget thy statutes. How many are the days of thy servant? When wilt thou execute judgement on them that persecute me? The proud have digged pits for me, which is not after thy Law. All thy commandments are true: they persecute me falsely: help me. They had almost consumed me upon the earth: but I forsook not thy precepts. Quicken me according to thy loving kindness: so shall I keep the testimony of thy mouth.

Lamed.
O Lord, thy word endureth forever in heaven. Thy truth is from generation to generation: thou hast laid the foundation of the earth, and it abideth. They continue even to this day by thine ordinances: for all are thy servants. Except thy Law had been my delight, I should now have perished in mine affliction. I will never forget thy precepts: for by them thou hast quickened me. I am thine, save me: for I have sought thy precepts. The wicked have waited for me to destroy me: but I will consider thy testimonies. I have seen an end of all perfection: but thy commandment is exceeding large.

Mem.
Oh how love I thy Law! it is my meditation continually. By thy commandments thou hast made me wiser then mine enemies: for they are ever with me. I have had more understanding then all my teachers: for thy testimonies are my meditation. I understood more then the ancient, because I kept thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not declined from thy judgements: for thou didst teach me. How sweet are thy promises unto my mouth! yea, more then honey unto my mouth. By thy precepts I have gotten understanding: therefore I hate all the ways of falsehood.

Nun.
Thy word is a lantern unto my feet, and a light unto my path. I have sworn and will perform it, that I will keep thy righteous judgements. I am very sore afflicted: O Lord, quicken me according to thy word. O Lord, I beseech thee accept the free offerings of my mouth, and teach me thy judgements. My soul is continually in mine hand: yet do I not forget thy Law. The wicked have laid a snare for me: but I swerved not from thy precepts. Thy testimonies have I taken as an heritage forever: for they are the joy of mine heart. I have applied mine heart to fulfill thy statutes always, even unto the end.

Samech.
I hate vain inventions: but thy Law do I love. Thou art my refuge and shield, and I trust in thy word. Away from me, ye wicked: for I will keep the commandments of my God. Stablish me according to thy promises, that I may live, and disappoint me not of mine hope. Stay thou me, and I shall be safe, and I will delight continually in thy statutes. Thou hast trodden down all them that depart from thy statutes: for their deceit is vain. Thou hast taken away all ye wicked of the earth like dross: therefore I love thy testimonies. My flesh trembleth for fear of thee, and I am afraid of thy judgements.

Ain.
I have executed judgement and justice: leave me not to mine oppressours. Answer for thy servant in that, which is good, and let not the proud oppress me. Mine eyes have failed in waiting for thy salvation, and for thy just promises. Deal with thy servant according to thy mercy, and teach me thy statutes. I am thy servant: grant me therefore understanding, that I may know thy testimonies. It is time for thee Lord to work: for they have destroyed thy Law. Therefore love I thy commandments above gold, yea, above most fine gold. Therefore I esteem all thy precepts most just, and hate all false ways.

Pe.
Thy testimonies are wonderful: therefore doth my soul keep them. The entrance into thy words sheweth light, and giveth understanding to the simple. I opened my mouth and panted, because I loved thy commandments. Look upon me and be merciful unto me, as thou vsest to do unto those that love thy Name. Direct my steppes in thy word, and let none iniquity have dominion over me. Deliver me from the oppression of men, and I will keep thy precepts. Shew the light of thy countenance upon thy servant, and teach me thy statutes. Mine eyes gush out with rivers of water, because they keep not thy Law.

Tsaddi.
Righteous art thou, O Lord, and just are thy judgements. Thou hast commanded justice by thy testimonies and truth especially. My zeal hath even consumed me, because mine enemies have forgotten thy words. Thy word is proved most pure, and thy servant loveth it. I am small and despised: yet do I not forget thy precepts. Thy righteousness is an

everlasting righteousness, and thy Law is truth. Trouble and anguish are come upon me: yet are thy commandments my delight. The righteousness of thy testimonies is everlasting: grant me understanding, and I shall live.

Koph.
I have cried with my whole heart: hear me, O Lord, and I will keep thy statutes. I called upon thee: save me, and I will keep thy testimonies. I prevented the morning light, and cried: for I waited on thy word. Mine eyes prevent the night watches to meditate in thy word. Hear my voice according to thy loving kindness: O Lord, quicken me according to thy judgement. They draw near, that follow after malice, and are far from thy Law. Thou art near, O Lord: for all thy commandments are true. I have known long since by thy testimonies, that thou hast established them forever.

Resh.
Behold mine affliction, and deliver me: for I have not forgotten thy Law. Plead my cause, and deliver me: quicken me according unto thy word. Salvation is far from the wicked, because they seek not thy statutes. Great are thy tender mercies, O Lord: quicken me according to thy judgements. My persecutors and mine oppressours are many: yet do I not swerve from thy testimonies. I saw the transgressours and was grieved, because they kept not thy word. Consider, O Lord, how I love thy precepts: quicken me according to thy loving kindness. The beginning of thy word is truth, and all the judgements of thy righteousness endure forever.

Schin.
Princes have persecuted me without cause, but mine heart stood in awe of thy words. I rejoice at thy word, as one that findeth a great spoil. I hate falsehood and abhor it, but thy Law do I love. Seven times a day do I praise thee, because of thy righteous judgements. They that love thy Law, shall have great prosperity, and they shall have none hurt. Lord, I have trusted in thy salvation, and have done thy commandments. My soul hath kept thy testimonies: for I love them exceedingly. I have kept thy precepts and thy testimonies: for all my ways are before thee.

Tav.
Let my complaint come before thee, O Lord, and give me understanding, according unto thy word. Let my supplication come before thee, and deliver me according to thy promises. My lips shall speak praise, when thou hast taught me thy statutes. My tongue shall entreat of thy word: for all thy commandments are righteous. Let thine hand help me: for I have chosen thy precepts. I have longed for thy salvation, O Lord, and thy Law is my delight. Let my soul live, and it shall praise thee, and thy judgements shall help me. I have gone astray like a lost sheep: seek thy servant, for I do not forget thy commandments.

A song of degrees.

I called unto the Lord in my trouble, and he heard me. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What doth thy deceitful tongue bring unto thee? or what doth it avail thee? It is as the sharp arrows of a mighty man, and as the coals of juniper. Woe is to me that I remain in Meschech, and dwell in the tents of Kedar. My soul hath too long dwelt with him that hateth peace. I seek peace, and when I speak thereof, they are bent to war.

A song of degrees.

I will lift mine eyes unto the mountains, from whence mine help shall come. Mine help cometh from the Lord, which hath made the heaven and the earth. He will not suffer thy foot to slip: for he that keepeth thee, will not slumber. Behold, he that keepeth Israel, will neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shadow at thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall keep thy soul. The Lord shall preserve thy going out, and thy coming in from henceforth & forever.

A song of degrees, or Psalm of David.

I rejoiced, when they said to me, We will go into the house of the Lord. Our feet shall stand in thy gates, O Jerusalem. Jerusalem is builded as a city, that is compact together in it self: Whereunto the Tribes, even the Tribes of the Lord go up according to the testimony to Israel, to praise the Name of the Lord. For there are thrones set for judgement, even the thrones of the house of David. Pray for the peace of Jerusalem: let them prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and neighbours sakes I will wish thee now prosperity. Because of the House of the Lord our God, I will procure thy wealth.

A song of degrees.

I lift up mine eyes to thee, that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: so our eyes wait upon the Lord our God until he have mercy upon us. Have mercy upon us, O Lord, have mercy upon us: for we have suffered too much contempt.

Our soul is filled too full of ye mocking of the wealthy, & of the despitefulness of the proud.

A song of degrees, or Psalm of David.

If the Lord had not been on our side, (may Israel now say) If the Lord had not been on our side, when men rose up against us, they had then swallowed us up quick, when their wrath was kindled against us. Then the waters had drowned us, and the stream had gone over our soul: Then had the swelling waters gone over our soul. Praised be the Lord, which hath not given us as a pray unto their teeth. Our soul is escaped, even as a bird out of the snare of the fowlers: the snare is broken, and we are delivered. Our help is in the Name of the Lord, which hath made heaven and earth.

A song of degrees.

They that trust in the Lord, shall be as mount Zion, which can not be remooued, but remaineth forever. As the mountains are about Jerusalem: so is the Lord about his people from henceforth and forever. For the rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand unto wickedness. Do well, O Lord, unto those that be good and true in their hearts. But these that turn aside by their crooked ways, them shall the Lord lead with the workers of iniquity: but peace shall be upon Israel.

A song of degrees, or Psalm of David.

When ye Lord brought again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with joy: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we rejoice. O Lord, bring again our captivity, as the rivers in the South. They that sow in tears, shall reap in joy. They went weeping and carried precious seed: but they shall return with joy and bring their sheaves.

A song of degrees, or Psalm of Salomon.

Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the keeper watcheth in vain. It is in vain for you to rise early, and to lie down late, and eat the bread of sorrow: but he will surely give rest to his beloved. Behold, children are the inheritance of the Lord, and the fruit of the womb his reward. As are the

arrows in the hand of ye strong man: so are the children of youth. Blessed is the man, that hath his quiver full of them: for they shall not be ashamed, when they speak with their enemies in the gate.

A song of degrees.

Blessed is every one that feareth the Lord and walketh in his ways. When thou eatest the labours of thine hands, thou shalt be blessed, and it shall be well with thee. Thy wife shall be as the fruitful vine on the sides of thine house, and thy children like the olive plants round about thy table. Lo, surely thus shall the man be blessed, that feareth the Lord. The Lord out of Zion shall bless thee, and thou shalt see the wealth of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel.

A song of degrees.

They have often times afflicted me from my youth (may Israel now say) they have often times afflicted me from my youth: but they could not prevail against me. The plowers plowed upon my back, and made long furrows. But the righteous Lord hath cut the cords of the wicked. They that hate Zion, shall be all ashamed and turned backward. They shall be as the grass on the house tops, which withereth afore it cometh forth. Whereof the mower filleth not his hand, neither the glainer his lap: Neither they, which go by, say, The blessing of the Lord be upon you, or, We bless you in the Name of the Lord.

A song of degrees.

Out of the deep places have I called unto thee, O Lord. Lord, hear my voice: let thine ears attend to the voice of my prayers. If thou, O Lord, straightly markest iniquities, O Lord, who shall stand? But mercy is with thee, that thou mayest be feared. I have waited on the Lord: my soul hath waited, and I have trusted in his word. My soul waiteth on the Lord more then the morning watch watcheth for the morning. Let Israel wait on the Lord: for with the Lord is mercy, and with him is great redemption. And he shall redeem Israel from all his iniquities.

A song of degrees or Psalm of David.

Lord, mine heart is not haughty, neither are mine eyes lofty, neither have I walked in great matters and hid from me. Surely I have behaved myself, like one weened from his

mother, and kept silence: I am in myself as one that is weened. Let Israel wait on the Lord from henceforth and forever.

A song of degrees.

Lord, remember David with all his affliction. Who sware unto the Lord, and vowed unto the mighty God of Jaakob, saying, I will not enter into the tabernacle of mine house, nor come upon my pallet or bed, nor suffer mine eyes to sleep, nor mine eye lids to slumber, until I find out a place for the Lord, an habitation for the mighty God of Jaakob. Lo, we heard of it in Ephrathah, and found it in the fields of the forest. We will enter into his Tabernacles, and worship before his footstool. Arise, O Lord, to come into thy rest, thou, and the Ark of thy strength. Let thy Priests be clothed with righteousness, and let thy Saints rejoice. For thy servant David's sake refuse not the face of thine Anointed. The Lord hath sworn in truth unto David, and he will not shrink from it, saying, Of the fruit of thy body will I set upon thy throne. If thy sons keep my covenant, and my testimonies, that I shall teach them, their sons also shall sit upon thy throne forever. For the Lord hath chosen Zion, and loved to dwell in it, saying, This is my rest forever: here will I dwell, for I have a delight therein. I will surely bless her vitals, and will satisfy her poor with bread, and will clothe her Priests with salvation, and her Saints shall shout for joy. There will I make the horn of David to bud: for I have ordained a light for mine Anointed. His enemies will I clothe with shame, but on him his crown shall flourish.

A song of degrees or Psalm of David.

Behold, how good and how comely a thing it is, brethren to dwell even together. It is like to the precious ointment upon the head, that runneth down upon the beard, even unto Aaron's beard, which went down on the border of his garments: And as the dew of Hermon, which falleth upon the mountains of Zion: for there the Lord appointed the blessing and life forever.

A song of degrees.

Behold, praise ye the Lord, all ye servants of the Lord, ye that by night stand in the house of the Lord. Lift up your hands to the Sanctuary, and praise the Lord. The Lord, that hath made heaven and earth, bless thee out of Zion.

Praise ye the Lord. Praise the Name of the Lord: ye servants of the Lord, praise him. Ye that stand in the House of the Lord, and in the courts of the House of our God, praise ye

the Lord: for the Lord is good: sing praises unto his Name: for it is a comely thing. For the Lord hath chosen Jaakob to himself, and Israel for his chief treasure. For I know that the Lord is great, and that our Lord is above all gods. Whatsoever pleased the Lord, that did he in heaven and in earth, in the sea, and in all the depths. He bringeth up the clouds from the ends of the earth, & maketh the lightnings with ye rain: he draweth forth the wind out of his treasures. He smote the first borne of Egypt both of man and beast. He hath sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants. He smote many nations, and slew mighty Kings: As Sihon King of the Amorites, and Og King of Bashan, & all the kingdoms of Canaan: And gave their land for an inheritance, even an inheritance unto Israel his people. Thy Name, O Lord, endureth forever: O Lord, thy remembrance is from generation to generation. For the Lord will judge his people, and be pacified towards his servants. The idols of the heathen are silver and gold, even the work of men's hands. They have a mouth, and speak not: they have eyes and see not. They have ears and hear not, neither is there any breath in their mouth. They that make them, are like unto them: so are all that trust in them. Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron. Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord. Praised be the Lord out of Zion, which dwelleth in Jerusalem. Praise ye the Lord.

Praise ye the Lord, because he is good: for his mercy endureth forever. Praise ye the God of gods: for his mercy endureth forever. Praise ye the Lord of lords: for his mercy endureth forever: Which only doth great wonders: for his mercy endureth forever: Which by his wisdom made the heavens: for his mercy endureth forever: Which hath stretched out the earth upon the waters: for his mercy endureth forever: Which made great lights: for his mercy endureth forever: As the sun to rule the day: for his mercy endureth forever: The moon and the stars to govern the night: for his mercy endureth forever: Which smote Egypt with their first borne, (for his mercy endureth forever) and brought out Israel from among them (for his mercy endureth forever) with a mighty hand and stretched out arm: for his mercy endureth forever: Which divided the red Sea in two parts: for his mercy endureth forever: And made Israel to pass through the midst of it: for his mercy endureth forever: And overthrew Pharaoh and his host in the red Sea: for his mercy endureth forever: Which led his people through the wilderness: for his mercy endureth forever: Which smote great Kings: for his mercy endureth forever: And slew mighty Kings: for his mercy endureth forever: As Sihon King of the Amorites: for his mercy endureth forever: And Og the King of Bashan: for his mercy endureth forever: And gave their land for an heritage: for his mercy endureth forever: Even an heritage unto Israel his servant: for his mercy endureth forever: Which remembered us in our base estate: for his mercy endureth forever: And hath rescued us from our oppressours:

for his mercy endureth forever: Which giveth food to all flesh: for his mercy endureth forever. Praise ye the God of heaven: for his mercy endureth forever.

By the rivers of Babel we sate, and there we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. Then they that led us captives, required of us songs and mirth, when we had hanged up our harps, saying, Sing us one of the songs of Zion. How shall we sing, said we, a song of the Lord in a strange land? If I forget thee, O Jerusalem, let my right hand forget to play. If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem to my chief joy. Remember the children of Edom, O Lord, in the day of Jerusalem, which said, Rase it, rase it to the foundation thereof. O daughter of Babel, worthy to be destroyed, blessed shall he be that rewardeth thee, as thou hast served us. Blessed shall he be that taketh and dasheth thy children against the stones.

A Psalm of David.

I will praise thee with my whole heart: even before the gods will I praise thee. I will worship toward thine holy Temple and praise thy Name, because of thy loving kindness and for thy truth: for thou hast magnified thy Name above all things by thy word. When I called, then thou heardest me, and hast increased strength in my soul. All the Kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth. And they shall sing of the ways of the Lord, because the glory of the Lord is great. For the Lord is high: yet he beholdeth the lowly, but the proud he knoweth afar off. Though I walk in the midst of trouble, yet wilt thou revive me: thou wilt stretch forth thine hand upon the wrath of mine enemies, and thy right hand shall save me. The Lord will perform his work toward me: O Lord, thy mercy endureth forever: forsake not the works of thine hands.

To him that excelleth. A Psalm of David.

O Lord, thou hast tried me and known me. Thou knowest my sitting and my rising: thou understandest my thought afar off. Thou compassest my paths, and my lying down, and art accustomed to all my ways. For there is not a word in my tongue, but lo, thou knowest it wholly, O Lord. Thou holdest me straight behind and before, and layest thine hand upon me. Thy knowledge is too wonderful for me: it is so high that I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I

ascend into heaven, thou art there: if I lie down in hell, thou art there. Let me take the wings of the morning, and dwell in the uttermost parts of the sea: Yet thither shall thine hand lead me, and thy right hand hold me. If I say, Yet the darkness shall hide me, even the night shall be light about me. Yea, the darkness hideth not from thee: but the night shineth as the day: the darkness and light are both alike. For thou hast possessed my reigns: thou hast covered me in my mothers womb. I will praise thee, for I am fearfully and wondrously made: marvelous are thy works, and my soul knoweth it well. My bones are not hid from thee, though I was made in a secret place, and fashioned beneath in the earth. Thine eyes did see me, when I was without form: for in thy book were all things written, which in continuance were fashioned, when there was none of them before. How dear therefore are thy thoughts unto me, O God! how great is ye sum of them! If I should count them, they are more then the sand: when I wake, I am still with thee. Oh that thou wouldest slay, O God, the wicked and bloody men, to whom I say, Depart ye from me: Which speak wickedly of thee, and being thine enemies are lifted up in vain. Do not I hate them, O Lord, that hate thee? and do not I earnestly contend with those that rise up against thee? I hate them with an unfained hatred, as they were mine utter enemies. Try me, O God, and know mine heart: prove me and know my thoughts, and consider if there be any way of wickedness in me, and lead me in the way forever.

To him that excelleth. A Psalm of David.

Deliver me, O Lord, from the evil man: preserve me from the cruel man: Which imagine evil things in their heart, and make war continually. They have sharpened their tongues like a serpent: adders poison is under their lips. Selah. Keep me, O Lord, from the hands of the wicked: preserve me from the cruel man, which purposeth to cause my steppes to slide. The proud have laid a snare for me, and spread a net with cords in my pathway, and set gins for me. Selah. Therefore I said unto the Lord, Thou art my God: hear, O Lord, the voice of my prayers. O Lord God the strength of my salvation, thou hast covered mine head in the day of battle. Let not the wicked have his desire, O Lord: perform not his wicked thought, lest they be proud. Selah. As for the chief of them, that compass me about, let the mischief of their own lips come upon them. Let coals fall upon them: let him cast them into the fire, & into the deep pits, that they rise not. For the backbiter shall not be established upon the earth: evil shall hunt the cruel man to destruction. I know that the Lord will avenge the afflicted, and judge the poor. Surely the righteous shall praise thy Name, and the just shall dwell in thy presence.

A Psalm of David.

O Lord, I call upon thee: haste thee unto me: hear my voice, when I cry unto thee. Let my prayer be directed in thy sight as incense, and the lifting up of mine hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and keep the door of my lips. Incline not mine heart to evil, that I should commit wicked works with men that work iniquity: and let me not eat of their delicates. Let the righteous smite me: for that is a benefit: and let him reprove me, and it shall be a precious oil, that shall not break mine head: for within a while I shall even pray in their miseries. When their judges shall be cast down in stony places, they shall hear my words, for they are sweet. Our bones lie scattered at the graves mouth, as he that heweth wood or diggeth in the earth. But mine eyes look unto thee, O Lord God: in thee is my trust: leave not my soul destitute. Keep me from the snare, which they have laid for me, and from the gins of the workers of iniquity. Let the wicked fall into his nets together, whiles I escape.

A Psalm of David, to give instruction, and a prayer, when he was in the cave.

I cried unto the Lord with my voice: with my voice I prayed unto the Lord. I poured out my meditation before him, and declared mine affliction in his presence. Though my spirit was in perplexity in me, yet thou knewest my path: in the way wherein I walked, have they privily laid a snare for me. I looked upon my right hand, and beheld, but there was none that would know me: all refuge failed me, and none cared for my soul. Then cried I unto thee, O Lord, and said, thou art mine hope, and my portion in the land of the living. Hearken unto my cry, for I am brought very low: deliver me from my persecutors, for they are too strong for me. Bring my soul out of prison, that I may praise thy Name: then shall the righteous come about me, when thou art beneficial unto me.

A Psalm of David.

Hear my prayer, O Lord, and hearken unto my supplication: answer me in thy truth and in thy righteousness. (And enter not into judgement with thy servant: for in thy sight shall none that liveth, be justified) For the enemy hath persecuted my soul: he hath smitten my life down to the earth: he hath laid me in the darkness, as they that have been dead long ago: And my spirit was in perplexity in me, and mine heart within me was amazed. Yet do I remember the time past: I meditate in all thy works, yea, I do meditate in the works of thine hands. I stretch forth mine hands unto thee: my soul desireth after thee, as the thirsty land. Selah. Hear me speedily, O Lord, for my spirit faileth: hide not thy face from me, else I shall be like unto them that go down into the pit. Let me hear thy loving kindness in the morning, for in thee is my trust: shew me the way, that I should walk in, for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies:

for I hid me with thee. Teach me to do thy will, for thou art my God: let thy good Spirit lead me unto the land of righteousness. Quicken me, O Lord, for thy Names sake, and for thy righteousness bring my soul out of trouble. And for thy mercy slay mine enemies, and destroy all them that oppress my soul: for I am thy servant.

A Psalm of David.

Blessed be the Lord my strength, which teacheth mine hands to fight, and my fingers to battle. He is my goodness and my fortress, my tower and my deliverer, my shield, and in him I trust, which subdueth my people under me. Lord, what is man that thou regardest him! or the son of man that thou thinkest upon him! Man is like to vanity: his days are like a shadow, that vanisheth. Bow thine heavens, O Lord, and come down: touch the mountains & they shall smoke. Cast forth the lightning & scatter them: shoot out thine arrows, and consume them. Send thine hand from above: deliver me, and take me out of the great waters, and from the hand of strangers, whose mouth talketh vanity, and their right hand is a right hand of falsehood. I will sing a new song unto thee, O God, and sing unto thee upon a viole, and an instrument of ten strings. It is he that giveth deliverance unto Kings, and rescueth David his servant from the hurtful sword. Rescue me, and deliver me from the hand of strangers, whose mouth talketh vanity, and their right hand is a right hand of falsehood: That our sons may be as the plantes growing up in their youth, and our daughters as the corner stones, graven after the similitude of a palace: That our corners may be full, and abounding with divers sorts, and that our sheep may bring forth thousands and ten thousand in our streets: That our oxen may be strong to labour: that there be none invasion, nor going out, nor no crying in our streets. Blessed are the people, that be so, yea, blessed are the people, whose God is the Lord.

A Psalm of David of praise.

O my God and King, I will extol thee, and will bless thy Name forever and ever. I will bless thee daily, and praise thy Name forever and ever. Great is the Lord, and most worthy to be praised, and his greatness is incomprehensible. Generation shall praise thy works unto generation, and declare thy power. I will meditate of the beauty of thy glorious majesty, and thy wonderful works, and they shall speak of the power of thy fearful acts, and I will declare thy greatness. They shall break out into the mention of thy great goodness, and shall sing aloud of thy righteousness. The Lord is gracious and merciful, slow to anger, and of great mercy. The Lord is good to all, and his mercies are over all his works. All thy works praise thee, O Lord, and thy Saints bless thee. They shew the glory of thy kingdom, and speak of thy power, to cause his power to be known

to the sons of men, and the glorious renoume of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages. The Lord upholdeth all that fall, and lifteth up all that are ready to fall. The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and fillest all things living of thy good pleasure. The Lord is righteous in all his ways, and holy in all his works. The Lord is near unto all that call upon him: yea, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them. The Lord preserveth all them that love him: but he will destroy all the wicked. My mouth shall speak the praise of the Lord, and all flesh shall bless his holy Name forever and ever.

Praise ye the Lord. Praise thou the Lord, O my soul. I will praise the Lord during my life: as long as I have any being, I will sing unto my God. Put not your trust in princes, nor in the son of man, for there is none help in him. His breath departeth, and he returneth to his earth: then his thoughts perish. Blessed is he, that hath the God of Jaakob for his help, whose hope is in the Lord his God. Which made heaven and earth, the sea, and all that therein is: which keepeth his fidelity forever: Which executeth justice for the oppressed: which giveth bread to the hungry: the Lord loseth the prisoners. The Lord giveth sight to the blind: the Lord raiseth up the crooked: the Lord loveth the righteous. The Lord keepeth the strangers: he relieveth the fatherless & widowe: but he overthroweth the way of the wicked. The Lord shall reign forever: O Zion, thy God endureth from generation to generation. Praise ye the Lord.

Praise ye the Lord, for it is good to sing unto our God: for it is a pleasant thing, and praise is comely. The Lord doth build up Jerusalem, and gather together the dispersed of Israel. He healeth those that are broken in heart, and bindeth up their sores. He counteth the number of the stars, and calleth them all by their names. Great is our Lord, and great is his power: his wisdom is infinite. The Lord relieveth the meek, and abaseth the wicked to the ground. Sing unto the Lord with praise: sing upon the harp unto our God, which covereth the heaven with clouds, and prepareth rain for the earth, and maketh the grass to grow upon the mountains: Which giveth to beasts their food, and to the young ravens that cry. He hath not pleasure in the strength of an horse, neither delighteth he in the legs of man. But the Lord delighteth in them that fear him, and attend upon his mercy. Praise the Lord, O Jerusalem: praise thy God, O Zion. For he hath made the barres of thy gates strong, and hath blessed thy children within thee. He setteth peace in thy borders, and satisfieth thee with the flour of wheat. He sendeth forth his commandment upon earth, and his word runneth very swiftly. He giveth snow like wool,

and scattereth the hoar frost like ashes. He casteth forth his ice like morsels: who can abide the cold thereof? He sendeth his word and melteth them: he causeth his wind to blow, and the waters flow. He sheweth his word unto Jaakob, his statutes and his judgements unto Israel. He hath not dealt so with every nation, neither have they known his judgements. Praise ye the Lord.

Praise ye the Lord. Praise ye the Lord from the heaven: praise ye him in the high places. Praise ye him, all ye his Angels: praise him, all his army praise ye him, sun and moon: praise ye him all bright stars. Praise ye him, heavens of heavens, and waters, that be above the heavens. Let them praise the Name of the Lord: for he commanded, and they were created. And he hath established them forever and ever: he hath made an ordinance, which shall not pass. Praise ye the Lord from the earth, ye dragons and all depths: Fire and hail, snow and vapours, stormy wind, which execute his word: Mountains and all hills, fruitful trees and all ceders: Beasts and all cattle, creeping things and feathered fouls: Kings of the earth and all people, princes and all iudges of the world: Yong men and maidens, also old men and children: Let them praise the Name of the Lord: for his Name only is to be exalted, and his praise above the earth and the heavens. For he hath exalted the horn of his people, which is a praise for all his Saints, even for the children of Israel, a people that is near unto him. Praise ye the Lord.

Praise ye the Lord. Sing ye unto the Lord a new song: let his praise be heard in the Congregation of Saints. Let Israel rejoice in him that made him, and let ye children of Zion rejoice in their King. Let them praise his Name with the flute: let them sing praises unto him with the timbrel and harp. For the Lord hath pleasure in his people: he will make the meek glorious by deliverance. Let ye Saints be joyful with glory: let them sing loud upon their beds. Let the high Acts of God be in their mouth, and a two edged sword in their hands, to execute vengeance upon the heathen, and corrections among the people: To bind their Kings in chains, and their nobles with fetters of iron, that they may execute upon them the judgement that is written: this honour shall be to all his Saints. Praise ye the Lord.

Praise ye the Lord. Praise ye God in his Sanctuary: praise ye him in the firmament of his power. Praise ye him in his mighty Acts: praise ye him according to his excellent greatness. Praise ye him in the sound of the trumpet: praise ye him upon the viole and the harp. Praise ye him with timbrel and flute: praise ye him with virginals and organs. Praise ye him with sounding cymbals: praise ye him with high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord.

THE PROVERBS OF SALOMON.

The Parables of Salomon the son of David King of Israel, to know wisdom, and instruction, to understand ye words of knowledge, to receive instruction to do wisely, by justice and judgement and equity, to give unto the simple, sharpness of wit, and to the child knowledge and discretion.

A wise man shall hear and increase in learning, and a man of understanding shall attain unto wise counsels, to understand a parable, & the interpretation, the words of ye wise, and their dark sayings.

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

My son, hear thy fathers instruction, and forsake not thy mothers teaching. For they shall be a comely ornament unto thine head, and as chains for thy neck.

My son, if sinners do entice thee, consent thou not. If they say, Come with us, we will lay wait for blood, and lie privily for the innocent without a cause: We will swallow them up alive like a grave even whole, as those that go down into the pit: We shall find all precious riches, and fill our houses with spoil: Cast in thy lot among us: we will all have one purse: My son, walk not thou in the way with them: refrain thy foot from their path. For their feet run to evil, & make haste to shed blood.

Certainly as without cause the net is spread before the eyes of all that hath wing: So they lay wait for blood and lie privily for their lives. Such are the ways of every one that is greedy of gain: he would take away the life of the owners thereof.

Wisdom crieth without: she uttereth her voice in the streets. She calleth in the hi street, among the prease in the enterings of the gates, and uttereth her words in the city, saying, O ye foolish, how long will ye love foolishness? and the scornful take their pleasure in scorning, and the fools hate knowledge? (Turn you at my correction: lo, I will pour out my mind unto you, and make you understand my words.) Because I have called, & ye refused: I have stretched out mine hand, & none would regard. But ye have despised all my counsel, and would none of my correction. I will also laugh at your destruction, and mock, when your fear cometh. When your fear cometh like sudden desolation, & your destruction shall come like a whirl wind: when affliction & anguish shall come upon you, then shall they call upon me, but I will not answer: they shall seek me early, but they shall not find me, because they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel, but despised all my correction. Therefore shall they eat of ye fruit of their own way, and be filled with their own devises. For ease

slayeth the foolish, and the prosperity of fools destroyeth them. But he that obeyeth me, shall dwell safely, and be quiet from fear of evil.

My son, if thou wilt receive my words, and hide my commandments within thee, and cause thine ears to hearken unto wisdom, and incline thine heart to understanding, (For if thou callest after knowledge, and cryest for understanding: If thou seekest her as silver, & searchest for her as for treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding. He preserveth the state of the righteous: he is a shield to them that walk uprightly, that they may keep the ways of judgement: and he preserveth the way of his Saints) then shalt thou understand righteousness, and judgement, and equity, and every good path. When wisdom entereth into thine heart, and knowledge delighteth thy soul, then shall counsel preserve thee, and understanding shall keep thee, and deliver thee from the evil way, and from the man that speaketh froward things, and from them that leave the ways of righteousness to walk in the ways of darkness: Which rejoice in doing evil, and delight in the frowardness of the wicked, whose ways are crooked and they are lewd in their paths. And it shall deliver thee from the strange woman, even from the stranger, which flattereth with her words. Which forsaketh the guide of her youth, and forgetteth the covenant of her God. Surely her house tendeth to death, and her paths unto the dead. All they that go unto her, return not again, neither take they hold of the ways of life. Therefore walk thou in the way of good men, and keep the ways of the righteous. For the just shall dwell in the land, and the upright men shall remain in it. But the wicked shall be cut off from ye earth, and the transgressours shall be rooted out of it.

My son, forget not thou my Law, but let thine heart keep my commandments. For they shall increase the length of thy days and the years of life, and thy prosperity. Let not mercy and truth forsake thee: bind them on thy neck, and write them upon the table of thine heart. So shalt thou find favour and good understanding in the sight of God and man. Trust in the Lord with all thine heart, and lean not unto thine own wisdom. In all thy ways acknowledge him, and he shall direct thy ways. Be not wise in thine own eyes: but fear the Lord, and depart from evil. So health shall be unto thy navel, and marrow unto thy bones. Honour the Lord with thy riches, and with the first fruits of all thine increase. So shall thy barns be filled with abundance, and thy presses shall burst with new wine.

My son, refuse not the chastening of the Lord, neither be grieved with his correction. For the Lord correcteth him, whom he loveth, even as the father doth the child in whom he delighteth. Blessed is the man that findeth wisdom, and the man that getteth understanding. For the merchandise thereof is better then the merchandise of silver, and the gain thereof is better then gold. It is more precious then pearls: and all things that

thou canst desire, are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and glory. Her ways are ways of pleasure, and all her paths prosperity. She is a tree of life to them that lay hold on her, and blessed is he that retaineth her. The Lord by wisdom hath laid the foundation of the earth, and hath stablished the heavens through understanding. By his knowledge the depths are broken up, and the clouds drop down the dew.

My son, let not these things depart from thine eyes, but observe wisdom, and counsel. So they shall be life to thy soul, and grace unto thy neck. Then shalt thou walk safely by thy way: and thy foot shall not stumble. If thou sleepest, thou shalt not be afraid, and when thou sleepest, thy sleep shall be sweet. Thou shalt not fear for any sudden fear, neither for the destruction of the wicked, when it cometh. For the Lord shall be for thine assurance, and shall preserve thy foot from taking. Withhold not the good from the owners thereof, though there be power in thine hand to do it. Say not unto thy neighbour, Go and come again, and tomorrow will I give thee, if thou now have it. Intend none hurt against thy neighbour, seeing he doth dwell without fear by thee. Strive not with a man causeless, when he hath done thee no harm. Be not envious for the wicked man, neither choose any of his ways. For the froward is abomination unto the Lord: but his secret is with the righteous. The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the righteous. With the scornful he scorneth, but he giveth grace unto the humble. The wise shall inherit glory: but fools dishonour, though they be exalted.

Hear, O ye children, the instruction of a father, and give ear to learn understanding. For I do give you a good doctrine: therefore forsake ye not my law. For I was my father’s son, tender and dear in the sight of my mother, when he taught me, and said unto me, Let thine heart hold fast my words: keep my commandments, and thou shalt live. Get wisdom: get understanding: forget not, neither decline from the words of my mouth. Forsake her not, and she shall keep thee: love her and she shall preserve thee. Wisdom is the beginning: get wisdom therefore: and above all thy possession get understanding. Exalt her, and she shall exalt thee: she shall bring thee to honour, if thou embrace her. She shall give a comely ornament unto thine head, yea, she shall give thee a crown of glory.

Hear, my son, & receive my words, and the years of thy life shall be many. I have taught thee in ye way of wisdom, and led thee in the paths of righteousness. When thou goest, thy gate shall not be strait, and when thou runnest, thou shalt not fall. Take hold of instruction, and leave not: keep her, for she is thy life. Enter not into the way of the wicked, and walk not in the way of evil men. Avoid it, and go not by it: turn from it, and pass by. For they can not sleep, except they have done evil, and their sleep departeth except they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. But the way of the righteous shineth as the light, that shineth more and more

unto the perfect day. The way of the wicked is as the darkness: they know not wherein they shall fall.

My son, hearken unto my words, incline thine ear unto my sayings. Let them not depart from thine eyes, but keep them in the midst of thine heart. For they are life unto those that find them, and health unto all their flesh. Keep thine heart with all diligence: for thereout cometh life. Put away from thee a froward mouth, and put wicked lips far from thee. Let thine eyes behold the right, and let thine eyelids direct thy way before thee. Ponder the path of thy feet, and let all thy ways be ordered aright. Turn not to the right hand, nor to the left, but remove thy foot from evil.

My son, hearken unto my wisdom, & incline thine ear unto my knowledge. That thou mayest regard counsel, and thy lips observe knowledge. For the lips of a strange woman drop as an honey comb, and her mouth is more soft then oil. But the end of her is bitter as wormwood, and sharp as a two edged sword. Her feet go down to death, and her steps take hold on hell. She weigheth not the way of life: her paths are movable: thou canst not know them. Hear ye me now therefore, O children, and depart not from the words of my mouth. Keep thy way far from her, and come not near the door of her house, lest thou give thine honor unto others, and thy years to the cruel: Lest the stranger should be sealed with thy strength, and thy labours be in the house of a stranger, and thou mourn at thine end, (when thou hast consumed thy flesh and thy body) and say, How have I hated instruction, and mine heart despised correction! And have not obeyed the voice of them that taught me, nor inclined mine ear to them that instructed me! I was almost brought into all evil in ye midst of the Congregation and assembly. Drink the water of thy cistern, and of the rivers out of the midst of thine own well. Let thy fountains flow forth, and the rivers of waters in the streets. But let them be thine, even thine only, and not the strangers with thee. Let thy fountain be blessed, and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe: let her breasts satisfy thee at all times, and delight in her love continually. For why shouldest thou delight, my son, in a strange woman, or embrace the bosom of a stranger? For the ways of man are before the eyes of the Lord, and he pondereth all his paths. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his own sin. He shall die for faute of instruction, and shall go astray through his great folly.

My son, if thou be surety for thy neighbour, and hast stricken hands with the stranger, thou art snared with the words of thy mouth: thou art even taken with the words of thine own mouth. Do this now, my son, and deliver thyself: seeing thou art come into the hand of thy neighbour, go, and humble thyself, and solicit thy friends. Give no sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a do from the hand of the hunter, and as a bird from the hand of the fouler. Go to the pismire, O sluggard: behold her ways, and be wise. For she having no guide, governour, nor ruler, prepareth her meat in

the summer, & gathereth her food in harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep. Therefore thy poverty cometh as one that travaileth by the way, and thy necessity like an armed man. The unthrifty man and the wicked man walketh with a froward mouth. He maketh a sign with his eyes: he signifieth with his feet: he instructeth with his fingers. Lewd things are in his heart: he imagineth evil at all times, and raiseth up contentions. Therefore shall his destruction come speedily: he shall be destroyed suddenly without recovery. These six things doth the Lord hate: yea, his soul abhorreth seven: The haughty eyes, a lying tongue, and the hands that shed innocent blood, an heart that imagineth wicked enterprises, feet that be swift in running to mischief, a false witness that speaketh lies, and him that raiseth up contentions among brethren.

My son, keep thy fathers commandment, and forsake not thy mother's instruction. Bind them always upon thine heart, and tie them about thy neck. It shall lead thee, when thou walkest: it shall watch for thee, when thou sleepest, and when thou wakest, it shall talk with thee. For the commandment is a lantern, and instruction a light: and corrections for instruction are the way of life, to keep thee from the wicked woman, & from ye flattery of ye tongue of a strange woman. Desire not her beauty in thine heart, neither let her take thee with her eye lids. For because of the whorish woman a man is brought to a morsel of bread, and a woman will hunt for the precious life of a man. Can a man take fire in his bosom, and his clothes not be burnt? Or can a man go upon coals, and his feet not be burnt? So he that goeth in to his neighbours wife, shall not be innocent, whosoever toucheth her. Men do not despise a thief, when he stealeth, to satisfy his soul, because he is hungry. But if he be found, he shall restore seven-fold, or he shall give all the substance of his house. But he that committeth adultery with a woman, he is destitute of understanding: he that doth it, destroyeth his own soul. He shall find a wound and dishonour, and his reproach shall never be put away. For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. He cannot bear the sight of any ransom: neither will he consent, though thou augment the gifts.

My son, keep my words, & hide my commandments with thee. Keep my commandments, and thou shalt live, and mine instruction as the apple of thine eyes. Bind them upon thy fingers, and write them upon the table of thine heart. Say unto wisdom, Thou art my sister: and call understanding thy kinswoman, that they may keep thee from the strange woman, even from the stranger that is smooth in her words.

As I was in the window of mine house, I looked through my window, and I saw among the fools, and considered among the children a young man destitute of understanding, who passed through the street by her corner, and went toward her house, in the twilight in the evening, when the night began to be black and dark. And behold, there met him a woman with an harlots behavior, and subtle in heart. (She is babbling and loud: whose

feet can not abide in her house. Now she is without, now in the streets, and lieth in wait at every corner) so she caught him & kissed him and with an impudent face said unto him, I have peace offerings: this day have I payed my vows. Therefore came I forth to meet thee, that I might seek thy face: and I have found thee. I have decked my bed with ornaments, carpets and laces of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning: let us take our pleasure in daliance. For mine husband is not at home: he is gone a journey far off. He hath taken with him a bag of silver, and will come home at the day appointed. Thus with her great craft she caused him to yield, and with her flattering lips she enticed him. And he followed her straight ways, as an ox that goeth to the slaughter, and as a fool to the stocks for correction, till a dart strike through his liver, as a bird hasteth to the snare, not knowing that he is in danger. Hear me now therefore, O children, and hearken to the words of my mouth. Let not thine heart decline to her ways: wander thou not in her paths. For she hath caused many to fall down wounded, & the strong men are all slain by her. Her house is the way unto ye grave, which goeth down to the chambers of death.

Doth not wisdom cry? and understanding utter her voice? She standeth in the top of the high places by the way in the place of the paths. She crieth besides the gates before the city at the entry of the doors, O men, I call unto you, and utter my voice to the children of men. O ye foolish men, understand wisdom, and ye, O fools, be wise in heart. Give ear, for I will speak of excellent things, and the opening of my lips, shall teach things that be right. For my mouth shall speak the truth, and my lips abhor wickedness. All the words of my mouth are righteous: there is no lewdness, nor frowardness in them. They are all plain to him that will understand, and straight to them that would find knowledge. Receive mine instruction, and not silver, and knowledge rather then fine gold. For wisdom is better then precious stones: and all pleasures are not to be compared unto her. I wisdom dwell with prudence, and I find forth knowledge and counsels. The fear of the Lord is to hate evil as pride, and arrogancy, and the evil way: and a mouth that speaketh lewd things, I do hate. I have counsel and wisdom: I am understanding, and I have strength. By me, Kings reign, and princes decree justice. By me princes rule and the nobles, and all the judges of the earth. I love them that love me: and they that seek me early, shall find me. Riches and honour are with me: even durable riches and righteousness. My fruit is better then gold, even then fine gold, and my revenues better then fine silver. I cause to walk in the way of righteousness, and in the midst of the paths of judgement, that I may cause them that love me, to inherit substance, and I will fill their treasures. The Lord hath possessed me in the beginning of his way: I was before his work of old. I was set up from everlasting, from the beginning and before the earth. When there were no depths, was I begotten, when there were no fountains abounding with water. Before the mountains were settled: and before the hills, was I begotten. He

had not yet made the earth, nor the open places, nor the height of the dust in the world. When he prepared the heavens, I was there, when he set the compass upon the deep. When he established the clouds above, when he confirmed the fountains of the deep, when he gave his decree to the Sea, that the waters should not pass his commandment: when he appointed the foundations of the earth, then was I with him as a nourisher, and I was daily his delight rejoicing always before him, and took my solace in the compass of his earth: and my delight is with the children of men. Therefore now hearken, O children, unto me: for blessed are they that keep my ways. Hear instruction, and be ye wise, and refuse it not: Blessed is the man that heareth me, watching daily at my gates, & giving attendance at the posts of my doors. For he that findeth me, findeth life, and shall obtain favour of the Lord. But he that sinneth against me, hurteth his own soul: and all that hate me, love death.

Wisdom hath built her house, and hewn out her seven pillars. She hath killed her vitailes, drawn her wine, and prepared her table. She hath sent forth her maidens and crieth upon the highest places of the city, saying, Who so is simple, let him come hither, and to him that is destitute of wisdom, she saith, Come, and eat of my meat, and drink of the wine that I have drawn. Forsake your way, ye foolish, and ye shall live: and walk in the way of understanding. He that reproveth a scorner, purchaseth to himself shame: and he that rebuketh the wicked, getteth himself a blot. Rebuke not a scorner, lest he hate thee: but rebuke a wise man, and he will love thee. Give admonition to the wise, and he will be the wiser: teach a righteous man, and he will increase in learning. The beginning of wisdom is the fear of the Lord, and the knowledge of holy things, is understanding. For thy days shall be multiplied by me, and the years of thy life shall be augmented. If thou be wise, thou shalt be wise for thyself, and if thou be a scorner, thou alone shalt suffer. A foolish woman is troublesome: she is ignorant, and knoweth nothing. But she sitteth at the door of her house on a seat in the high places of the city, to call them that pass by the way, that go right on their way, saying, Who so is simple, let him come hither, and to him that is destitute of wisdom, she saith also, stolen waters are sweet, and hid bread is pleasant. But he knoweth not, that ye dead are there, and that her guests are in the depth of hell.

A wise son maketh a glad father: but a foolish son is an heaviness to his mother. The treasures of wickedness profit nothing: but righteousness delivereth from death. The Lord will not famish the soul of the righteous: but he casteth away the substance of the wicked. A slothful hand maketh poor: but the hand of the diligent maketh rich. He that gathereth in summer, is the son of wisdom: but he that sleepeth in harvest, is the son of confusion. Blessings are upon the head of the righteous: but iniquity shall cover the mouth of the wicked. The memorial of the just shall be blessed: but the name of the wicked shall rot. The wise in heart will receive commandments: but the foolish in talk

shall be beaten. He that walketh uprightly, walketh boldly: but he that perverteth his ways, shall be known. He that winketh with the eye, worketh sorrow, & he that is foolish in talk, shall be beaten. The mouth of a righteous man is a wellspring of life: but iniquity covereth the mouth of the wicked. Hatred stirreth up contentions: but love covereth all trespasses. In the lips of him that hath understanding wisdom is found, and a rod shall be for the back of him that is destitute of wisdom. Wise men lay up knowledge: but ye mouth of the fool is a present destruction. The rich mans goods are his strong city: but the fear of the needy is their poverty. The labour of the righteous tendeth to life: but the revenues of the wicked to sin. He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way. He that dissembleth hatred with lying lips, and he that inventeth slander, is a fool. In many words there cannot want iniquity: but he that refraineth his lips, is wise. The tongue of the just man is as fined silver: but the heart of the wicked is little worth. The lips of the righteous do feed many: but fools shall die for want of wisdom. The blessing of the Lord, it maketh rich, and he doth add no sorrows with it. It is as a pastime to a fool to do wickedly: but wisdom is understanding to a man. That which the wicked feareth, shall come upon him: but God will grant the desire of the righteous. As the whirlwind passeth, so is the wicked no more: but the righteous is as an everlasting foundation. As vinegar is to the teeth, and as smoke to the eyes, so is the slothful to them that send him. The fear of the Lord increaseth the days: but the years of the wicked shall be diminished. The patient abiding of the righteous shall be gladness: but the hope of the wicked shall perish. The way of the Lord is strength to the upright man: but fear shall be for the workers of iniquity. The righteous shall never be removed: but the wicked shall not dwell in the land. The mouth of the just shall be fruitful in wisdom: but the tongue of the froward shall be cut out. The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.

False balances are an abomination unto the Lord: but a perfect weight pleaseth him.

When pride cometh, then cometh shame: but with the lowly is wisdom.

The uprightness of the just shall guide them: but the frowardness of the transgressors shall destroy them.

Riches avail not in the day of wrath: but righteousness delivereth from death.

The righteousness of the upright shall direct his way: but the wicked shall fall in his own wickedness. The righteousness of the just shall deliver them: but the transgressors shall be taken in their own wickedness. When a wicked man dieth, his hope perisheth, and the hope of the unjust shall perish. The righteous escapeth out of trouble, and the wicked shall come in his stead. An hypocrite with his mouth hurteth his neighbour: but the righteous shall be delivered by knowledge. In the prosperity of the righteous the city

rejoiceth, and when the wicked perish, there is joy. By the blessing of the righteous, the city is exalted: but it is subverted by the mouth of the wicked.

He that despiseth his neighbour, is destitute of wisdom: but a man of understanding will keep silence. He that goeth about as a slanderer, discovereth a secret: but he that is of a faithful heart concealeth a matter.

Where no counsel is, the people fall: but where many counselors are, there is health.

He shall be sore vexed, that is surety for a stranger, and he that hateth suretyship, is sure.

A gracious woman attaineth honour, and the strong men attain riches.

He that is merciful, rewardeth his own soul: but he that troubleth his own flesh, is cruel.

The wicked worketh a deceitful work: but he that soweth righteousness, shall receive a sure reward.

As righteousness leadeth to life: so he that followeth evil, seeketh his own death.

They that are of a froward heart, are abomination to the Lord: but they that are upright in their way, are his delight.

Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall escape.

As a jewel of gold in a swines snout: so is a fair woman, which lacketh discretion.

The desire of the righteous is only good: but the hope of the wicked is indignation.

There is that scattereth, and is more increased: but he that spareth more then is right, surely cometh to poverty.

The liberal person shall have plenty: and he that watereth, shall also have rain.

He that withdraweth the corn, the people will curse him: but blessing shall be upon the head of him that selleth corn.

He that seeketh good things, getteth favour: but he that seeketh evil, it shall come to him.

He that trusteth in his riches, shall fall: but the righteous shall flourish as a leaf.

He that troubleth his own house, shall inherit the wind, and the fool shall be servant to the wise in heart.

The fruit of the righteous is as a tree of life, and he that winneth souls, is wise.

Behold, the righteous shall be recompensed in the earth: how much more the wicked and the sinner?

He that loveth instruction, loveth knowledge: but he that hateth correction, is a fool.

A good man getteth favour of the Lord: but the man of wicked imaginations will he condemn.

A man cannot be established by wickedness: but the root of the righteous shall not be moved.

A virtuous woman is the crown of her husband: but she that maketh him ashamed, is as corruption in his bones.

The thoughts of the just are right: but the counsels of the wicked are deceitful.

The talking of the wicked is to lie in wait for blood: but the mouth of the righteous will deliver them.

God overthroweth the wicked, and they are not: but the house of the righteous shall stand.

A man shall be commended for his wisdom: but the froward of heart shall be despised.

He that is despised, & is his own servant, is better then he that boasteth himself and lacketh bread.

A righteous man regardeth the life of his beast: but the mercies of the wicked are cruel.

He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of understanding.

The wicked desireth the net of evils: but the root of the righteous giveth fruit.

The evil man is snared by the wickedness of his lips, but the just shall come out of adversity.

A man shall be satiate with good things by the fruit of his mouth, and the recompense of a mans hands shall God give unto him.

The way of a fool is right in his own eyes: but he that heareth counsel, is wise. A fool in a day shall be known by his anger: but he that covereth shame, is wise.

He that speaketh truth, will shew righteousness: but a false witness useth deceit.

There is that speaketh words like the prickings of a sword: but the tongue of wise men is health.

The lip of truth shall be stable forever: but a lying tongue varieth incontinently.

Deceit is in the heart of them that imagine evil: but to the counselors of peace shall be joy.

There shall none iniquity come to the just: but the wicked are full of evil.

The lying lips are an abomination to the Lord: but they that deal truly are his delight.

A wise man concealeth knowledge: but the heart of the fools publisheth foolishness.

The hand of the diligent shall bear rule: but the idle shall be under tribute.

Heaviness in the heart of man doth bring it down: but a good word rejoiceth it.

The righteous is more excellent then his neighbour: but the way of the wicked will deceive them.

The deceitful man roasteth not, that he took in hunting: but the riches of the diligent man are precious.

Life is in the way of righteousness, and in that path way there is no death.

A wise son will obey the instruction of his father: but a scorner will hear no rebuke.

A man shall eat good things by the fruit of his mouth: but the soul of the trespassers shall suffer violence.

He that keepeth his mouth, keepeth his life: but he that openeth his lips, destruction shall be to him.

The sluggard lusteth, but his soul hath nought: but the soul of the diligent shall have plenty.

A righteous man hateth lying words: but the wicked causeth slander and shame.

Righteousness preserveth the upright of life: but wickedness overthroweth the sinner.

There is that maketh himself rich, and hath nothing, and that maketh himself poor, having great riches.

A man will give his riches for the ransom of his life: but the poor cannot hear ye reproach.

The light of the righteous rejoiceth: but the candle of the wicked shall be put out.

Only by pride doth man make contention: but with the well advised is wisdom.

The riches of vanity shall diminish: but he that gathereth with the hand, shall increase them.

The hope that is deferred, is the fainting of the heart: but when the desire cometh, it is as a tree of life.

He that despiseth the word, he shall be destroyed: but he that feareth the commandment he shall be rewarded.

The instruction of a wise man is as the wellspring of life, to turn away from the snares of death.

Good understanding maketh acceptable: but the way of the disobedient is hated.

Every wise man will work by knowledge: but a fool will spread abroad folly.

A wicked messenger falleth into evil: but a faithful ambassadour is preservation.

Poverty and shame is to him that refuseth instruction: but he that regardeth correction, shall be honoured.

A desire accomplished delighteth ye soul: but it is an abomination to fools to depart from evil.

He that walketh with the wise, shall be wise: but a companion of fools shall be afflicted.

Affliction followeth sinners: but unto the righteous God will recompense good.

The good man shall give inheritance unto his children's children: and the riches of the sinner is laid up for the just.

Much food is in the field of the poor: but the field is destroyed without discretion.

He that spareth his rod, hateth his son: but he that loveth him, chasteneth him betime.

The righteous eateth to the contentation of his mind: but the belly of the wicked shall want.

A wise woman buildeth her house: but the foolish destroyeth it with her own hands.

He that walketh in his righteousness, feareth the Lord: but he that is lewd in his ways, despiseth him.

In the mouth of the foolish is the rod of pride: but the lips of the wise preserve them.

Where none oxen are, there the crib is empty: but much increase cometh by the strength of the oxe.

A faithful witness will not lie: but a false record will speak lies.

A scorner seeketh wisdom, and findeth it not: but knowledge is easy to him that will understand.

Depart from the foolish man, when thou perceivest not in him the lips of knowledge.

The wisdom of ye prudent is to understand his way: but the foolishness of the fools is deceit.

The fool maketh a mock of sin: but among the righteous there is favour.

The heart knoweth the bitterness of his soul, & the stranger shall not meddle with his joy.

The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.

There is a way that seemeth right to a man: but the issues thereof are the ways of death.

Even in laughing the heart is sorrowful, and the end of that mirth is heaviness.

The heart that declineth, shall be satiate with his own ways: but a good man shall depart from him.

The foolish will believe every thing: but the prudent will consider his steps.

A wise man feareth, and departeth from evil: but a fool rageth, and is careless.

He that is hasty to anger, committeth folly, and a busy body is hated.

The foolish do inherit folly: but the prudent are crowned with knowledge.

The evil shall bow before the good, and the wicked at the gates of the righteous.

The poor is hated even of his own neighbour: but the friends of the rich are many.

The sinner despiseth his neighbour: but he that hath mercy on the poor, is blessed.

Do not they erre that imagine evil? but to them that think on good things, shall be mercy and truth.

In all labour there is abundance: but the talk of the lips bringeth only want.

The crown of the wise is their riches, and the folly of fools is foolishness.

A faithful witness delivereth souls: but a deceiver speaketh lies.

In the fear of the Lord is an assured strength, and his children shall have hope.

The fear of the Lord is as a wellspring of life, to avoid the snares of death.

In the multitude of the people is the honour of a King, and for the want of people cometh the destruction of the Prince.

He that is slow to wrath, is of great wisdom: but he that is of an hasty mind, exalteth folly.

A sound heart is the life of the flesh: but envy is the rotting of the bones.

He that oppresseth the poor, reproveth him that made him: but he honoureth him, that hath mercy on the poor.

The wicked shall be cast away for his malice: but the righteous hath hope in his death.

Wisdom resteth in the heart of him that hath understanding, and is known in the midst of fools.

Justice exalteth a nation, but sin is a shame to the people.

The pleasure of a King is in a wise servant: but his wrath shall be toward him that is lewd.

A soft answer putteth away wrath: but grievous words stir up anger.

The tongue of the wise useth knowledge aright: but the mouth of fools babbleth out foolishness.

The eyes of the Lord in every place behold the evil and the good.

A wholesome tongue is as a tree of life: but the frowardness thereof is the breaking of ye mind.

A fool despiseth his father’s instruction: but he that regardeth correction, is prudent.

The house of the righteous hath much treasure: but in the revenues of the wicked is trouble.

The lips of the wise do spread abroad knowledge: but ye heart of the foolish doth not so.

The sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable unto him.

The way of the wicked is an abomination unto the Lord: but he loveth him that followeth righteousness.

Instruction is evil to him that forsaketh the way, and he that hateth correction, shall die.

Hell and destruction are before the Lord: how much more the hearts of the sons of men?

A scorner loveth not him that rebuketh him, neither will he go unto the wise.

A joyful heart maketh a cheerful countenance: but by the sorrow of the heart the mind is heavy.

The heart of him that hath understanding, seeketh knowledge: but the mouth of the fool is fed with foolishness.

All the days of the afflicted are evil: but a good conscience is a continual feast.

Better is a little with the fear of the Lord, then great treasure, and trouble therewith.

Better is a dinner of green herbs where love is, then a stalled oxe and hatred therewith.

An angry man stirreth up strife: but he that is slow to wrath, appeaseth strife.

The way of a slothful man is as an hedge of thorns: but the way of the righteous is plain.

A wise son rejoiceth the father: but a foolish man despiseth his mother.

Foolishness is joy to him that is destitute of understanding: but a man of understanding walketh uprightly.

Without counsel thoughts come to nought: but in the multitude of counselors there is steadfastness.

A joy cometh to a man by the answer of his mouth: and how good is a word in due season?

The way of life is on high to the prudent, to avpod from hell beneath.

The Lord will destroy the house of the proud men: but he will stablish the borders of the widow.

The thoughts of ye wicked are abomination to the Lord: but the pure have pleasant words.

He that is greedy of gain, troubleth his own house: but he that hateth gifts, shall live.

The heart of the righteous studieth to answer: but the wicked mans mouth babbleth evil things.

The Lord is far off from the wicked: but he heareth the prayer of the righteous.

The light of the eyes rejoiceth the heart, and a good name maketh the bones fat.

The ear that hearkeneth to the correction of life, shall lodge among the wise.

He that refuseth instruction, despiseth his own soul: but he that obeyeth correction, getteth understanding.

The fear of the Lord is the instruction of wisdom: and before honour, goeth humility.

The preparations of the heart are in man: but the answer of the tongue is of the Lord.

All the ways of a man are clean in his own eyes: but the Lord pondereth the spirits.

Commit thy works unto the Lord, and thy thoughts shall be directed.

The Lord hath made all things for his own sake: yea, even the wicked for the day of evil.

All that are proud in heart, are an abomination to the Lord: though hand join in hand, he shall not be unpunished.

By mercy and truth iniquity shall be forgiven, and by the fear of the Lord they depart from evil.

When the ways of a man please the Lord, he will make also his enemies at peace with him.

Better is a little with righteousness, then great revenues without equity.

The heart of man purposeth his way: but the Lord doth direct his steps.

A divine sentence shall be in the lips of the King: his mouth shall not transgress in judgement.

A true weight & balance are of the Lord: all the weights of the bag are his work.

It is an abomination to Kings to commit wickedness: for the throne is stablished by justice.

Righteous lips are the delight of Kings, and the King loveth him that speaketh right things.

The wrath of a King is as messengers of death: but a wise man will pacify it.

In the light of the Kings countenance is life: and his favour is as a cloud of the latter rain.

How much better is it to get wisdom then gold? and to get understanding, is more to be desired then silver.

The path of the righteous is to decline from evil, and he keepeth his soul, that keepeth his way.

Pride goeth before destruction, and an high mind before the fall.

Better it is to be of humble mind with the lowly, then to divide the spoils with the proud.

He that is wise in his business, shall find good: and he that trusteth in the Lord, he is blessed.

The wise in heart shall be called prudent: and the sweetness of the lips shall increase doctrine.

Understanding is wellspring of life unto them that have it: and the instruction of fools is folly.

The heart of the wise guideth his mouth wisely, and addeth doctrine to his lips.

Fair words are as an honey comb, sweetness to the soul, and health to the bones.

There is a way that seemeth right unto man: but the issue thereof are the ways of death.

The person that travaileth, travaileth for himself: for his mouth craveth it of him.

A wicked man diggeth up evil, and in his lips is like burning fire.

A froward person soweth strife: and a tale teller maketh division among princes.

A wicked man deceiveth his neighbour, and leadeth him into the way that is not good.

He shutteth his eyes to devise wickedness: he mouth his lips, and bringeth evil to pass.

Age is a crown of glory, when it is found in the way of righteousness.

He that is slow unto anger, is better then the mighty man: and he that ruleth his own mind, is better then he that winneth a city.

The lot is cast into the lap: but the whole disposition thereof is of the Lord.

Better is a dry morsel, if peace be with it, then an house full of sacrifices with strife.

A discrete servant shall have rule over a lewd son, and he shall divide the heritage among the brethren.

As is the fining pot for silver, and the furnace for gold, so the Lord trieth the hearts.

The wicked giveth heed to false lips, and a lier harkeneth to the naughty tongue.

He that mocketh the poor, reproacheth him, that made him: and he that rejoiceth at destruction, shall not be unpunished.

Children’s children are the crown of the elders: and the glory of ye children are their fathers.

High talk becometh not a fool, much less a lying talk a prince.

A reward is as a stone pleasant in the eyes of them that have it: it prospereth, whithersoever it turneth.

He that covereth a transgression, seeketh love: but he that repeateth a matter, separateth the prince.

A reproof entereth more into him that hath understanding, then an hundreth stripes into a fool.

A seditious person seeketh only evil, and a cruel messenger shall be sent against him.

It is better for a man to meet a bear robbed of her whelps, then a fool in his folly.

He that rewardeth evil for good, evil shall not depart from his house.

The beginning of strife is as one that openeth the waters: therefore or the contention be meddled with, leave off.

He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.

Wherefore is there a price in the hand of the fool to get wisdom, and he hath none heart?

A friend loveth at all times: and a brother is borne for adversity.

A man destitute of understanding, toucheth the hand, and becometh surety for his neighbour.

He loveth transgression, that loveth strife: and he that exalteth his gate, seeketh destruction.

The froward heart findeth no good: and he that hath a naughty tongue, shall fall into evil.

He that begetteth a fool, getteth himself sorrow, and the father of a fool can have no joy.

A joyful heart causeth good health: but a sorrowful mind drieth the bones.

A wicked man taketh a gift out of the bosom to wrest the ways of judgement.

Wisdom is in the face of him that hath understanding: but the eyes of a fool are in the corners of the world.

A foolish son is a griefe unto his father, and a heaviness to her that bare him.

Surely it is not good to condemne the just, nor that ye princes should smite such for equity.

He that hath knowledge, spareth his words, and a man of understanding is of an excellent spirit.

Even a fool (when he holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

For the desire thereof he will separate himself to seek it, and occupy himself in all wisdom.

A fool hath no delight in understanding: but that his heart may be discovered.

When the wicked cometh, then cometh contempt, and with the vile man reproach.

The words of a mans mouth are like deep waters, and the wellspring of wisdom is like a flowing river.

It is not good to accept the person of the wicked, to cause ye righteous to fall in judgement.

A fools lips come with strife, & his mouth calleth for stripes.

A fool's mouth is his own destruction, and his lips are a snare for his soul.

The words of a tale bearer are as flatterings, and they go down into the bowels of the belly.

He also that is slothful in his work, is even the brother of him that is a great waster.

The Name of the Lord is a strong tower: the righteous runneth unto it, and is exalted.

The rich mans riches are his strong city: and as an high wall in his imagination.

Before destruction the heart of a man is haughty, and before glory goeth lowliness.

He that answereth a matter before he hear it, it is folly and shame unto him.

The spirit of a man will sustain his infirmity: but a wounded spirit who can beare it?

A wise heart getteth knowledge, and the ear of the wise seeketh learning.

A man's gift enlargeth him, and leadeth him before great men.

He that is first in his own cause, is just: then cometh his neighbour, and maketh inquiry of him.

The lot causeth contentions to cease, and maketh a partition among the mighty.

A brother offended is harder to win then a strong city, and their contentions are like the bar of a palace.

With the fruit of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled.

Death & life are in the power of ye tongue, and they that love it, shall eat the fruit thereof.

He that findeth a wife, findeth a good thing, and receiveth favour of the Lord.

The poor speaketh with prayers: but the rich answereth roughly.

A man that hath friends, ought to shew him self friendly: for a friend is nearer then a brother.

Better is ye poor that walketh in his uprightness, then he that abuseth his lips, & is a fool.

For without knowledge the mind is not good, and he that hasteth with his feet, sinneth.

The foolishness of a man perverteth his way, and his heart freateth against the Lord.

Riches gather many friends: but the poor is separated from his neighbour.

A false witness shall not be unpunished: and he that speaketh lies, shall not escape.

Many reverence the face of the prince, and every man is friend to him that giveth gifts.

All the brethren of the poor do hate him: how much more will his friends depart far from him? though he be instant with words, yet they will not.

He that possesseth understanding, loveth his own soul, and keepeth wisdom to find goodness.

A false witness shall not be unpunished: and he that speaketh lies, shall perish.

Pleasure is not comely for a fool, much less for a servant to have rule over princes.

The discretion of man deferreth his anger: and his glory is to pass by an offense.

The Kings wrath is like the roaring of a lion: but his favour is like the dew upon ye grass.

A foolish son is the calamity of his father, and the contentions of a wife are like a continual dropping.

House & riches are the inheritance of the fathers: but a prudent wife cometh of the Lord.

Slothfulness causeth to fall asleep, and a deceitful person shall be affamished.

He that keepeth the commandment, keepeth his own soul: but he that despiseth his ways, shall die.

He that hath mercy upon the poor, lendeth unto the Lord: and the Lord will recompense him that which he hath given.

Chasten thy son while there is hope, and let not thy soul spare for his murmuring.

A man of much anger shall suffer punishment: and though thou deliver him, yet will his anger come again.

Hear counsel and receive instruction, that thou mayest be wise in thy latter end.

Many devises are in a mans heart: but the counsel of the Lord shall stand.

That that is to be desired of a man, is his goodness, and a poor man is better then a liar.

The fear of the Lord leadeth to life: and he that is filled therewith, shall continue, and shall not be visited with evil.

The slothful hideth his hand in his bosom, and will not put it to his mouth again.

Smite a scorner, and the foolish will beware: and reprove the prudent, and he will understand knowledge.

He that destroyeth his father, or chaseth away his mother, is a lewd and shameful child.

My son, hear no more the instruction, that causeth to erre from ye words of knowledge.

A wicked witness mocketh at judgement, & the mouth of ye wicked swalloweth up iniquity.

But judgements are prepared for the scorners, and stripes for the back of the fools.

Wine is a mocker and strong drink is raging: and whosoever is deceived thereby, is not wise.

The fear of the King is like the roaring of a lion: he that provoketh him unto anger, sinneth against his own soul.

It is a mans honour to cease from strife: but every fool will be meddling.

The slothful will not plow, because of winter: therefore shall he beg in summer, but have nothing.

The counsel in the heart of man is like deep waters: but a man that hath understanding, will draw it out.

Many men will boast, every one of his own goodness: but who can find a faithful man?/

He that walketh in his integrity, is just: and blessed shall his children be after him.

A King that sitteth in the throne of judgement, chaseth away all evil with his eyes.

Who can say, I have made mine heart clean, I am clean from my sin?

Divers weights, & divers measures, both these are even abomination unto the Lord.

A child also is known by his doings, whether his work be pure and right.

The Lord hath made both these, even the ear to hear, and the eye to see.

Love not sleep lest thou come unto poverty: open thine eyes, and thou shalt be satisfied with bread.

It is naught, it is naught, saith the buyer: but when he is gone apart, he boasteth.

There is gold, and a multitude of precious stones: but the lips of knowledge are a precious jewel.

Take his garment, that is surety for a stranger, and a pledge of him for the stranger.

The bread of deceit is sweet to a man: but afterward his mouth shall be filled with gravel.

Establish the thoughts by counsel: and by counsel make war.

He that goeth about as a slanderer, discovereth secrets: therefore meddle not with him that flattereth with his lips.

He that curseth his father or his mother, his light shall be put out in obscure darkness.

An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed.

Say not thou, I will recompense evil: but wait upon the Lord, and he shall save thee.

Divers weights are an abomination unto the Lord, and deceitful balances are not good.

The steps of man are ruled by the Lord: how can a man then understand his own way?

It is a destruction for a man to devour that which is sanctified, and after the vows to inquire.

A wise King scattereth the wicked, & causeth the wheel to turn over them.

The light of the Lord is the breath of man, and searcheth all the bowels of the belly.

Mercy and truth preserve the King: for his throne shall be established with mercy.

The beauty of yong men is their strength, and the glory of the aged is the gray head.

The blewness of the wound serveth to purge the evil, and the stripes within the bowels of the belly.

The Kings heart is in the hand of the Lord, as the rivers of waters: he turneth it whithersoever it pleaseth him.

Every way of a man is right in his own eyes: but the Lord pondereth the hearts.

To do justice and judgement is more acceptable to the Lord then sacrifice.

A haughty look, and a proud heart, which is the light of the wicked, is sin.

The thoughts of the diligent do surely bring abundance: but whosoever is hasty, cometh surely to poverty.

The gathering of treasures by a deceitful tongue is vanity tossed to and fro of them that seek death.

The robbery of the wicked shall destroy them: for they have refused to execute judgement.

The way of some is perverted and strange: but of the pure man, his work is right.

It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

The soul of the wicked wisheth evil: and his neighbour hath no favour in his eyes.

When the scorner is punished, the foolish is wise: and when one instructeth the wise, he will receive knowledge.

The righteous teacheth the house of the wicked: but God overthroweth the wicked for their evil.

He that stoppeth his ear at the crying of the poor, he shall also cry and not be heard.

A gift in secret pacifieth anger, and a gift in the bosom great wrath.

It is joy to the just to do judgement: but destruction shall be to the workers of iniquity.

A man that wandereth out of the way of wisdom, shall remain in the congregation of the dead.

He that loveth pastime, shall be a poor man: and he that loveth wine and oil, shall not be rich.

The wicked shall be a ransom for the just, and the transgressour for the righteous.

It is better to dwell in the wilderness, then with a contentious and angry woman.

In the house of the wise is a pleasant treasure and oil: but a foolish man devoureth it.

He that followeth after righteousness and mercy, shall find life, righteousness, and glory.

A wise man goeth up into the city of the mighty, and casteth down the strength of the confidence thereof.

He that keepeth his mouth and his tongue, keepeth his soul from afflictions.

Proud, haughty and scornful is his name that worketh in his arrogancy wrath.

The desire of the slothful slayeth him: for his hands refuse to work.

He coveteth evermore greedily, but the righteous giveth and spareth not.

The sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked mind?

A false witness shall perish: but he that heareth, speaketh continually.

A wicked man hardeneth his face: but the just, he will direct his way.

There is no wisdom, neither understanding, nor counsel against the Lord.

The horse is prepared against the day of battell: but salvation is of the Lord.

A good name is to be chosen above great riches, and loving favour is above silver and above gold.

The rich and poor meet together: the Lord is the maker of them all.

A prudent man seeth the plague, and hideth himself: but the foolish go on still, and are punished.

The reward of humility, and the fear of God is riches, and glory, and life.

Thorns and snares are in the way of the froward: but he that regardeth his soul, will depart far from them.

Teach a child in the trade of his way, and when he is old, he shall not depart from it.

The rich ruleth the poor, and the borrower is servant to the man that lendeth.

He that soweth iniquity, shall reap affliction, and the rod of his anger shall fail.

He that hath a good eye, he shall be blessed: for he giveth of his bread unto the poor.

Cast out the scorner, and strife shall go out: so contention and reproach shall cease.

He that loveth pureness of heart for the grace of his lips, the King shall be his friend.

The eyes of the Lord preserve knowledge: but he overthroweth the words of the transgressour.

The slothful man saith, A lion is without, I shall be slain in the street.

The mouth of strange women is as a deep pit: he with whom the Lord is angry, shall fall therein.

Foolishness is bound in the heart of a child: but the rod of correction shall drive it away from him.

He that oppresseth the poor to increase him self, and giveth unto the rich, shall surely come to poverty.

Incline thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

For it shall be pleasant, if thou keep them in thy belly, and if they be directed together in thy lips.

That thy confidence may be in the Lord, I have shewed thee this day: thou therefore take heed.

Have not I written unto thee three times in counsels and knowledge, that I might shew thee the assurance of the words of truth to answer the words of truth to them that send to thee?

Rob not the poor, because he is poor, neither oppress the afflicted in judgement.

For the Lord will defend their cause, and spoil the soul of those that spoil them.

Make no friendship with an angry man, neither go with the furious man, lest thou learn his ways, and receive destruction to thy soul.

Be not thou of them that touch the hand, nor among them that are surety for debts.

If thou hast nothing to pay, why causest thou that he should take thy bed from under thee?

Thou shalt not remove the ancient bounds which thy fathers have made.

Thou seest that a diligent man in his business standeth before Kings, and standeth not before the base sort.

When thou sittest to eat with a ruler, consider diligently what is before thee, and put the knife to thy throat, if thou be a man given to the appetite.

Be not desirous of his dainty meats: for it is a deceivable meat.

Travail not too much to be rich: but cease from thy wisdom.

Wilt thou cast thine eyes upon it, which is nothing? For riches taketh her to her wings, as an eagle, and flieth into the heaven.

Eat thou not the bread of him that hath an evil eye, neither desire his dainty meats.

For as though he thought it in his heart, so will he say unto thee, Eat and drink: but his heart is not with thee.

Thou shalt vomit thy morsels that thou hast eaten, and thou shalt lose thy sweet words.

Speak not in the ears of a fool: for he will despise the wisdom of thy words.

Remove not the ancient bounds, and enter not into the fields of the fatherless.

For he that redeemeth them, is mighty: he will defend their cause against thee.

Apply thine heart to instruction, and thine ears to the words of knowledge.

Withhold not correction from the child: if thou smite him with the rod, he shall not die.

Thou shalt smite him with the rod, and shalt deliver his soul from hell.

My son, if thine heart be wise, mine heart shall rejoice, and I also. And my reigns shall rejoice, when thy lips speak righteous things.

Let not thine heart be envious against sinners: but let it be in the fear of the Lord continually.

For surely there is an end, and thy hope shall not be cut off.

O thou my son, hear, and be wise, and guide thine heart in the way.

Keep not company with drunkards, nor with gluttons. For the drunkard and the glutton shall be poor, and the sleeper shall be clothed with rags.

Obey thy father that hath begotten thee, and despise not thy mother when she is old.

Buy the truth, but sell it not: likewise wisdom, and instruction, and understanding.

The father of the righteous shall greatly rejoice, and he that begetteth a wise child, shall have joy of him.

Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

My son, give me thine heart, and let thine eyes delight in my ways.

For a whore is as a deep ditch, and a strange woman is as a narrow pit. Also she lieth in wait as for a pray, and she increaseth the transgressors among men.

To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is the redness of the eyes?

Even to them that tarry long at the wine, to them that go, and seek mixed wine.

Look not thou upon the wine, when it is red, and when it sheweth his colour in the cup, or goeth down pleasantly.

In the end thereof it will bite like a serpent, and hurt like a cockatrise.

Thine eyes shall look upon strange women, and thine heart shall speak lewd things.

And thou shalt be as one that sleepeth in the midst of the sea, and as he that sleepeth in the top of the mast.

They have stricken me, shalt thou say, but I was not sick: they have beaten me, but I knew not, when I awoke: therefore will I seek it yet still.

Be not thou envious against evil men, neither desire to be with them.

For their heart imagineth destruction, and their lips speak mischief.

Through wisdom is an house builded, and with understanding it is established.

And by knowledge shall the chambers be filled with all precious, and pleasant riches.

A wise man is strong: for a man of understanding increaseth his strength.

For with counsel thou shalt enterprise thy war, and in the multitude of them that can give counsel, is health.

Wisdom is high to a fool: therefore he can not open his mouth in the gate.

He that imagineth to do evil, men shall call him an autour of wickedness.

The wicked thought of a fool is sin, and the scorner is an abomination unto men.

If thou be faint in the day of adversity, thy strength is small.

Deliver them that are drawn to death: wilt thou not preserve them that are led to be slain?

If thou say, Behold, we knew not of it: he that pondereth the hearts, doth not he understand it? And he that keepeth thy soul, knoweth he it not? Will not he also recompense every man according to his works?

My son, eat honey, for it is good, and the honey comb, for it is sweet unto thy mouth.

So shall the knowledge of wisdom be unto thy soul, if thou find it, and there shall be an end, and thine hope shall not be cut off.

Lay no wait, O wicked man, against the house of the righteous, and spoil not his resting place.

For a just man falleth seven times, and riseth again: but the wicked fall into mischief.

Be thou not glad when thine enemy falleth, and let not thine heart rejoice when he stumbleth, lest the Lord see it, and it displease him, and he turn his wrath from him.

Fret not thyself because of the malicious, neither be envious at the wicked.

For there shall be none end of plagues to the evil man: the light of the wicked shall be put out.

My son fear the Lord, and the King, and meddle not with them that are seditious.

For their destruction shall rise suddenly, and who knoweth the ruin of them both?

Also these things pertain to the wise, It is not good to have respect of any person in judgement.

He that saith to the wicked, Thou art righteous, him shall the people curse, and the multitude shall abhor him.

But to them that rebuke him, shall be pleasure, and upon them shall come the blessing of goodness.

They shall kiss the lips of him that answereth upright words.

Prepare thy work without, and make ready thy things in the field, and after, build thine house.

Be not a witness against thy neighbour without cause: for wilt thou deceive with thy lips?

Say not, I will do to him, as he hath done to me, I will recompense every man according to his work.

I passed by the field of the slothful, and by the vineyard of the man destitute of understanding.

And lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

Then I beheld, and I considered it well: I looked upon it, and received instruction.

Yet a little sleep, a little slumber, a little folding of the hands to sleep.

So thy poverty cometh as one that travaileth by the way, and thy necessity like an armed man.

These are also Parables of Salomon, which the men of Hezekiah King of Judah copied out.

The glory of God is to conceal a thing secret: but the Kings honour is to search out a thing.

The heavens in height, & the earth in deepness, and the Kings heart can no man search out.

Take the dross from the silver, and there shall proceed a vessel for the finer.

Take away the wicked from the King, and his throne shall be stablished in righteousness.

Boast not thyself before the King, and stand not in the place of great men.

For it is better, that it be said unto thee, Come up hither, then thou to be put lower in the presence of the prince whom thine eyes have seen.

Go not forth hastily to strife, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

Debate thy matter with thy neighbour, and discover not the secret to another, lest he that heareth it put thee to shame, and thine infamy do not cease.

A word spoken in his place, is like apples of gold with pictures of silver.

He that reproveth the wise, and the obedient ear, is as a golden earring and an ornament of fine gold.

As the cold of the snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.

A man that boasteth of false liberality, is like clouds and wind without rain.

A Prince is pacified by staying of anger, and a soft tongue breaketh the bones.

If thou have found honey, eat that is sufficient for thee, lest thou be overfull, & vomit it.

Withdraw thy foot from thy neighbours house, lest he be weary of thee, and hate thee.

A man that beareth false witness against his neighbour, is like an hammer and a sword, and a sharp arrow.

Confidence in an unfaithful man in time of trouble, is like a broken tooth and a sliding foot.

He that taketh away the garment in the cold season, is like vinegar poured upon nitre, or like him that singeth songs to an heavy heart.

If he that hateth thee be hungry, give him bread to eat, and if he be thirsty, give him water to drink.

For thou shalt lay coals upon his head, and the Lord shall recompense thee.

As the North wind driveth away the rain, so doth an angry countenance the slandering tongue.

It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

As are the cold waters to a weary soul, so is good news from a far country.

A righteous man falling down before the wicked, is like a troubled well, & a corrupt spring.

It is not good to eat much honey: so to search their own glory is not glory.

A man that refraineth not his appetite, is like a city which is broken down and without walls.

As the snow in the summer, and as the rain in the harvest are not meet, so is honour unseemly for a fool.

As the sparrow by flying, and the swallow by flying escape, so the curse that is causeless, shall not come.

Unto the horse belongeth a whip, to the ass a bridle, and a rod to the fools back.

Answer not a fool according to his foolishness, lest thou also be like him.

Answer a fool according to his foolishness, lest he be wise in his own conceit.

He that sendeth a message by the hand of a fool, is as he that cutteth off the feet, and drinketh iniquity.

As they that lift up the legs of the lame, so is a parable in a fools mouth.

As the closing up of a precious stone in an heap of stones, so is he that giveth glory to a fool.

As a thorn standing up in the hand of a drunkard, so is a parable in the mouth of fools.

The excellent that formed all things, both rewardeth the fool & rewardeth the transgressors.

As a dog turneth again to his own vomit, so a fool turneth to his foolishness.

Seest thou a man wise in his own conceit? more hope is of a fool then of him.

The slothful man saith, A lion is in the way: a lion is in the streets.

As the door turneth upon his hinges, so doth the slothful man upon his bed.

The slothful hideth his hand in his bosom, and it grieveth him to put it again to his mouth.

The sluggard is wiser in his own conceit, then seven men that can render a reason.

He that passeth by and meddleth with the strife that belongeth not unto him, is as one that taketh a dog by the ears.

As he that faineth himself mad, casteth fire brands, arrows, and mortal things, so dealeth the deceitful man with his friend and sayth, Am not I in sport?

Without wood the fire is quenched, and without a talebearer strife ceaseth.

As ye coal maketh burning coals, & wood a fire, so the contentious man is apt to kindle strife.

The words of a tale bearer are as flatterings, and they go down into the bowels of the belly.

As silver dross overlaid upon a potsherd, so are burning lips, and an evil heart.

He that hateth, will counterfeit with his lips, but in his heart he layeth up deceit.

Though he speak favourably, believe him not: for there are seven abominations in his heart.

Hatred may be covered by deceit: but the malice thereof shall be discovered in the congregation.

He that diggeth a pit shall fall therein, and he that roleth a stone, it shall return unto him.

A false tongue hateth the afflicted, and a flattering mouth causeth ruin.

Boast not thyself of tomorrow: for thou knowest not what a day may bring forth.

Let another man praise thee, and not thine own mouth: a stranger, and not thine own lips.

A stone is heavy, and the sand weighty: but a fools wrath is heavier then them both.

Anger is cruel, and wrath is raging: but who can stand before envy?

Open rebuke is better then secret love.

The wounds of a lover are faithful, and the kisses of an enemy are pleasant.

The person that is full, despiseth an honey comb: but unto the hungry soul every bitter thing is sweet.

As a bird that wandereth from her nest, so is a man that wandereth from his own place.

As ointment and perfume rejoice the heart, so doth the sweetness of a mans friend by hearty counsel.

Thine own friend and thy fathers friend forsake thou not: neither enter into thy brothers house in the day of thy calamity: for better is a neighbour that is near, then a brother far off.

My son, be wise, and rejoice mine heart, that I may answer him that reproacheth me.

A prudent man seeth the plague, and hideth himself: but the foolish go on still, and are punished.

Take his garment that is surety for a stranger, and a pledge of him for the stranger.

He that praiseth his friend with a loud voice, rising early in the morning, it shall be counted to him as a curse.

A continual dropping in the day of rain, and a contentious woman are alike.

He that hideth her, hideth the wind, & she is as ye oil in his right hand, that uttereth itself.

Iron sharpeneth iron, so doth man sharpen the face of his friend.

He that keepeth the fig tree, shall eat the fruit thereof: so he that waiteth upon his master, shall come to honour.

As in water face answereth to face, so the heart of man to man.

The grave and destruction can never be full, so the eyes of man can neuer be satisfied.

As is the fining pot for silver and the furnace for gold, so is every man according to his dignity.

Though thou shouldest bray a fool in a mortar among wheat brayed with a pestell, yet will not his foolishness depart from him.

Be diligent to know ye state of thy flock, and take heed to the herds.

For riches remain not always, nor the crown from generation to generation.

The hey discovereth itself, and the grass appeareth, and the herbs of the mountains are gathered.

The lambs are for thy clothing, and the goats are the price of the field.

And let the milk of the goats be sufficient for thy food, for the food of thy family, and for the sustenance of thy maids.

The wicked flee when none pursueth: but the righteous are bold as a lion.

For the transgression of the land there are many princes thereof: but by a man of understanding and knowledge a realm likewise endureth long.

A poor man, if he oppress the poor, is like a raging rain, that leaveth no food.

They that forsake the Law, praise the wicked: but they that keep the Law, set themselves against them.

Wicked men understand not judgement: but they that seek the Lord understand all things.

Better is the poor that walketh in his uprightness, then he that perverteth his ways, though he be rich.

He that keepeth the Law, is a child of understanding: but he that feedeth the gluttons, shameth his father.

He that increaseth his riches by usury and interest, gathereth them for him that will be merciful unto the poor.

He that turneth away his ear fro hearing the Law, even his prayer shall be abominable.

He that causeth the righteous to go astray by an evil way, shall fall into his own pit, and the upright shall inherit good things.

The rich man is wise in his own conceit: but the poor that hath understanding, can try him.

When righteous men rejoice, there is great glory: but when the wicked come up, the man is tried.

He that hideth his sins, shall not prosper: but he that confesseth, and forsaketh them, shall have mercy.

Blessed is the man that feareth always: but he that hardeneth his heart, shall fall into evil.

As a roaring lion, and an hungry bear, so is a wicked ruler over the poor people.

A prince destitute of understanding, is also a great oppressour: but he that hateth covetousness, shall prolong his days.

A man that doth violence against the blood of a person, shall flee unto the grave, and they shall not stay him.

He that walketh uprightly, shall be saued: but he that is froward in his ways, shall once fall.

He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, shall be filled with poverty.

A faithful man shall abound in blessings, and he that maketh haste to be rich, shall not be innocent.

To have respect of persons is not good: for that man will transgress for a piece of bread.

A man with a wicked eye hasteth to riches, and knoweth not, that poverty shall come upon him.

He that rebuketh a man, shall find more favour at length, then he that flattereth with his tongue.

He that robbeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.

He that is of a proud heart, stirreth up strife: but he that trusteth in the Lord, shall be fate.

He that trusteth in his own heart, is a fool: but he that walketh in wisdom, shall be delivered.

He that giveth unto the poor, shall not lack: but he that hideth his eyes, shall have many curses.

When the wicked rise up, men hide themselves: but when they perish, ye righteous increase.

-A man that hardeneth his neck when he is rebuked, shall suddenly be destroyed and can not be cured.

When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people sigh.

A man that loveth wisdom, rejoiceth his father: but he that feedeth harlots, wasteth his substance.

A King by judgement mainteineth ye country: but a man receiving gifts, destroyeth it.

A man that flattereth his neighbour, spreadeth a net for his steps.

In the transgression of an evil man is his snare: but the righteous doth sing and rejoice.

The righteous knoweth the cause of the poor: but the wicked regardeth not knowledge.

Scornful men bring a city into a snare: but wise men turn away wrath.

If a wise man contend with a foolish man, whether he be angry or laugh, there is no rest.

Bloody men hate him that is upright: but the just have care of his soul.

-A fool poureth out all his mind: but a wise man keepeth it in till afterward.

Of a prince that hearkeneth to lies, all his servants are wicked.

The poor and the usurer meet together, and the Lord lighteneth both their eyes.

A King that judgeth the poor in truth, his throne shall be established forever.

The rod and correction give wisdom: but a child set a liberty, maketh his mother ashamed.

When the wicked are increased, transgression increaseth: but ye righteous shall see their fall.

Correct thy son & he will give thee rest, and will give pleasures to thy soul.

Where there is no vision, the people decay: but he that keepeth the Law, is blessed.

A servant will not be chastised with words: though he understand, yet he will not answer.

Seest thou a man hasty in his matters? there is more hope of a fool, then of him.

He that delicately bringeth up his servant from youth, at length he will be even as his son.

An angry man stirreth up strife, and a furious man aboundeth in transgression.

The pride of a man shall bring him lowe: but the humble in spirit shall enjoy glory.

He that is partner with a thief, hateth his own soul: he heareth cursing, & declareth it not.

The fear of man bringeth a snare: but he that trusteth in the Lord, shall be exalted.

Many do seek the face of the ruler: but every mans judgement cometh from the Lord.

A wicked man is abomination to the just, and he that is upright in his way, is abomination to the wicked.

The prophecy which ye man spake unto Ithiel, even to Ithiel, and Ucal.

Surely I am more foolish then any man, and have not the understanding of a man in me.

For I have not learned wisdom, nor attained to the knowledge of holy things.

Who hath ascended up to heaven, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sons name, if thou canst tell?

Every word of God is pure: he is a shield to those, that trust in him.

Put nothing unto his words, lest he reprove thee, and thou be found a liar.

Two things have I required of thee: deny me them not before I die.

Remove far from me vanity and lies: give me not poverty, nor riches: feed me with food convenient for me, lest I be full, & deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the Name of my God in vain.

Accuse not a servant unto his master, lest he curse thee, when thou hast offended.

There is a generation that curseth their father, and doth not bless their mother.

There is a generation that are pure in their own conceit, and yet are not washed from their filthiness.

There is a generation, whose eyes are haughty, and their eye lids are lifted up.

There is a generation, whose teeth are as swords, and their chaws as knives to eat up the afflicted out of the earth, and the poor from among men.

The horse leach hath two daughters which cry, Give, give. There be three things that will not be satisfied: yea, four that say not, It is enough.

The grave, and the barren womb, the earth that cannot be satisfied with water, and the fire that saith not, It is enough.

The eye that mocketh his father and despiseth the instruction of his mother, let ye ravens of the valley pick it out, and the young eagles eat it.

There be three things hid from me: yea, four that I know not, the way of an eagle in the air, the way of a serpent upon a stone, ye way of a ship in ye midst of the sea, and the way of a man with a maid.

Such is ye way also of an adulterous woman: she eateth and wipeth her mouth, and saith, I have not committed iniquity.

For three things the earth is moved: yea, for four it cannot sustain itself: For a servant when he reigneth, & a fool when he is filled with meat, for the hateful woman, when she is married, & for a handmaid that is heir to her mistress.

These be four small things in the earth, yet they are wise and full of wisdom: The pismires a people not strong, yet prepare they their meat in summer: The conies a people not mighty, yet make their houses in the rock: The grasshopper hath no King, yet go they forth all by bands: The spider taketh hold with her hands, and is in Kings palaces.

There be three things that order well their going: yea, four are comely in going, a lion which is strong among beasts, and turneth not at the sight of any: A lusty grayhound, and a goat, and a King against whom there is no rising up.

If thou hast been foolish in lifting thyself up, and if thou hast thought wickedly, lay thine hand upon thy mouth.

When one churneth milk, he bringeth forth butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

The words of king Lemuel: The prophecy which his mother taught him.

What my son! and what ye son of my womb! and what, O son of my desires!

Give not thy strength unto women, nor thy ways, which is to destroy Kings.

It is not for Kings, O Lemuel, it is not for Kings to drink wine nor for princes strong drink, lest he drink and forget the decree, and change the judgement of all the children of affliction.

Give ye strong drink unto him that is ready to perish, and wine unto them that have grief of heart.

Let him drink, that he may forget his poverty, and remember his misery no more.

Open thy mouth for the domme in the cause of all the children of destruction.

Open thy mouth: judge righteously, and judge the afflicted, and the poor.

Who shall find a virtuous woman? for her price is far above the pearls.

The heart of her husband trusteth in her, and he shall have no need of spoil.

She will do him good, and not evil all the days of her life.

She seeketh wool and flax, and laboureth cheerfully with her hands.

She is like the ships of merchants: she bringeth her food from afar.

And she riseth, whiles it is yet night: and giveth the portion to her household, and the ordinary to her maids.

She considereth a field, and getteth it: and with the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength, and strengtheneth her arms.

She feeleth that her merchandise is good: her candle is not put out by night.

She putteth her hands to the wherue, and her hands handle the spindle.

-She stretcheth out her hand to the poor, and putteth forth her hands to the needy.

She feareth not the snow for her family: for all her family is clothed with skarlet.

She maketh herself carpets: fine linen and purple is her garment.

Her husband is known in the gates, when he sitteth with the Elders of the land.

-She maketh sheets, and selleth them, and giveth girdles unto the merchant.

Strength and honour is her clothing, and in the latter day she shall rejoice.

She openeth her mouth with wisdom, and the law of grace is in her tongue.

She overseeth the ways of her household, and eateth not the bread of idleness.

Her children rise up, and call her blessed: her husband also shall praise her, saying, many daughters have done virtuously: but thou surmountest them all.

Favour is deceitful, and beauty is vanity: but a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands, and let her own works praise her in the gates.

ECCLESIASTES, OR THE PREACHER

The words of the Preacher, the son of David King in Jerusalem.

Vanity of vanities, saith the Preacher: vanity of vanities, all is vanity. What remaineth unto man in all his travail, which he suffereth under ye sun? One generation passeth, and another generation succeedeth: but the earth remaineth for ever. The sun riseth, and ye sun goeth down, and draweth to his place, where he riseth. The wind goeth toward the South, and compasseth toward the North: the wind goeth round about, and returneth by his circuits. All the rivers go into the sea, yet the sea is not full: for the rivers go unto ye place, whence they return, and go. All things are full of labour: man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. What is it that hath been? That that shall be: and what is it that hath been done? That which shall be done: and there is no new thing under the sun. Is there any thing, whereof one may say, Behold this, it is new? It hath been already in the old time that was before us. There is no memory of the former, neither shall there be a remembrance of the latter that shall be, with them that shall come after.

I the Preacher have been King over Israel in Jerusalem: And I have given mine heart to search and find out wisdom by all things that are done under the heaven: (this sore travail hath GOD given to the sons of men, to humble them thereby) I have considered all the works that are done under the sun, and behold, all is vanity, and vexation of the spirit. That which is crooked, can none make straight: and that which faileth, cannot be numbered. I thought in mine heart, and said, Behold, I am become great, and excel in wisdom all them that have been before me in Jerusalem: and mine heart hath seen much wisdom and knowledge. And I gave mine heart to know wisdom and knowledge, madness and foolishness: I knew also that this is a vexation of the spirit. For in the multitude of wisdom is much grief: and he that increaseth knowledge, increaseth sorrow.

I said in mine heart, Go to now, I will prove thee with joy: therefore take thou pleasure in pleasant things: and behold, this also is vanity. I said of laughter, Thou art mad: and of joy, What is this that thou doest? I sought in mine heart to give myself to wine, and to lead mine heart in wisdom, and to take hold of folly, till I might see where is that goodness of the children of men, which they enjoy under the sun: the whole number of the days of their life. I have made my great works: I have built me houses: I have planted me vineyards. I have made me gardens and orchards, and planted in them trees of all fruit. I have made me cisterns of water, to water therewith the woods that grow with trees. I have gotten servants and maids, and had children borne in the house: also I had great possession of beeves and sheep above all that were before me in Jerusalem. I have gathered unto me also silver and gold, and the chief treasures of Kings & provinces: I have provided me men singers and women singers, and the delights of the sons of men, as a woman taken captive, & women taken captives. And I was great, & increased above all that were before me in Jerusalem: also my wisdom remained with me.

And whatsoever mine eyes desired, I withheld it not from them: I withdrew not mine heart from any joy: for mine heart rejoiced in all my labour: & this was my portion of all my travail. Then I looked on all my works that mine hands had wrought, and on the travail that I had laboured to do: and behold, all is vanity and vexation of the spirit: and there is no profit under the sun. And I turned to behold wisdom, and madness and folly: (for who is the man that will come after the King in things, which men now have done?) Then I saw that there is profit in wisdom, more then in folly: as the light is more excellent then darkness. For the wise man’s eyes are in his head, but the fool walketh in darkness: yet I know also that the same condition falleth to them all. Then I thought in mine heart, It befalleth unto me, as it befalleth to ye fool. Why therefore do I then labour to be more wise? And I said in mine heart, that this also is vanity. For there shall be no remembrance of the wise, nor of the fool forever: for that that now is, in the days to come shall all be forgotten; how dieth the wise man, as doth the fool? Therefore I hated life: for the work that is wrought under the sun is grievous unto me: for all is vanity, and vexation of the spirit.

I hated also all my labour, wherein I had travailed under the sun, which I shall leave to the man that shall be after me. And who knoweth whether he shall be wise or foolish? yet shall he have rule over all my labour, wherein I have travailed, and wherein I have shewed myself wise under the sun. This is also vanity. Therefore I went about to make mine heart abhor all the labour, wherein I had travailed under the sun. For there is a man whose travail is in wisdom, and in knowledge and in equity: yet to a man that hath not travailed herein, shall he give his portion: this also is vanity and a great grief. For what hath man of all his travail and grief of his heart, wherein he hath travailed under the sun?

For all his days are sorrows, and his travail grief: his heart also taketh not rest in the night: which also is vanity. There is no profit to man: but that he eat, and drink, & delight his soul with the profit of his labour: I saw also this, that it was of the hand of God. For who could eat, and who could haste to outward things more then I? Surely to a man that is good in his sight, God giveth wisdom, and knowledge, and joy: but to the sinner he giveth pain, to gather, and to heap to give to him that is good before God: this is also vanity, and vexation of the spirit.

To all things there is an appointed time, and a time to every purpose under the heaven.

- A time to be borne, and a time to die
- A time to plant, and a time to pluck up that which is planted
- A time to slay, and a time to heal
- A time to break down, and a time to build
- A time to weep, and a time to laugh
- A time to mourn, and a time to dance
- A time to cast away stones, and a time to gather stones
- A time to embrace, and a time to be far from embracing
- A time to seek, and a time to lose
- A time to keep, and a time to cast away
- A time to rent, and a time to sow
- A time to keep silence, and a time to speak
- A time to love, and a time to hate
- A time of war, and a time of peace

What profit hath he that worketh of the thing wherein he travaileth? I have seen the travail that God hath given to ye sons of men to humble them thereby. He hath made everything beautiful in his time: also he hath set the world in their heart, yet can not man find out the work that God hath wrought from the beginning even to the end. I know that there is nothing good in them, but to rejoice, and to do good in his life. And also that every man eateth and drinketh, and seeth the commodity of all his labour. This is the gift of God. I know that whatsoever God shall do, it shall be forever: to it can no man add, and from it can none diminish: for God hath done it, that they should fear before him. What is that that hath been? That is now: and that that shall be, hath now been: for God requireth that which is past.

And moreover I have seen under the sun the place of judgment, where was wickedness, and the place of justice where was iniquity. I thought in mine heart, God will judge the

just and the wicked: for time is there for every purpose and for every work. I considered in mine heart the state of the children of men that God had purged them: yet to see to, they are in themselves as beasts. For the condition of the children of men, and the condition of beasts are even as one condition unto them. As the one dieth, so dieth the other: for they have all one breath, and there is no excellency of man above ye beast: for all is vanity. All go to one place, & all was of the dust, and all shall return to the dust. Who knoweth whether the spirit of man ascend upward, and the spirit of the beast descend downward to the earth? Therefore I see that there is nothing better then that a man should rejoice in his affairs, because that is his portion. For who shall bring him to see what shall be after him?

So I turned and considered all the oppressions that are wrought under the sun, and behold the tears of the oppressed, and none comforteth them: and lo, the strength is of the hand of them that oppress them, & none comforteth them. Wherefore I praised the dead which now are dead, above the living, which are yet alive. And I count him better then them both, which hath not yet been: for he hath not seen the evil works which are wrought under the sun. Also I beheld all travail, & all perfection of works that this is ye envy of a man against his neighbour: this also is vanity & vexation of spirit. The fool foldeth his hands, and eateth up his own flesh. Better is an handful with quietness, then two handfuls with labour and vexation of spirit. Again I returned, and saw vanity under the sun. There is one alone, & there is not a second, which hath neither son nor brother, yet is there none end of all his travail, neither can his eye be satisfied with riches: neither doth he think, For whom do I travail and defraud my soul of pleasure? this also is vanity, and this is an evil travail. Two are better then one: for they have better wages for their labour. For if they fall, the one will lift up his fellow: but wo unto him that is alone: for he falleth, and there is not a second to lift him up. Also if two sleep together, then shall they have heat: but to one how should there be heat? And if one overcome him, two shall stand against him: and a threefold cord is not easily broken. Better is a poor and wise child, then an old and foolish King, which will no more be admonished. For out of the prison he cometh forth to reign: when as he that is borne in his kingdom, is made poor.

I beheld all the living, which walk under the sun, with the second child, which shall stand up in his place. There is none end of all the people, nor of all that were before them, and they that come after, shall not rejoice in him: surely this is also vanity and vexation of spirit. Take heed to thy foot when thou enterest into the House of God, and be more near to hear then to give the sacrifice of fools: for they know not that they do evil. Be not rash with thy mouth, nor let thine heart be hasty to utter a thing before God: for God is in the heavens, and thou art on the earth: therefore let thy words be few. For as a dream cometh by the multitude of business: so the voice of a fool is in the multitude of words. When thou hast vowed a vow to God, defer not to pay it: for he delighteth not

in fools: pay therefore that thou hast vowed. It is better that thou shouldest not vow, then that thou shouldest vow and not pay it. Suffer not thy mouth to make thy flesh to sin: neither say before the Angel, that this is ignorance: wherefore shall God be angry by thy voice, and destroy the work of thine hands? For in the multitude of dreams, and vanities are also many words: but fear thou God.

If in a country thou seest the oppression of the poor, and the defrauding of judgment and justice, be not astonished at the matter: for he that is higher then the highest, regardeth, and there be higher then they. And the abundance of the earth is over all: the King also consisteth by the field that is tilled. He that loveth silver, shall not be satisfied with silver, and he that loveth riches, shall be without the fruit thereof: this also is vanity. When goods increase, they are increased that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes? The sleep of him that travaileth, is sweet, whether he eat little or much: but the satiety of the rich will not suffer him to sleep. There is an evil sickness that I have seen under the sun: to wit, riches reserved to the owners thereof for their evil. And these riches perish by evil travel, and he begetteth a son, and in his hand is nothing. As he came forth of his mothers belly, he shall return naked to go as he came, and shall bear away nothing of his labour, which he hath caused to pass by his hand. And this also is an evil sickness that in all points as he came, so shall he go, and what profit hath he that he hath travailed for the wind? Also all his days he eateth in darkness with much grief, and in his sorrow and anger. Behold then, what I have seen good, that it is comely to eat, and to drink, and to take pleasure in all his labour, wherein he travaileth under the sun, the whole number of the days of his life, which God giveth him: for this is his portion. Also to every man to whom God hath given riches and treasures, and giveth him power to eat thereof, and to take his part, and to enjoy his labour: this is the gift of God. Surely he will not much remember the days of his life, because God answereth to the joy of his heart.

There is an evil, which I saw under the sun, and it is much among men: A man to whom God hath given riches and treasures and honour, and he wanteth nothing for his soul of all that it desireth: but God giveth him not power to eat thereof, but a strange man shall eat it up: this is vanity, and this is an evil sickness.

If a man beget an hundred children and live many years, and the days of his years be multiplied, & his soul be not satisfied with good things, and he be not buried, I say that an untimely fruit is better then he. For he cometh into vanity and goeth into darkness: and his name shall be covered with darkness. Also he hath not seen ye sun, nor known it: therefore this hath more rest then the other. And if he had lived a thousand years twice told, and had seen no good, shall not all go to one place?

All the labour of man is for his mouth: yet the soul is not filled. For what hath the wise man more then the fool? what hath the poor that knoweth how to walk before the living? The sight of ye eye is better then to walk in ye lusts: this also is vanity, & vexation of spirit. What is that that hath been? the name thereof is now named: and it is known that it is man: and he cannot strive with him that is stronger then he. Surely there be many things that increase vanity: and what availeth it man? For who knoweth what is good for man in the life and in the number of the days of the life of his vanity, seeing he maketh them as a shadow? For who can shew unto man what shall be after him under the sun?

- A good name is better then a good ointment, and the day of death, then the day that one is borne.
- It is better to go to the house of mourning, then to go to the house of feasting, because this is the end of all men: and the living shall lay it to his heart.
- Anger is better then laughter: for by a sad look the heart is made better.
- The heart of the wise is in the house of mourning: but the heart of fools is in the house of mirth.
- Better it is to hear ye rebuke of a wise man, then that a man should hear the song of fools. For like ye noise of the thorns under the pot, so is the laughter of the fool: this also is vanity.
- Surely oppression maketh a wise man mad: and the reward destroyeth the heart.
- The end of a thing is better then the beginning thereof, and the patient in spirit is better then the proud in spirit.
- Be not thou of an hasty spirit to be angry: for anger resteth in the bosom of fools.
- Say not thou, Why is it that the former days were better then these? For thou dost not inquire wisely of this thing.
- Wisdom is good with an inheritance, and excellent to them that see the sun. For man shall rest in the shadow of wisdom, and in the shadow of silver: but the excellency of the knowledge of wisdom giveth life to the possessors thereof.
- Behold the work of God: for who can make straight that which he hath made crooked?
- In the day of wealth be of good comfort, and in the day of affliction consider: God also hath made this contrary to that, to the intent that man should find nothing after him.
- I have seen all things in the days of my vanity: there is a just man that perisheth in his justice, and there is a wicked man that continueth long in his malice.

- Be not thou just overmuch, neither make thy self overwise: wherefore shouldest thou be desolate?
- Be not thou wicked overmuch, neither be thou foolish: wherefore shouldest thou perish not in thy time?
- It is good that thou lay hold on this: but yet withdraw not thine hand from that: for he that feareth God, shall come forth of them all.
- Wisdom shall strengthen the wise man more then ten mighty princes that are in ye city.
- Surely there is no man just in the earth, that doth good and sinneth not.
- Give not thine heart also to all ye words that men speak, lest thou do hear thy servant cursing thee. For often times also thine heart knoweth that thou likewise hast cursed others.

All this have I proved by wisdom: I thought I will be wise, but it went far from me. It is far off, what may it be? And it is a profound deepness, who can find it? I have compassed about, both I and mine heart to know and to inquire and to search wisdom, and reason, and to know the wickedness of folly, and the foolishness of madness, and I find more bitter then death the woman whose heart is as nets and snares, and her hands, as bands: he that is good before God, shall be delivered from her, but the sinner shall be taken by her. Behold, saith the Preacher, this have I found, seeking one by one to find the count: And yet my soul seeketh, but I find it not: I have found one man of a thousand: but a woman among them all have I not found. Only lo, this have I found, that God hath made man righteous: but they have sought many inventions.

Who is as the wise man? and who knoweth the interpretation of a thing? the wisdom of a man doth make his face to shine: and the strength of his face shall be changed. I advertise thee to take heed to ye mouth of the King, and to the word of the oath of God. Haste not to go forth of his sight: stand not in an evil thing: for he will do whatsoever pleaseth him. Where the word of ye King is, there is power, and who shall say unto him, What doest thou? He that keepeth the commandment, shall know none evil thing, and the heart of the wise shall know the time and judgment. For to every purpose there is a time and judgment, because the misery of man is great upon him. For he knoweth not that which shall be: for who can tell him when it shall be? Man is not lord over the spirit to retain the spirit: neither hath he power in the day of death, nor deliverance in the battle, neither shall wickedness deliver the possessors thereof. All this have I seen, and have given mine heart to every work, which is wrought under the sun, and I saw a time that man ruleth over man to his own hurt.

And likewise I saw the wicked buried, and they returned, and they that came from the holy place, were yet forgotten in the city where they had done right: this also is vanity. Because sentence against an evil work is not executed speedily, therefore the heart of the children of men is fully set in them to do evil. Though a sinner do evil an hundred times, and God prolongeth his days, yet I know that it shall be well with them that fear the Lord, and do reverence before him. But it shall not be well to the wicked, neither shall he prolong his days: he shall be like a shadow, because he feareth not before God. There is a vanity, which is done upon the earth, that there be righteous men to whom it cometh according to the work of the wicked: and there be wicked men to whom it cometh according to the work of the just: I thought also that this is vanity. And I praised joy: for there is no goodness to man under the sun, save to eat and to drink and to rejoice: for this is adjoined to his labour, the days of his life that God hath given him under the sun. When I applied mine heart to know wisdom, and to behold the business that is done on earth, that neither day nor night the eyes of man take sleep, then I beheld the whole work of God, that man cannot find out ye work that is wrought under the sun: for the which man laboureth to seek it, and cannot find it: yea, and though the wise man think to know it, he cannot find it.

I have surely given mine heart to all this, and to declare all this, that the just, and the wise, and their works are in the hand of God: and no man knoweth either love or hatred of all that is before them. All things come alike to all: and the same condition is to the just and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an oath. This is evil among all that is done under the sun, that there is one condition to all, and also the heart of the sons of men is full of evil, and madness is in their hearts whiles they live, and after that, they go to the dead. Surely whosoever is joined to all ye living, there is hope: for it is better to a living dog, then to a dead lion. For the living know that they shall die, but the dead know nothing at all: neither have they any more a reward: for their remembrance is forgotten. Also their love, and their hatred, and their envy is now perished, and they have no more portion for ever, in all that is done under the sun.

Go, eat thy bread with joy, & drink thy wine with a cheerful heart: for God now accepteth thy works. At all times let thy garments be white, and let not oil be lacking upon thine head. Rejoice with the wife whom thou hast loved all the days of the life of thy vanity, which God hath given thee under the sun all the days of thy vanity: for this is thy portion in the life, and in thy travail wherein thou labourest under the sun. All that thine hand shall find to do, do it with all thy power: for there is neither work nor invention, nor knowledge, nor wisdom in the grave whither thou goest.

I returned, and I saw under the sun that the race is not to the swift, nor the battle to the strong, nor yet bread to the wise, nor also riches to men of understanding, neither yet favour to men of knowledge: but time and chance cometh to them all. For neither doth man know his time, but as the fishes which are taken in an evil net, and as the birds that are caught in the snare: so are the children of men snared in the evil time when it falleth upon them suddenly. I have also seen this wisdom under the sun, and it is great unto me. A little city and few men in it, and a great King came against it, and compassed it about, and builded forts against it. And there was found therein a poor and wise man, and he delivered the city by his wisdom: but none remembered this poor man.

Then said I,

- Better is wisdom then strength: yet the wisdom of the poor is despised, and his words are not heard.
- The words of the wise are more heard in quietness, then the cry of him that ruleth among fools.
- Better is wisdom then weapons of war: but one sinner destroyeth much good.
- Dead flies cause to stink, & putrefy the ointment of the apothecary: so doth a little folly him that is in estimation for wisdom, and for glory.
- The heart of a wise man is at his right hand: but the heart of a fool is at his left hand. And also when the fool goeth by the way, his heart faileth, and he telleth unto all that he is a fool.
- If the spirit of him that ruleth, rise up against thee, leave not thy place: for gentleness pacifieth great sins. There is an evil that I have seen under the sun, as an error that proceedeth from the face of him that ruleth.
- Folly is set in great excellency, and the rich set in the low place. I have seen servants on horses, and princes walking as servants on the ground.
- He that diggeth a pit, shall fall into it, and he that breaketh the hedge, a serpent shall bite him.
- He that removeth stones, shall hurt himself thereby, and he that cutteth wood, shall be in danger thereby.
- If the iron be blunt, & one hath not wet the edge, he must then put to more strength: but the excellency to direct a thing is wisdom. If the serpent bite, when he is not charmed: no better is a babbler.
- The words of ye mouth of a wise man have grace: but the lips of a fool devour himself. The beginning of the words of his mouth is foolishness, and the latter end

of his mouth is wicked madness. For the fool multiplieth words, saying, Man knoweth not what shall be: and who can tell him what shall be after him?

- The labour of the foolish doth weary him: for he knoweth not to go into the city.
- Wo to thee, O land, when thy King is a child, and thy princes eat in the morning. Blessed art thou, O land, when thy King is the son of nobles, and thy princes eat in time, for strength and not for drunkenness.
- By slothfulness the roof of the house goeth to decay, and by the idleness of the hands the house droppeth through. They prepare bread for laughter, and wine comforteth the living, but silver answereth to all.
- Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the fowl of the heaven shall carry the voice, & that which hath wings, shall declare the matter.
- Cast thy bread upon the waters: for after many days thou shalt find it. Give a portion to seven, & also to eight: for thou knowest not what evil shall be upon ye earth.
- If the clouds be full, they will pour forth rain upon the earth: and if the tree does fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.
- He that observeth ye wind, shall not sow, and he that regardeth the clouds, shall not reap.
- As thou knowest not which is ye way of the spirit, nor how the bones do grow in the womb of her that is with child: so thou knowest not the work of God that worketh all.
- In the morning sow thy seed, and in the evening let not thine hand rest: for thou knowest not whither shall prosper, this or that, or whether both shall be a like good.
- Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sun. Though a man live many years, and in them all he rejoice, yet he shall remember the days of darkness, because they are many, all that cometh is vanity.
- Rejoice, O young man, in thy youth, and let thine heart cheer thee in the days of thy youth: and walk in the ways of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to judgment. Therefore take away grief out of thine heart, and cause evil to depart from thy flesh: for childhood and youth are vanity.

Remember now thy Creator in the days of thy youth, whiles the evil days come not, nor the years approach, wherein thou shalt say, I have no pleasure in them: Whiles the sun is

not dark, nor ye light, nor the moon, nor the stars, nor the clouds return after the rain: When the keepers of ye house shall tremble, & the strong men shall bow themselves, and the grinders shall cease, because they are few, and they wax dark that look out by ye windows: And the doors shall be shut without by the base sound of the grinding, and he shall rise up at the voice of the bird: and all the daughters of singing shall be abased. Also they shall be afraid of the high thing, and fear shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and concupiscence shall be driven away: for man goeth to the house of his age, and the mourners go about in the street. Whiles the silver cord is not lengthened, nor the golden ewer broken, nor the pitcher broken at the well, nor the wheel broken at the cistern: And dust return to the earth as it was, and the spirit return to God that gave it. Vanity of vanities, saith the Preacher, all is vanity. And the more wise the Preacher was, the more he taught the people knowledge, and caused them to hear, and searched forth, and prepared many parables.

The Preacher sought to find out pleasant words, and an upright writing, even the words of truth. The words of the wise are like goads, and like nails fastened by the masters of the assemblies, which are given by one pastor. And of other things beside these, my son, take thou heed: for there is none end in making many books, and much reading is a weariness of the flesh. Let us hear the end of all: fear God and keep his commandments: for this is the whole duty of man. For God will bring every work unto judgment, with every secret thing, whether it be good or evil.

AN EXCELLENT SONG which was SOLOMON'S

An excellent song which was Solomon's. Let him kiss me with the kisses of his mouth: for thy love is better then wine. Because of the savour of thy good ointments thy name is as an ointment poured out: therefore the virgins love thee. Draw me: we will run after thee:

the King hath brought me into his chambers: we will rejoice and be glad in thee: we will remember thy love more then wine: the righteous do love thee.

I am black, O daughters of Jerusalem, but comely, as the tents of Kedar, and as the curtains of Solomon. Regard ye me not because I am black: for the sun hath looked upon me.

The sons of my mother were angry against me: they made me the keeper of ye vines: but I kept not mine own vine.

Shew me, O thou, whom my soul loveth, where thou feedest, where thou liest at noon: for why should I be as she that turneth aside to the flocks of thy companions?

If thou know not, O thou the fairest among women, get thee forth by the steps of the flock, and feed thy kids by the tents of the shepherds. I have compared thee, O my love, to the troupe of horses in the chariots of Pharaoh. Thy cheeks are comely with rows of stones, and thy neck with chains. We will make thee borders of gold with studs of silver.

Whilst the King was at his repast, my spikenard gave the smell thereof. My well beloved is as a bundle of myrrh unto me: he shall lie between my breasts. My well beloved is as a cluster of camphire unto me in the vines of Engedi.

My love, behold, thou art fair: behold, thou art fair: thine eyes are like the doves.

My well beloved, behold, thou art fair and pleasant: also our bed is green: The beams of our house are cedars, our rafters are of fir.

I am the rose of the field, and the lily of the valleys. Like a lily among the thorns, so is my love among the daughters.

Like the apple tree among the trees of the forest, so is my well beloved among the sons of men: under his shadow had I delight, & sat down: and his fruit was sweet unto my mouth. He brought me into the wine cellar, and love was his banner over me. Stay me with flagons, and comfort me with apples: for I am sick of love. His left hand is under mine head, and his right hand doth embrace me.

I charge you, O daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor waken my love, until she please.

It is the voice of my well beloved: behold, he cometh leaping by the mountains, and skipping by the hills. My well beloved is like a roe, or a young hart: lo, he standeth behind our wall, looking forth of the windows, shewing himself through the grates. My well beloved spake and said unto me,

Arise, my love, my fair one, and come thy way. For behold, winter is past: the rain is changed, and is gone away. The flowers appear in the earth: the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree hath brought forth her young figs: and the vines with their small grapes have cast a savour: arise my love, my fair one, and come away. My dove, that art in the holes of ye rock, in the secret places of the stairs, shew me thy sight, let me hear thy voice: for thy voice is sweet, and thy sight comely.

Take us the foxes, the little foxes, which destroy the vines: for our vines have small grapes.

My well beloved is mine, and I am his: he feedeth among the lilies, until the day break, and the shadows flee away: return, my well beloved, and be like a roe, or a young hart upon the mountains of Bether.

In my bed by night I sought him that my soul loved: I sought him, but I found him not. I will rise therefore now, and go about in the city, by the streets and by the open places, and will seek him that my soul loveth: I sought him, but I found him not. The watchmen that went about the city, found me: to whom I said, Have you seen him, whom my soul loveth? When I had passed a little from them, then I found him whom my soul loved: I took hold on him and left him not, till I had brought him unto my mother's house into the chamber of her that conceived me.

I charge you, O daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor waken my love until she please.

Who is she that cometh up out of the wilderness like pillars of smoke perfumed with myrrh and incense, and with all the spices of the merchant?

Behold his bed, which is Solomon's: threescore strong men are round about it, of the valiant men of Israel. They all handle the sword, and are expert in war, every one hath his sword upon his thigh for the fear by night. King Solomon made himself a palace of the trees of Lebanon. He made the pillars thereof of silver, and the pavement thereof of gold, the hangings thereof of purple, whose midst was paved with the love of the daughters of Jerusalem.

Come forth, ye daughters of Zion, and behold the King Solomon with the crown, wherewith his mother crowned him in ye day of his marriage, and in the day of the gladness of his heart.

Behold, thou art fair, my love: behold, thou art fair: thine eyes are like the doves: among thy locks thine hair is like the flock of goats, which look down from the mountain of Gilead. Thy teeth are like a flock of sheep in good order, which go up from the washing: which every one bring out twins, and none is barren among them. Thy lips are like a thread of scarlet, and thy talk is comely: thy temples are within thy locks as a piece of a pomegranate. Thy neck is as the tower of David built for defense: a thousand shields hang therein, and all the targets of the strong men. Thy two breasts are as two young roes that are twins, feeding among the lilies. Until the day break, and the shadows fly away,

I will go into the mountain of myrrh and to the mountain of incense.

Thou art all fair, my love, and there is no spot in thee. Come with me from Lebanon, my spouse, even with me from Lebanon, and look from the top of Amanah, from the top of Shenir and Hermon, from the dens of the lions, and from the mountains of the leopards. My sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine eyes, and with a chain of thy neck. My sister, my spouse, how fair is thy love? how much better is thy love then wine? and the savour of thine ointments then all spices? Thy lips, my spouse, drop as honey combs: honey and milk are under thy tongue, and the savour of thy garments is as the savour of Lebanon. My sister my spouse is as a garden enclosed, as a spring shut up, and a fountain sealed up. Thy plants are as an orchard of pomegranates with sweet fruits, as camphire, spikenard, Even spikenard, and saffron, calamus, and cinnamon with all the trees of incense, myrrh and aloes, with all the chief spices. O fountain of the gardens, O well of living waters, and the springs of Lebanon.

Arise, O North, and come O South, and blow on my garden that the spices thereof may flow out: let my well beloved come to his garden, and eat his pleasant fruit. I am come into my garden, my sister, my spouse: I gathered my myrrh with my spice: I ate mine honey comb with mine honey, I drank my wine with my milk:

eat, O friends, drink, and make you merry, O well beloved.

I sleep, but mine heart waketh, it is the voice of my well beloved that knocketh, saying,

Open unto me, my sister, my love, my dove, my undefiled: for mine head is full of dew, and my locks with the drops of the night.

I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?

My well beloved put in his hand by the hole of the door, and mine heart was affectioned toward him. I rose up to open to my well beloved, and mine hands did drop down myrrh, and my fingers pure myrrh upon the handles of the bar. I opened to my well beloved: but my well beloved was gone, and passed: mine heart was gone when he did speak: I sought him, but I could not find him: I called him, but he answered me not.

The watchmen that went about the city, found me: they smote me and wounded me: the watchmen of the walls took away my veil from me.

I charge you, O daughters of Jerusalem, if you find my well beloved, that you tell him that I am sick of love.

O the fairest among women, what is thy well beloved more then other well beloved? what is thy well beloved more then another lover, that thou doest so charge us?

My well beloved is white and ruddy, the chiefest of ten thousand. His head is as fine gold, his locks curled, and black as a raven. His eyes are like doves upon the rivers of waters, which are washed with milk, and remain by the full vessels. His cheeks are as a bed of spices, and as sweet flowers, and his lips like lilies dropping down pure myrrh. His hands as rings of gold set with the chrysolite, his belly like white ivory covered with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance as Lebanon, excellent as the cedars. His mouth is as sweet things, and he is wholly delectable: this is my well beloved, and this is my lover, O daughters of Jerusalem.

O the fairest among women, whither is thy well beloved gone? whither is thy well beloved turned aside, that we may seek him with thee?

My well beloved is gone down into his garden to the beds of spices, to feed in the gardens, and to gather lilies. I am my well beloveds, and my well beloved is mine, who feedeth among the lilies.

Thou art beautiful, my love, as Tirzah, comely as Jerusalem, terrible as an army with banners. Turn away thine eyes from me: for they overcome me: thine hair is like a flock of goats, which look down from Gilead. Thy teeth are like a flock of sheep, which go up from the washing, which every one bring out twins, and none is barren among them. Thy temples are within thy locks as a piece of a pomegranate. There are threescore Queens and fourscore concubines & of the damsels without number. But my dove is alone, and my undefiled, she is the only daughter of her mother, and she is dear to her that bare her: the daughters have seen her & counted her blessed: even the Queens and the concubines, and they have praised her.

Who is she that looketh forth as the morning, fair as the moon, pure as the sun, terrible as an army with banners!

I went down to the garden of nuts, to see the fruits of the valley, to see if the vine budded, and if the pomegranates flourished.

I knew nothing, my soul set me as the chariots of my noble people.

Return, return, O Shulamite, return: return that we may behold thee.

What shall you see in the Shulamite, but as the company of an army?

How beautiful are thy goings with shoes, O princes daughter! the joints of thy thighs are like jewels: the work of the hand of a cunning workman. Thy navel is as a round cup that wanteth not liquor: thy belly is as an heap of wheat compassed about with lilies. Thy two breasts are as two young roes that are twins. Thy neck is like a tower of ivory: thine eyes are like the fish pools in Heshbon by the gate of Bath-rabbim: thy nose is as

the tower of Lebanon, that looketh toward Damascus. Thine head upon thee is as scarlet, and the bush of thine head like purple: the King is tied in the rafters. How fair art thou, and how pleasant art thou, O my love, in pleasures! This thy stature is like a palm tree, and thy breasts like clusters.

I said, I will go up into the palm tree, I will take hold of her boughs: thy breasts shall now be like the clusters of the vine: and the savour of thy nose like apples, And the roof of thy mouth like good wine, which goeth straight to my well beloved, and causeth the lips of the ancient to speak.

I am my well beloveds, and his desire is toward me. Come, my well beloved, let us go forth into the field: let us remain in the villages. Let us get up early to the vines, let us see if the vine flourish, whether it hath budded the small grape, or whether the pomegranates flourish: there will I give thee my love. The mandrakes have given a smell, and in our gates are all sweet things, new and old: my well beloved, I have kept them for thee.

Oh that thou werest as my brother that sucked the breasts of my mother: I would find thee without, I would kiss thee, then they should not despise thee. I will lead thee and bring thee into my mothers house: there thou shalt teach me: and I will cause thee to drink spiced wine, and new wine of the pomegranate. His left hand shall be under mine head, and his right hand shall embrace me.

I charge you, O daughters of Jerusalem, that you stir not up, nor waken my love, until she please.

(Who is this that cometh up out of the wilderness, leaning upon her well beloved?)

I raised thee up under an apple tree: there thy mother conceived thee: there she conceived that bare thee.

Set me as a seal on thine heart, and as a signet upon thine arm: for love is strong as death: jealousy is cruel as the grave: the coals thereof are fiery coals, and a vehement flame. Much water can not quench love, neither can the floods drown it: If a man should give all the substance of his house for love, they would greatly contemn it.

We have a little sister, and she hath no breasts: what shall we do for our sister when she shall be spoken for?

If she be a wall, we will build upon her a silver palace: and if she be a door, we will keep her in with boards of cedar.

I am a wall, and my breasts are as towers: then was I in his eyes as one that findeth peace.

Solomon had a vine in Baal-hamon: he gave the vineyard unto keepers: every one bringeth for ye fruit thereof a thousand pieces of silver.

But my vineyard which is mine, is before me: to thee, O Solomon appertaineth a thousand pieces of silver, and two hundred to them that keep the fruit thereof. O thou that dwellest in the gardens, the companions hearken unto thy voice: cause me to hear it.

O my well beloved, flee away, and be like unto the roe, or to the young hart upon ye mountains of spices.

ISAIAH

A Vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem: in the days of Uzziah, Jotham, Ahaz and Hezekiah Kings of Judah. Hear, O heavens, and hearken, O earth: for the Lord hath said, I have nourished and brought up children, but they have rebelled against me. The oxe knoweth his owner, and the ass his master's crib: but Israel hath not known: my people hath not understand. Ah, sinful nation, a people laden with iniquity: a seed of the wicked, corrupt children: they have forsaken the Lord: they have provoked the holy one of Israel to anger: they are gone backward. Wherefore should ye be smitten anymore? For ye fall away more and more: the whole head is sick, and the whole heart is heavy. From the sole of the foot unto the head, there is nothing whole therein, but wounds, and swelling, and sores full of corruption: they have not been wrapped, nor bound up, nor mollified with oil. Your land is waste: your cities are burnt with fire: strangers devour your land in your presence, and it is desolate like the overthrow of strangers. And the daughter of Zion shall remain like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged city. Except the Lord of hosts had reserved unto us, even a small remnant: we should have been as Sodom, and should have been like unto Gomorah. Hear the word of the Lord, O princes of Sodom: hearken unto the Law of our God, O people of Gomorah. What have I to do with the multitude of your sacrifices, saith the Lord? I am full of the burnt offerings of rams, & of the fat of fed beasts: and I desire not the blood of bullocks, nor of lambs, nor of goats. When ye come to appear before me, who required this of your hands to tread in my courts? Bring no more oblations, in vain: incense is an abomination unto me: I can not suffer your new moons, nor Sabbaths, nor solemn days (it is iniquity) nor solemn assemblies. My soul hateth your new moons and your appointed feasts: they are a burden unto me: I am weary to bear them. And when you shall stretch out your hands, I

will hide mine eyes from you: and though ye make many prayers, I will not hear: for your hands are full of blood. Wash you, make you clean: take away the evil of your works from before mine eyes: cease to do evil. Learn to do well: seek judgement, relieve the oppressed: judge the fatherless and defend the widow. Come now, and let us reason together, saith the Lord: though your sins were as crimson, they shall be made white as snow: though they were red like scarlet, they shall be as wool. If ye consent and obey, ye shall eat the good things of the land. But if ye refuse and be rebellious, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it. How is the faithful city become an harlot? It was full of judgement, and justice lodged therein, but now they are murderers. Thy silver is become dross: thy wine is mixt with water. Thy Princes are rebellious and companions of thieves: everyone loveth gifts, and followeth after rewards: they judge not the fatherless, neither doeth the widows cause come before them. Therefore saith the Lord God of hosts, the mighty one of Israel, Ah, I will ease me of mine adversaries, & avenge me of mine enemies. Then I will turn mine hand upon thee, and burn out thy dross, till it be pure, and take away all thy tin. And I will restore thy judges as at the first, and thy counselors as at the beginning: afterward shalt thou be called a city of righteousnes, and a faithful city. Zion shall be redeemed in judgement, and they that return in her, in justice. And the destruction of the transgressors and of the sinners shall be together: and they that forsake the Lord, shall be consumed. For they shall be confounded for the oaks, which ye have desired, and ye shall be ashamed of the gardens, that ye have chosen. For ye shall be as an oak, whose leaf fadeth: and as a garden that hath no water. And the strong shall be as tower, and the maker thereof, as a spark: and they shall both burn together, and none shall quench them.

The word that Isaiah the son of Amoz saw upon Judah and Jerusalem. It shall be in the last days, that the mountain of the house of the Lord shall be prepared in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go, and say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jaakob, and he will teach us his ways, and we will walk in his paths: for the Law shall go forth of Zion, and the word of the Lord from Jerusalem, and he shall judge among the nations, and rebuke many people: they shall break their swords also into mattocks, and their spears into siethes: nation shall not lift up a sword against nation, neither shall they learn to fight anymore. O house of Jaakob, come ye, and let us walk in the Law of the Lord. Surely thou hast forsaken thy people, the house of Jaakob, because they are full of the East manners, and are sorcerers as the Philistims, and abound with strange children. Their land also was full of silver & gold, and there was none end of their treasures: and their land was full of horses, and their chariots were infinite. Their land also was full of idols: they worshipped the work of their own hands, which their own fingers have made. And a man bowed himself, and a man humbled

himself: therefore spare them not. Enter into the rock, and hide thee in the dust from before the fear of the Lord, and from the glory of his majesty. The high look of man shall be humbled, and the loftiness of men shall be abased, and the Lord only shall be exalted in that day. For the day of the Lord of hosts is upon all the proud and hautie, and upon all that is exalted: and it shall be made low. Even upon all the cedars of Lebanon, that are high & exalted, & upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every strong wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the hautinesse of men shall be brought low, and the loftiness of men shall be abased, and the Lord shall only be exalted in that day. And the idols will he utterly destroy. Then they shall go into the holes of the rocks, & into the caves of the earth, from before the fear of the Lord, and from the glory of his majesty, when he shall arise to destroy the earth. At that day shall man cast away his silver idols, & his golden idols (which they had made themselves to worship them) to the mowles and to the backs, to go into the holes of the rocks, and into the tops of the ragged rocks from before the fear of the Lord, and from the glory of his majesty, when he shall rise to destroy the earth. Cease you from the man whose breath is in his nostrils: for wherein is he to be esteemed?

For lo, the Lord God of hosts will take away from Jerusalem and from Judah the stay and the strength: even all the stay of bread, and all the stay of water, the strong man, & the man of war, the judge and the prophet, the prudent and the aged, the captain of fifty, and the honourable, and the counselor, and the cunning artificer, and the eloquent man. And I will appoint children to be their princes, and babes shall rule over them. The people shall be oppressed one of another, and everyone by his neighbour: the children shall presume against the ancient, and the vile against the honourable. When everyone shall take hold of his brother of the house of his father, and say, Thou hast clothing: thou shalt be our prince, and let this fall be under thine hand. In that day he shall swear, saying, I cannot be an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people. Doubtless Jerusalem is fallen, and Judah is fallen down, because their tongue & works are against the Lord, to provoke the eyes of his glory. The trial of their countenance testifieth against them, yea, they declare their sins as Sodom, they hide them not. Woe be unto their souls: for they have rewarded evil unto themselves. Say ye, Surely it shall be well with the just: for they shall eat the fruit of their works. Woe be to the wicked, it shall be evil with him: for the reward of his hands shall be given him. Children are extortioners of my people, and women have rule over them: O my people, they that lead thee, cause thee to err, and destroy the way of thy paths. The Lord standeth up to plead, yea, he standeth to judge the people. The Lord shall enter into judgement with the Ancients of his people & the princes thereof: for ye have eaten up the vineyard: the spoil of the poor is in your houses. What have ye to do,

that ye beat my people to pieces, and grind the faces of the poor, saith the Lord, even tho Lord of hosts?

The Lord also saith, Because the daughters of Zion are hautie, and walk with stretched out necks, and with wandering eyes, walking and minsing as they go, and making a tinkling with their feet, therefore shall the Lord make the heads of the daughters of Zion bald, and the Lord shall discover their secret parts. In that day shall the Lord take away the ornament of the slippers, and the calls, and the round tires, the sweet balls, and the bracelets, and the bonnets, the tires of the head, and the slops, and the head bands, and the tablets, and the earrings, the rings and the mufflers, the costly apparel and the vails, and the wimples, and the crisping pins, and the glasses and the fine linen, and the hoods, and the launes. And instead of sweet savour, there shall be stink, and in stead of a girdle, a rent, and in stead of dressing of the hear, baldness, and in stead of a stomacher, a girding of sackcloth, and burning instead of beauty. Thy men shall fall by the sword, and thy strength in the battle. Then shall her gates mourn and lament, and she, being desolate, shall sit upon the ground.

And in that day shall seven women take hold of one man, saying, We will eat our own bread, and we will wear our own garments: only let us be called by thy name, and take away our reproach. In that day shall the bud of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and pleasant for them that are escaped of Israel. Then he that shall be left in Zion, and he that shall remain in Jerusalem, shall be called holy, and everyone shall be written among the living in Jerusalem, when the Lord shall wash the filthiness of the daughters of Zion, and purge the blood of Jerusalem out of the midst thereof by the spirit of judgement, and by the spirit of burning. And the Lord shall create upon every place of mount Zion, and upon the assemblies thereof, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense. And a covering shall be for a shadow in the day for the heat, and a place of refuge and a covert for the storm and for the rain.

Now will I sing to my beloved a song of my beloved to his vineyard, My beloved had a vineyard in a very fruitful hill, and he hedged it, and gathered out the stones of it, and he planted it with the best plants, and he built a tower in the midst thereof, and made a wine press therein: then he looked that it should bring forth grapes: but it brought forth wild grapes. Now therefore, O inhabitants of Jerusalem and men of Judah, judge, I pray you, between me, and my vineyard. What could I have done anymore to my vineyard that I have not done unto it? why have I looked that it should bring forth grapes, and it bringeth forth wild grapes? And now I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up: I will break the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be cut, nor digged, but briers, and thorns shall grow up: I will also command the clouds that they rain no rain upon it.

Surely the vineyard of the Lord of hosts is the house of Israel, and the men of Judah are his pleasant plant, and he looked for judgement, but behold oppression: for righteousness, but behold a crying. Woe unto them that join house to house, and lay field to field, till there be no place, that ye may be placed by yourselves in the midst of the earth. This is in mine cares, saith the Lord of hosts. Surely many houses shall be desolate, even great, and fair without inhabitant. For ten acres of vines shall yield one bath, and the seed of an homer shall yield an ephah. Woe unto them, that rise up early to follow drunkenness, and to them that continue until night, till the wine do inflame them. And the harp and viole, timbrel, and pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the work of his hands. Therefore my people is gone into captivity, because they had no knowledge, and the glory thereof are men famished, and the multitude thereof is dried up with thirst. Therefore hell hath enlarged itself, & hath opened his mouth, without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth among them, shall descend into it. And man shall be brought down, and man shall be humbled, even the eyes of the proud shall be humbled. And the Lord of hosts shall be exalted in judgement, and the holy God shall be sanctified in justice. Then shall the lambs feed after their manner, and the strangers shall eat the desolate places of the fat. Woe unto them, that draw iniquity with cords of vanity, and sin, as with cart ropes: Which say, Let him make speed: let him hasten his work, that we may see it: and let the counsel of the holy one of Israel draw near and come, that we may know it. Woe unto them that speak good of evil, and evil of good, which put darkness for light, and light for darkness, that put bitter for sweet, and sweet for sour. Woe unto them that are wise in their own eyes, and prudent in their own sight. Woe unto them that are mighty to drink wine, and to them that are strong to pour in strong drink: Which justify the wicked for a reward, and take away the righteousness of the righteous from him. Therefore as the flame of fire devoureth the stubble, and as the chaff is consumed of the flame: so their root shall be as rottenness, and their bud shall rise up like dust, because they have cast off the Law of the Lord of hosts, and contemned the word of the holy one of Israel. Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them, and hath smitten them that the mountains did tremble: and their carkases were torn in the midst of the streets, and for all this his wrath was not turned away, but his hand was stretched out still. And he will lift up a sign unto the nations a far, and will hiss unto them from the end of the earth: and behold, they shall come hastily with speed. None shall faint nor fall among them: none shall slumber nor sleep, neither shall the girdle of his loins be loosed, nor the latchet of his shoes be broken: Whose arrows shall be sharp, and all his bows bent: his horse hoofs shall be thought like flint, and his wheels like a whirlwind. His roaring shall be like a lion, and he shall roar like lions whelps: they shall roar, and lay hold of the pray: they shall take it away, and none shall deliver it. And in that day they shall roar

upon them, as the roaring of the sea: and if they look unto the earth, behold darkness, and sorrow, and the light shall be darkened in their sky.

In the year of the death of King Uzziah, I saw also the Lord sitting upon an high throne, and lifted up, and the lower parts thereof filled the Temple. The Seraphims stood upon it: everyone had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried to another, and said, Holy, holy, holy is the Lord of hosts: the whole world is full of his glory. And the lintels of the door cheeks moved at the voice of him that cried, and the house was filled with smoke.

Then I said, Woe is me: for I am undone, because I am a man of polluted lips, & I dwell in the midst of a people of polluted lips: for mine eyes have seen the King and Lord of hosts.

Then flew one of the Seraphims unto me with an hot coal in his hand, which he had taken from the altar with the tongs: And he touched my mouth, and said, Lo, this hath touched thy lips, & thine iniquity shall be taken away, and thy sin shall be purged.

Also I heard the voice of the Lord, saying, Whom shall I send? and who shall go for us?

Then I said, Here am I, send me.

And he said, Go, and say unto this people, Ye shall hear indeed, but ye shall not understand: ye shall plainly see, and not perceive. Make the heart of this people fat, make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and he heal them.

Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great desolation in the midst of the land. But yet in it shall be a tenth, and shall return, and shall be eaten up as an elm or an oak, which have a substance in them, when they cast their leaves: so the holy seed shall be the substance thereof.

And in the days of Ahaz, the son of Jotham, the son of Uzziah king of Judah, Rezin the King of Aram came up, and Pekah the son of Remaliah King of Israel, to Jerusalem to fight against it, but he could not overcome it. And it was told the house of David, saying, Aram is joined with Ephraim: therefore his heart was moved, and the heart of his people, as the trees of the forest are moved by the wind.

Then said the Lord unto Isaiah, Go forth now to meet Ahaz (thou and Sheariashub thy son) at the end of the conduit of the upper pool, in the path of the fullers field, and say unto him, Take heed, and be still: fear not, neither be faint hearted for the two tails of these smoking firebrands, for the furious wrath of Rezin and of Aram, and of Remaliah’s

son: Because Aram hath taken wicked counsel against thee, and Ephraim, and Remaliah's son, saying, Let us go up against Judah, and let us waken them up, and make a breach therein for us, and set a King in the midst thereof, even the son of Tabeal. Thus saith the Lord God, It shall not stand, neither shall it be. For the head of Aram is Damascus, and the head of Damascus is Rezin: and within five and threescore year, Ephraim shall be destroyed from being a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye believe not, surely ye shall not be established. And the Lord spake again unto Ahaz, saying, Ask a sign for thee of the Lord thy God: ask it, either in the depth beneath or in the height above.

But Ahaz said, I will not ask, neither will I tempt the Lord. Then he said, Hear you now, O house of David, Is it a small thing for you to grieve men, that ye will also grieve my God? Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and she shall call his name Immanu-el. Butter and honey shall he eat, till he have knowledge to refuse the evil, and to choose the good. For afore the child shall have knowledge to eschew the evil, and to choose the good, the land, that thou abhorrest, shall be forsaken of both her Kings. The Lord shall bring upon thee, and upon thy people, and upon thy fathers house (the days that have not come from the day that Ephraim departed from Judah) even the King of Asshur. And in that day shall the Lord hiss for the fly that is at the uttermost part of the floods of Egypt, and for the bee which is in the land of Asshur, and they shall come and shall light all in the desolate valleys, and in the holes of the rocks, and upon all thorny places, and upon all bushy places. In that day shall the Lord shave with a razor that is hired, even by them beyond the River, by the King of Asshur, the head and the hair of the feet, and it shall consume the beard. And in the same day shall a man nourish a young cow, and two sheep. And for the abundance of milk, that they shall give, he shall eat butter: for butter and honey shall everyone eat, which is left within the land. And at the same day every place, wherein shall be a thousand vines, shall be at a thousand pieces of silver: so it shall be for the briers and for the thorns. With arrows and with bow shall one come thither: because all the land shall be briers and thorns. But on all the mountains, which shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but they shall be for the sending out of bullocks, and for the treading of sheep.

Moreover, the Lord said unto me, Take thee a great roll, and write in it with a man's pen, Make speed to the spoil: haste to the pray. Then I took unto me faithful witnesses to record, Uriah the Priest, and Zechariah the son of Jeberechiah.

After, I came unto the Prophetess, which conceived, and bare a son. Then said the Lord to me, Call his name, Mahershalalhash-baz. For before the child shall have knowledge to cry, My father, & my mother, he shall take away the riches of Damascus and the spoil of Samaria, before the King of Asshur.

And the Lord spake yet again unto me, saying, Because this people hath refused the waters of Shiloah that run softly, and rejoice with Rezin, and the son of Remaliah, Now therefore, behold, the Lord bringeth up upon them the waters of the River mighty and great, even the King of Asshur with all his glory, and he shall come up upon all their rivers, and go over all their banks, and shall break into Judah, and shall overflow and pass through, and shall come up to the neck, and the stretching out of his wings shall fill the breadth of thy land, O Immanu-el. Gather together on heaps, O ye people, and ye shall be broken in pieces, and hearken all ye of far countries: gird yourselves, and you shall be broken in pieces: gird yourselves, and you shall be broken in pieces. Take counsel together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with us. For the Lord spake thus to me in taking of mine hand, and taught me, that I should not walk in the way of this people, saying, Say ye not, A confederacy to all them, to whom this people saith a confederacy, neither fear you their fear, nor be afraid of them. Sanctify the Lord of hosts, and let him be your fear, and let him be your dread, and he shall be as a Sanctuary: but as a stumbling stone, and as a rock to fall upon, to both the houses of Israel, and as a snare and as a net to the inhabitants of Jerusalem. And many among them shall stumble, and shall fall and shall be broken and shall be snared and shall be taken. Bind up the testimony: seal up the Law among my disciples. Therefore I will wait upon the Lord that hath hid his face from the house of Jaakob, and I will look for him. Behold, I and the children whom the Lord hath given me, are as signs and as wonders in Israel, by the Lord of hosts, which dwelleth in mount Zion. And when they shall say unto you, Inquire at them that have a spirit of divination, and at the soothsayers, which whisper and murmur, should not a people inquire at their God? from the living to the dead? To the Law, and to the testimony, if they speak not according to this word: it is because there is no light in them. Then he that is afflicted and famished, shall go to and fro in it: and when he shall be hungry, he shall even freat himself, and curse his King and his gods, and shall look upward. And when he shall look to the earth, behold trouble, and darkness, vexation and anguish, and he is driven to darkness.

Yet the darkness shall not be according to the affliction that it had when at the first he touched lightly the land of Zebulun and the land of Naphtali, nor afterward when he was more grievous by the way of the sea beyond Jorden in Galilee of the Gentiles. The people that walked in darkness have seen a great light: they that dwelled in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased their joy: they have rejoiced before thee according to the joy in harvest, and as men rejoice when they divide a spoil. For the yoke of their burden, and the staff of their shoulder and the rod of their oppressour hast thou broken as in the day of Midian. Surely every battle of the warriour is with noise, and with tumbling of

garments in blood: but this shall be with burning and devouring of fire. For unto us a child is borne, and unto us a Son is given: and the government is upon his shoulder, and he shall call his name Wonderful, Counselor, The mighty God, The everlasting Father, The prince of peace, The increase of his government & peace shall have none end: he shall sit upon the throne of David, and upon his kingdom, to order it, and to stablish it with judgement and with justice, from henceforth, even forever: the zeal of the Lord of hosts will perform this.

The Lord hath sent a word into Jaakob, and it hath lighted upon Israel. And all the people shall know, even Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart, the bricks are fallen, but we will build it with hewn stones: the wild fig trees are cut down, but we will change them into ceders. Nevertheless the Lord will raise up the adversaries of Rezin against him, and join his enemies together. Aram before and the Philistims behind, and they shall devour Israel with open mouth: yet for all this his wrath is not turned away, but his hand is stretched out still. For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Therefore will the Lord cut off from Israel head and tail, branch and rush in one day. The ancient and the honorable man, he is the head: and the prophet that teacheth lies, he is the tail. For the leaders of the people cause them to err: and they that are led by them are devoured. Therefore shall the Lord have no pleasure in their young men, neither will he have compassion of their fatherless and of their widows: for everyone is an hypocrite and wicked, and every mouth speaketh folly: yet for all this his wrath is not turned away, but his hand is stretched out still. For wickedness burneth as a fire: it devoureth the briers and the thorns and will kindle in the thick places of the forest: and they shall mount up like the lifting up of smoke. By the wrath of the Lord of hosts shall the land be darkened, and the people shall be as the meate of ye fire: no man shall spare his brother. And he shall snatch at the right hand, and be hungry: and he shall eat on the left hand, and shall not be satisfied: everyone shall eat ye flesh of his own arm. Manasseh, Ephraim: and Ephraim Manasseh, and they both shall be against Judah yet for all this his wrath is not turned away, but his hand is stretched out still.

Woe unto them that decree wicked decrees, and write grievous things, to keep back ye poor from judgement, and to take away the judgement of the poor of my people, that widows may be their prey, and that they may spoil the fatherless. What will ye do now in the day of visitation, and of destruction, which shall come from far? To whom will ye flee for help? And where will ye leave your glory? Without me everyone shall fall among them that are bound, and they shall fall down among the slain: yet for all this his wrath is not turned away, but his hand is stretched out still. O Asshur, the rod of my wrath: and the staff in their hands is mine indignation. I will send him to a dissembling nation, and I will give him a charge against the people of my wrath to take the spoil and

to take the prey, and to tread them under feet like the mire in the street. But he thinketh not so, neither doth his heart esteem it so: but he imagineth to destroy and to cut off not a few nations. For he sayeth, Are not my princes altogether Kings? Is not Calno as Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus? Like as mine hand hath found the kingdoms of the idols, seeing their idols were above Jerusalem, and above Samaria: Shall not I, as I have done to Samaria, and to the idols thereof, so do to Jerusalem and to the idols thereof?

But when the Lord hath accomplished all his work upon mount Zion and Jerusalem, I will visit the fruit of the proud heart of the King of Asshur, and his glorious and proud looks, because he said, By ye power of mine own hand have I done it, and by my wisdom, because I am wise: therefore I have removed the borders of the people, and have spoiled their treasures, and have pulled down the inhabitants like a valiant man. And mine hand hath found as a nest the riches of the people, and as one gathereth eggs that are left, so have I gathered all the earth: and there was none to move the wing or to open the mouth, or to whisper. Shall the axe boast itself against him that heweth therewith? or shall the saw exalt itself against him that moveth it? as if the rod should lift up itself against him that taketh it up, or the staff should exalt itself, as it were no wood.

Therefore shall the Lord God of hosts send among his fat men, leans, & under his glory he shall kindle a burning, like the burning of fire. And the light of Israel shall be as a fire, and the Holy one thereof as a flame, and it shall burn, and devour his thorns & his briers in one day: And shall consume the glory of his forest, and of his fruitful fields both soul and flesh: and he shall be as ye fainting of a standard bearer. And the rest of the trees of his forest shall be few, that a child may tell them. And at that day shall the remnant of Israel, and such as are escaped of the house of Jaakob, stay no more upon him that smote them, but shall stay upon ye Lord, ye Holy one of Israel in truth. The remnant shall return, even the remnant of Jaakob unto the mighty God. For though thy people, O Israel, be as the sand of the sea, yet shall the remnant of them return. The consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make the consumption, even determined, in the midst of all the land.

Therefore thus saith ye Lord God of hosts, O my people, that dwellest in Zion, be not afraid of Asshur: he shall smite thee with a rod, and shall lift up his staff against thee after the manner of Egypt: But yet a very little time, and the wrath shall be consumed, and mine anger in their destruction. And ye Lord of hosts shall raise up a scourge for him, according to the plague of Midian in the rock Oreb: & as his staff was upon the Sea, so he will lift it up after the manner of Egypt. And at that day shall his burden be taken away from off thy shoulder, and his yoke from off thy neck: and the yoke shall be destroyed because of the anointing. He is come to Aiath: he is passed into Migron: at

Michmash shall he lay up his armour. They have gone over the ford: they lodged in the lodging at Geba: Ramah is afraid: Gibeah of Saul is fled away. Lift up thy voice, O daughter Gallim, cause Laish to hear, O poor Anathoth. Madmenah is removed: the inhabitants of Gebim have gathered themselves together. Yet there is a time that he will stay at Nob: he shall lift up his hand toward the mount of the daughter Zion, the hill of Jerusalem. Behold, the Lord God of hosts shall cut off the bough with fear, and they of high stature shall be cut off, and the high shall be humbled. And he shall cut away the thick places of the forest with iron, and Lebanon shall have a mighty fall.

But there shall come a rod forth of the stock of Ishai, and a grass shall grow out of his roots. And the Spirit of the Lord shall rest upon him: the Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge, and of the fear of the Lord, and shall make him prudent in the fear of the Lord: for he shall not judge after the sight of his eyes, neither reprove by ye hearing of his ears. But with righteousness shall he judge the poor, and with equity shall he reprove for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And justice shall be ye girdle of his loins, and faithfulness the girdle of his reigns. The wolf also shall dwell with the lamb, and the leopard shall lie with the kid, & the calf, and the lion, and the fat beast together, and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie together: and the lion shall eat straw like the bullock. And the sucking child shall play upon the hole of the asp, and the wained child shall put his hand upon the cockatrice hole. Then shall none hurt nor destroy in all the mountain of mine holiness: for the earth shall be full of the knowledge of the Lord, as the waters that cover the sea. And in that day the root of Ishai, which shall stand up for a sign unto the people, the nations shall seek unto it, and his rest shall be glorious. And in the same day shall the Lord stretch out his hand again the second time, to possess the remnant of his people, (which shall be left) of Asshur, and of Egypt, & of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the isles of the sea. And he shall set up a sign to the nations, and assemble the dispersed of Israel, and gather the scattered of Judah from the four corners of the world. The hatred also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, neither shall Judah vex Ephraim: But they shall flee upon the shoulders of the Philistims toward the West: they shall spoil them of the East together: Edom and Moab shall be the stretching out of their hands, and the children of Ammon in their obedience. The Lord also shall utterly destroy the tongue of the Egyptians sea, and with his mighty wind shall lift up his hand over the river, and shall smite him in his seven streams, and cause men to walk therein with shoes. And there shall be a path to the remnant of his people, which are left of Asshur, like as it was unto Israel in the day that he came up out of the land of Egypt.

And thou shalt say in that day, O Lord, I will praise thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me. Behold, God is my salvation: I will trust, and will not fear: for ye Lord God is my strength and song: he also is become my salvation. Therefore with joy shall ye draw waters out of the wells of salvation. And ye shall say in that day, Praise the Lord: call upon his Name: declare his works among the people: make mention of them, for his Name is exalted. Sing unto the Lord, for he hath done excellent things: this is known in all the world. Cry out, and shout, O inhabitant of Zion: for great is ye holy one of Israel in the midst of thee.

The burden of Babel, which Isaiah the son of Amoz did see. Lift up a standard upon the high mountain: lift up the voice unto them: wag the hand, that they may go into the gates of the nobles. I have commanded them, that I have sanctified: and I have called ye mighty to my wrath, and them that rejoice in my glory. The noise of a multitude is in the mountains, like a great people: a tumultuous voice of the kingdoms of the nations gathered together: the Lord of hosts numbereth the host of the battle. They come from a far country, from the end of the heaven: even the Lord with the weapons of his wrath to destroy the whole land. Howl you, for the day of the Lord is at hand: it shall come as a destroyer from the Almighty. Therefore shall all hands be weakened, and all men's hearts shall melt, and they shall be afraid: anguish and sorrow shall take them, and they shall have pain, as a woman that travaileth: everyone shall be amazed at his neighbour, and their faces shall be like flames of fire.

Behold, the day of the Lord cometh, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it. For the stars of heaven and the planets thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will visit the wickedness upon the world, and their iniquity upon the wicked, and I will cause the arrogancy of the proud to cease, and will cast down the pride of tyrants. I will make a man more precious then fine gold, even a man above the wedge of gold of Ophir. Therefore I will shake the heaven, and the earth shall remove out of her place in the wrath of the Lord of hosts, and in the day of his fierce anger. And it shall be as a chased do, and as a sheep that no man taketh up. every man shall turn to his own people, and flee each one to his own land. Every one that is found, shall be stricken through: and whosoever joineth himself, shall fall by the sword. Their children also shall be broken in pieces before their eyes: their houses shall be spoiled, and their wives ravished.

Behold, I will stir up the Medes against them, which shall not regard silver, nor be desirous of gold. With bows also shall they destroy ye children, and shall have no compassion upon the fruit of the womb, and their eyes shall not spare the children. And Babel the glory of kingdoms, the beauty and pride of the Chaldeans, shall be as the destruction of God in Sodom and Gomorah. It shall not be inhabited forever, neither

shall it be dwelled in from generation to generation: neither shall the Arabian pitch his tents there, neither shall the shepherds make their folds there. But Ziim shall lodge there, and their houses shall be full of Ohim: Ostriches shall dwell there, and the Satyrs shall dance there. And Iim shall cry in their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the days thereof shall not be prolonged.

For the Lord will have compassion of Jaakob, and will yet choose Israel, and cause them to rest in their own land: and the stranger shall join himself unto them, and they shall cleave to the house of Jaakob. And the people shall receive them & bring them to their own place, and the house of Israel shall possess them in the land of the Lord, for servants & handmaids: and they shall take them prisoners, whose captives they were, and have rule over their oppressours. And in that day when the Lord shall give thee rest from thy sorrow, and from thy fear, and from the sore bondage, wherein thou didst serve, then shalt thou take up this proverb against the King of Babel, and say, How hath the oppressor ceased? & the gold thirsty Babel rested?

The Lord hath broken the rod of the wicked, and the scepter of the rulers: Which smote the people in anger with a continual plague, and ruled the nations in wrath: if any were persecuted, he did not let. The whole world is at rest and is quiet: they sing for joy. Also the fir trees rejoiced of thee, and the cedars of Lebanon, saying, Since thou art laid down, no hewer came up against us. Hell beneath is moved for thee to meet thee at thy coming, raising up the dead for thee, even all the princes of the earth, and hath raised from their thrones all the Kings of the nations.

All they shall cry, and say unto thee, Art thou become weak also as we? Art thou become like unto us? Thy pomp is brought down to ye grave, and the sound of thy violes: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning? and cut down to the ground, which didst cast lots upon the nations? Yet thou saidest in thine heart, I will ascend into heaven, and exalt my throne above beside the stars of God: I will sit also upon the mount of the Congregation in the sides of the North. I will ascend above ye height of the clouds, and I will be like the most high. But thou shalt be brought down to the grave, to the sides of the pit.

They that see thee, shall look upon thee and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdoms? He made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners. All the Kings of the nations, even they all sleep in glory, everyone in his own house. But thou art cast out of thy grave like an abominable branch: like the raiment of those that are slain, and thrust through with a sword, which go down to the stones of the pit, as a carkeise trodden under feet. Thou shalt not be joined with them in the grave, because thou hast destroyed thine own land, and slain thy people: the seed of the wicked shall

not be removed forever. Prepare a slaughter for his children, for the iniquity of their fathers: let them not rise up nor possess the land, nor fill the face of the world with enemies. For I will rise up against them (saith the Lord of hosts) and will cut off from Babel the name and the remnant and the son, and the nephew, saith the Lord: And I will make it a possession to ye hedgehog, and pools of water, and I will sweep it with the besome of destruction, sayeth the Lord of hosts.

The Lord of hosts hath sworn, saying, Surely like as I have purposed, so shall it come to pass, and as I have consulted, it shall stand: That I will break to pieces Asshur in my land, and upon my mountains will I tread him under foot: so that his yoke shall depart from them, and his burden shall be taken from off their shoulder.

This is the counsel that is consulted upon the whole world, and this is the hand stretched out over all the nations, because the Lord of hosts hath determined it, and who shall disanul it? and his hand is stretched out, and who shall turn it away? In the year that King Ahaz died, was this burden. Rejoice not, (thou whole Palestina) because the rod of him that did beat thee, is broken for out of the serpents root shall come forth a cockatrise, & the fruit thereof shall be a fiery flying serpent. For the first borne of the poor shall be fed, and the needy shall lie down in safety: and I will kill thy root with famine, and it shall slay thy remnant. Howl, O gate, cry, O city: thou whole land of Palestina art dissolved, for there shall come from the North a smoke, and none shall be alone, at his time appointed. What shall then one answer the messengers of the Gentiles? That the Lord hath stablished Zion, and the poor of his people shall trust in it.

The burden of Moab.

Surely Ar of Moab was destroyed, & brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night. He shall go up to the temple, & to Dibon to the high places to weep: for Nebo & for Medeba shall Moab howl: upon all their heads shall be baldness, and every beard shaven. In their streets shall they be gilded with sackcloth: on the tops of their houses, and in their streets everyone shall howl, and come down with weeping. And Heshbon shall cry, and Elealeh: their voice shall be heard unto Jahaz: therefore the warriors of Moab shall shout: the soul of everyone shall lament in himself. Mine heart shall cry for Moab: his fugitives shall flee unto Zoar, an heiffer of three year old: for they shall go up with weeping by the mounting up of Luhith: and by the way of Horonaim they shall raise up a cry of destruction. For the waters of Nimrim shall be dried up: therefore the grass is withered, the herbs consumed, and there was no green herb. Therefore what every man hath left, and their substance shall they bear to the brook of the willows. For the cry went round about the borders of Moab: and the howling thereof unto Eglaim, and the skriking thereof unto Beer Elim,

because the waters of Dimon shall be full of blood: for I will bring more upon Dimon, even lions upon him that escapeth of Moab, and to the remnant of the land.

Send ye a lamb to the ruler of the world from the rock of the wilderness, unto the mountain of the daughter Zion. For it shall be as a bird that flieth, and a nest forsaken: the daughters of Moab shall be at the fords of Arnon. Gather a counsel, execute judgement: make thy shadow as the night in the midday: hide them that are chased out: bewray not him that is fled. Let my banished dwell with thee: Moab be thou their covert from the face of the destroyer: for the extortioner shall end: the destroyer shall be consumed, and the oppressour shall cease out of the land. And in mercy shall the throne be prepared, and he shall sit upon it in steadfastness, in the tabernacle of David, judging, and seeking judgement, and hasting justice. We have heard of the pride of Moab, (he is very proud) even his pride, and his arrogancy, and his indignation, but his lies shall not be so. Therefore shall Moab howl unto Moab: everyone shall howl: for the foundations of Kirhareseth shall ye mourn, yet they shall be stricken. For ye vineyards of Heshbon are cut down, and the vine of Sibmah: the lords of the heathen have broken the principal vines thereof: they are come unto Jaazer: they wandered in the wilderness: her goodly branches stretched out themselves, and went over the sea. Therefore will I weep with the weeping of Jaazer, & of the vine of Sibmah, O Heshbon: and Elealeh, I will make thee drunk with my tears, because upon thy summer fruits, and upon thy harvest a shouting is fallen. And gladness is taken away, and joy out of the plentiful field: and in the vineyards shall be no singing nor shouting for joy: the treader shall not tread wine in the wine presses: I have caused the rejoicing to cease. Wherefore, my bowels shall sound like an harp for Moab, and mine inward parts for Ker-haresh. And when it shall appear that Moab shall be weary of his high places, then shall he come to his temple to pray, but he shall not prevail. This is the word that the Lord hath spoken against Moab since that time. And now the Lord hath spoken, saying, In three years, as the years of a hireling, and the glory of Moab shall be contemned in all the great multitude, & the remnant shall be very small and feeble.

The burden of Damascus.

Behold, Damascus is taken away from being a city, for it shall be a ruinous heap. The cities of Aroer shall be forsaken: they shall be for the flocks: for they shall lie there, and none shall make them afraid. The munition also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Aram shall be as the glory of the children of Israel, sayeth the Lord of hosts. And in that day the glory of Jaakob shall be impoverished, and the fatness of his flesh shall be made lean. And it shall be as when the harvest man gathereth the corn, and reapeth the ears with his arm, and he shall be as he that gathereth the ears in the valley of Rephaim. Yet a gathering of grapes shall be left in it, as the shaking of an olive tree, two or three berries are in the top of the upmost

boughs, & four or five in the high branches of the fruit thereof, sayeth the Lord God of Israel. At that day shall a man look to his maker, and his eyes shall look to the holy one of Israel. And he shall not look to the altars, the works of his own hands, neither shall he look to those things, which his own fingers have made, as groves and images. In that day shall the cities of their strength be as the forsaking of boughs & branches, which they did forsake, because of the children of Israel, and there shall be desolation. Because thou hast forgotten the God of thy salvation, and hast not remembered the God of thy strength, therefore shalt thou set pleasant plants, and shalt graff strange vine branches: In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be gone in the day of possession, and there shall be desperate sorrow. Ah, the multitude of many people, they shall make a sound like the noise of the sea: for the noise of the people shall make a sound like the noise of mighty waters. The people shall make a sound like the noise of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and as a rolling thing before the whirlwind. And lo, in the evening there is trouble: but afore the morning it is gone. This is the portion of them that spoil us, and the lot of them that rob us.

Oh, the land shadowing with wings, which is beyond the rivers of Ethiopia, sending ambassadours by the Sea, even in vessels of reeds upon the waters, saying, Go, ye swift messengers, to a nation that is scattered abroad, and spoiled, unto a terrible people from their beginning even hitherto: a nation by little and little, even trodden under foot, whose land the floods have spoiled. All ye the inhabitants of ye world and dwellers in the earth, shall see when he setteth up a sign in the mountains, and when he bloweth the trump, ye shall hear. For so the Lord said unto me, I will rest and behold in my tabernacle, as the heat drying up the rain, and as a cloud of dew in the heat of harvest. For afore the harvest when the flour is finished, and the fruit is riping in the flour, then he shall cut down the branches with hooks, and shall take away, and cut off the boughs: They shall be left together unto the fouls of the mountains, & to the beasts of the earth: for the fowl shall summer upon it, and every beast of the earth shall winter upon it. At that time shall a present be brought unto the Lord of hosts, (a people that is scattered abroad, and spoiled, & of a terrible people from their beginning hitherto, a nation, by little and little even trodden under foot, whose land the rivers have spoiled) to the place of the Name of the Lord of hosts, even the mount Zion.

The burden of Egypt.

Behold, the Lord rideth upon a swift cloud, and shall come into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of her. And I will set the Egyptians against the Egyptians: so everyone shall fight against his brother, and everyone against his neighbour, city against city, and kingdom against

kingdom. And the spirit of Egypt shall fail in the midst of her, and I will destroy their counsel, and they shall seek at the idols, and at the sorcerers, and at them that have spirits of divination, and at the southsayers. And I will deliver the Egyptians into the hand of the cruel Lords, & a mighty King shall rule over them, saith the Lord God of hosts. Then the waters of the sea shall fail, and the rivers shall be dried up, and wasted. And the rivers shall go far away: the rivers of defense shall be emptied and dried up: the reeds and flags shall be cut down. The grass in the river, and at the head of the rivers, and all that groweth by the river, shall wither, and be driven away, and be no more. The fishers also shall mourn, and all they that cast angle into the river, shall lament, and they that spread their net upon the waters, shall be weakened. Moreover, they that work in flax of divers sorts, shall be confounded, and they that weave nets. For their nets shall be broken, and all they, that make ponds, shall be heavy in heart. Surely the princes of Zoan are fools: the counsel of the wise counselors of Pharaoh is become foolish: how say ye unto Pharaoh, I am the son of the wise? I am the son of the ancient Kings? Where are now thy wise men, that they may tell thee, or may know what the Lord of hosts hath determined against Egypt? The princes of Zoan are become fools: the princes of Noph are deceived, they have deceived Egypt, even the corners of the tribes thereof. The Lord hath mingled among them the spirit of errours: and they have caused Egypt to err in every work thereof, as a drunken man erreth in his vomit. Neither shall there be any work in Egypt, which the head may do, nor the tail, ye branch nor the rush. In that day shall Egypt be like unto women: for it shall be afraid and fear because of the moving of the hand of the Lord of hosts, which he shaketh over it. And the land of Judah shall be a fear unto Egypt: everyone that maketh mention of it, shall be afraid thereat, because of ye counsel of the Lord of hosts, which he hath determined upon it. In that day shall five cities in the land of Egypt speak the language of Canaan, and shall swear by the Lord of hosts. one shall be called the city of destruction. In that day shall the altar of the Lord be in the midst of the land of Egypt, and a pillar by the border thereof unto the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord, because of the oppressours, and he shall send them a Saviour and a great man, and shall deliver them. And the Lord shall be known of the Egyptians, and the Egyptians shall know the Lord in that day, and do sacrifice & oblation, & shall vow vows unto the Lord, and perform them. So ye Lord shall smite Egypt, he shall smite and heal it: for he shall return unto ye Lord, and he shall be entreated of them and shall heal them. In that day shall there be a path from Egypt to Asshur, and Asshur shall come into Egypt, and Egypt into Asshur: so the Egyptians shall worship with Asshur. In that day shall Israel be the third with Egypt and Asshur, even a blessing in the midst of the land. For the Lord of hosts shall bless it, saying, Blessed be my people Egypt and Asshur, the work of mine hands, and Israel mine inheritance.

In the year that Tartan came to Ashdod, (when Sargon King of Asshur sent him) and had fought against Ashdod, and taken it, at the same time spake the Lord by ye hand of Isaiah the son of Amoz, saying, Go, and loose the sackcloth from thy loins, and put off thy shoe from thy foot; he did so, walking naked and barefoot. And the Lord said, Like as my servant Isaiah hath walked naked, & barefoot three years, as a sign and wonder upon Egypt, and Ethiopia, so shall the King of Asshur take away the captivity of Egypt, and the captivity of Ethiopia, both young men and old men, naked and barefoot, with their buttocks uncovered, to the shame of Egypt. And they shall fear, & be ashamed of Ethiopia their expectation, & of Egypt their glory. Then shall the inhabitant of this isle say in that day, Behold, such is our expectation, whither we fled for help to be delivered from the King of Asshur, and how shall we be delivered?

The burden of the desert Sea.

As the whirlwinds in the South use to pass from the wilderness, so shall it come from the horrible land. A grievous vision was shewed unto me, The transgressour against a transgressour, and the destroyer against a destroyer. Go up Elam, besiege Media: I have caused all the mourning thereof to cease. Therefore are my loins filled with sorrow: sorrows have taken me as the sorrows of a woman that travaileth: I was bowed down when I heard it, and I was amazed when I saw it. Mine heart failed: fearfulness troubled me: the night of my pleasures hath he turned into fear unto me. Prepare thou the table: watch in the watch tower: eat, drink: arise, ye princes, anoint the shield. For thus hath the Lord said unto me, Go, set a watchman, to tell what he seeth. And he saw a chariot with two horsemen: a chariot of an ass, and a chariot of a camel: and he hearkened and took diligent heed. And he cried, A lion: my lord, I stand continually upon ye watchtower in the day time, and I am set in my watch every night: And behold, this mans chariot cometh with two horsemen; he answered and said, Babel is fallen: it is fallen, and all the images of her gods hath he broken unto the ground. O my threshing, and the corn of my floor. That which I have heard of the Lord of hosts, the God of Israel, have I shewed unto you. The burden of Dumah. He calleth unto me out of Seir, Watchman, what was in ye night? Watchman, what was in the night? The watchman said, The morning cometh, and also the night. If ye will ask, inquire: return and come. The burden against Arabia. In the forest of Arabia shall ye tarry all night, even in the ways of Dedanim. O inhabitants of the land of Tema, bring forth water to meet the thirsty, and prevent him that fleeth with his bread. For they flee from the drawn swords, even from the drawn sword, & from the bent bow, and from the grievousness of war. For thus hath the Lord said unto me, Yet a year according to the years of an hireling, and all the glory of Kedar shall fail. And the residue of the number of ye strong archers of the sons of Kedar shall be few: for the Lord God of Israel hath spoken it.

The burden of the valley of vision.

What aileth thee now that thou art wholly gone up unto the house tops? Thou that art full of noise, a city full of brute, a joyous city: thy slain men shall not be slain with sword, nor die in battle. All thy princes shall flee together from the bow: they shall be bound: all that shall be found in thee, shall be bound together, which have fled from far. Therefore said I, Turn away from me: I will weep bitterly: labour not to comfort me for the destruction of the daughter of my people. For it is a day of trouble, and of ruin, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the city: and a crying unto the mountains. And Elam bare the quiver in a mans chariot with horsemen, and Kir uncovered the shield. And thy chief valleys were full of chariots, and the horsemen set themselves in array against the gate. And he discovered the covering of Judah: and thou didst look in that day to the armour of the house of the forest. And ye have seen the breaches of the city of David: for they were many, and ye gathered the waters of the lower pool. And ye numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall, and have also made a ditch between the two walls, for the waters of the old pool, and have not looked unto the maker thereof, neither had respect unto him that formed it of old. And in that day did the Lord God of hosts call unto weeping and mourning, and to baldness and girding with sackcloth. And behold, joy and gladness, slaying oxen and killing sheep, eating flesh, & drinking wine, eating and drinking: for tomorrow we shall die. And it was declared in ye ears of the Lord of hosts. Surely this iniquity shall not be purged from you, til ye die, saith the Lord God of hosts. Thus sayeth the Lord God of hosts, Go, get thee to that treasurer, to Shebna, the steward of the house, and say, What haste thou to do here? and whom hast thou here? that thou shouldest here hew thee out a sepulchre, as he that heweth out his sepulchre in an high place, or that graveth an habitation for himself in a rock? Behold, the Lord will carry thee away with a great captivity, and will surely cover thee. He will surely roll and turn thee like a bal in a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lords house. And I will drive thee from thy station, and out of thy dwelling will he destroy thee. And in that day will I call my servant Eliakim the son of Hilkiah, and with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and he shall be a father of the inhabitants of Jerusalem, and of the house of Judah. And the key of the house of David will I lay upon his shoulder: so he shall open, and no ma shall shut: & he shall shut, & no man shall open. And I will fasten him as a nail in a sure place, and he shall be for the throne of glory to his fathers house. And they shall hang upon him all the glory of his fathers house, even of the nephews and posterity all small vessels, from the vessels of the cups, even to all the instruments of music. In that day, sayeth the Lord of hosts, shall the nail, that is fastned in the sure place, depart and shall be broken, and fall: and the burden, that was upon it, shall be cut off: for the Lord hath spoken it.

The burden of Tyrus.

Howl, ye ships of Tarshish: for it is destroyed, so that there is none house: none shall come from the land of Chittim: it is revealed unto them. Be still, ye that dwell in the isles: the merchants of Zidon, and such as pass over the sea, have replenished thee. The seed of Nilus growing by the abundance of waters, and the harvest of the river was her revenues, and she was a mart of the nations. Be ashamed, thou Zidon: for the sea hath spoken, even the strength of the sea, saying, I have not travailed, nor brought forth children, neither nourished young men, nor brought up virgins. When the fame cometh to the Egyptians, they shall be sorry, concerning the rumour of Tyrus. Go you over to Tarshish: howl, ye that dwell in the isles. Is not this that your glorious city? her antiquity is of ancient days: her own feet shall lead her afar off to be a sojourner. Who hath decreed this against Tyrus (that crowneth men) whose merchants are princes? whose chapmen are the nobles of the world? The Lord of hosts hath decreed this, to stain the pride of all glory, and to bring to contempt all them that be glorious in the earth. Pass through thy land like a flood to the daughter of Tarshish: there is no more strength. He stretched out his hand upon the sea: he shook the kingdoms: the Lord hath given a commandment concerning the place of merchandise, to destroy the power thereof. And he said, Thou shalt no more rejoice when thou art oppressed: O virgin daughter of Zidon: rise up, go over unto Chittim: yet there thou shalt have no rest. Behold the land of the Caldeans: this was no people: Asshur founded it by the inhabitants of the wilderness: they set up the towers thereof: they raised the palaces thereof and he brought it to ruin. Howl ye ships of Tarshish, for your strength is destroyed. And in that day shall Tyrus be forgotten seventy years, (according to the years of one King) at the end of seventy years shall Tyrus sing as an harlot. Take an harp and go about the city: (thou harlot thou hast been forgotten) make sweet melody, sing more songs that thou mayest be remembered. And at the end of seventy years shall the Lord visit Tyrus, and she shall return to her wages, and shall commit fornication with all the kingdoms of the earth, that are in the world. Yet her occupying and her wages shall be holy unto the Lord: it shall not be layed up nor kept in store, but her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and to have durable clothing.

Behold, the Lord maketh the earth empty, and he maketh it waste: he turneth it upside down, and scattereth abroad the inhabitants thereof. And there shall be like people, like Priest, and like servant, like master, like maid, like mistress, like buyer, like seller, like lender, like borrower, like giver, like taker to usury. The earth shall be clean emptied, and utterly spoiled: for the Lord hath spoken this word. The earth lamenteth and fadeth away: the world is feeble and decayed: the proud people of the earth are weakened. The earth also deceiveth, because of the inhabitants thereof: for they transgressed the laws: they changed the ordinances, and brake the everlasting covenant. Therefore hath the

curse devoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are burned up, and few men are left. The wine faileth, the vine hath no might: all that were of merry heart, do mourn. The mirth of tabrets ceaseth: the noise of them that rejoice, endeth: the joy of the harp ceaseth. They shall not drink wine with mirth: strong drink shall be bitter to them that drink it. The city of vanity is broken down: every house is shut up, that no man may come in. There is a crying for wine in the streets: all joy is darkened: the mirth of the world is gone away. In the city is left desolation, and the gate is smitten with destruction. Surely thus shall it be in the midst of the earth, among the people, as the shaking of an olive tree, and as the grapes when the vintage is ended. They shall lift up their voice: they shall shout for the magnificence of the Lord: they shall rejoice from the sea. Wherefore praise ye the Lord in the valleys, even the Name of the Lord God of Israel, in the isles of the sea. From the uttermost part of the earth we have heard praises, even glory to the just, and I said, My leanness, my leanness, woe is me: the transgressours have offended: yea, the transgressours have grievously offended. Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. And he that fleeth from the noise of the fear, shall fall into the pit: and he that cometh up out of the pit, shall be taken in the snare: for the windows from on high are open, & the foundations of the earth do shake. The earth is utterly broken down: the earth is clean dissolved: the earth is moved exceedingly. The earth shall reel to and fro like a drunken man, and shall be removed like a tent, and the iniquity thereof shall be heavy upon it: so that it shall fall, and rise no more. And in that day shall the Lord visit the host above that is on high, even the Kings of the world that are upon the earth. And they shall be gathered together, as the prisoners in the pit: and they shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be abashed, and the sun ashamed, when the Lord of hosts shall reign in mount Zion and in Jerusalem: and glory shall be before his ancient men.

O Lord, thou art my God: I will exalt thee, I will praise thy Name: for thou hast done wonderful things, according to the counsels of old, with a stable truth. For thou hast made of a city an heap, of a strong city, a ruin: even the palace of strangers of a city, it shall never be built. Therefore shall the mighty people give glory unto thee: the city of the strong nations shall fear thee. For thou hast been a strength unto the poor, even a strength to the needy in his trouble, a refuge against the tempest, a shadow against the heat: for the blast of the mighty is like a storm against the wall. Thou shalt bring down the noise of the strangers, as the heat in a dry place: he will bring down the song of the mighty, as the heat in the shadow of a cloud. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, even a feast of fined wines, and of fat things full of marrow, of wines fined and purified. And he will destroy in this mountain the covering that covereth all people, and the vail that is spread upon all nations. He will

destroy death forever: and the Lord God will wipe away the tears from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it. And in that day shall men say, Lo, this is our God: we have waited for him, and he will save us. This is the Lord, we have waited for him: we will rejoice and be joyful in his salvation. For in this mountain shall the hand of the Lord rest, and Moab shall be threshed under him, even as straw is thresshed in Madmenah. And he shall stretch out his hand in the midst of them (as he that swimmeth, stretcheth them out to swim) and with the strength of his hands shall he bring down their pride. The defense also of the height of thy walls shall he bring down and lay low, and cast them to the ground, even unto the dust.

In that day shall this song be sung in the land of Judah, We have a strong city: salvation shall God set for walls and bulwarks. Open ye the gates that the righteous nation, which keepeth the truth, may enter in. By an assured purpose wilt thou preserve perfect peace, because they trusted in thee. Trust in the Lord forever: for in the Lord God is strength forevermore. For he will bring down them that dwell on high: the high city he will abase: even unto the ground will he cast it down, & bring it unto dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy. The way of the just is righteousness: thou wilt make equal the righteous path of the just. Also we, O Lord, have waited for thee in the way of thy judgements: the desire of our soul is to thy Name, and to the remembrance of thee. With my soul have I desired thee in the night, and with my spirit within me will I seek thee in the morning: for seeing thy judgements are in the earth, the inhabitants of the world shall learn righteousness. Let mercy be shewed to the wicked, yet he will not learn righteousness: in the land of uprightness will he do wickedly, and will not behold the majesty of the Lord. O Lord, they will not behold thine high hand: but they shall see it, and be confounded with the zeal of the people, and the fire of thine enemies shall devour them. Lord, unto us thou wilt ordain peace: for thou also hast wrought all our works for us. O Lord our God, other lords beside thee, have ruled us, but we will remember thee only, and thy Name. The dead shall not live, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memory. Thou hast increased the nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast enlarged all the coasts of the earth. Lord, in trouble have they visited thee: they poured out a prayer when thy chastening was upon them. Like as a woman with child, that draweth near to the travail, is in sorrow, and crieth in her pains, so have we been in thy sight, O Lord. We have conceived, we have borne in pain, as though we should have brought forth wind: there was no help in the earth, neither did the inhabitants of the world fall. Thy dead men shall live: even with my body shall they rise. Awake, and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people: enter thou into thy chambers,

and shut thy doors after thee: hide thyself for a very little while, until the indignation pass over. For lo, the Lord cometh out of his place, to visit the iniquity of the inhabitants of the earth upon them: and the earth shall disclose her blood, and shall no more hide her slain.

In that day the Lord with his sore and great and mighty sword shall visit Liviathan, that piercing serpent, even Liviathan, that crooked serpent, and he shall slay the dragon that is in the sea. In that day sing of the vineyard of red wine. I the Lord do keep it: I will water it every moment: lest any assail it, I will keep it night and day. Anger is not in me: who would set the briers & the thorns against me in battle? I would go through them, I would burn them together. Or will he feel my strength, that he may make peace with me, and be at one with me? Hereafter, Jaakob shall take root: Israel shall flourish and grow, and the world shall be filled with fruit. Hath he smitten him as he smote those that smote him? or is he slain according to the slaughter of them that were slain by him? In measure in the branches thereof wilt thou contend with it, when he bloweth with his rough wind in the day of the East wind. By this therefore shall the iniquity of Jaakob be purged, and this is all the fruit, the taking away of his sin: when he shall make all the stones of the altars, as chalk stones broken in pieces, that the groves and images may not stand up. Yet the defensed city shall be desolate, and the habitation shall be forsaken, and left like a wilderness. There shall the calf feed, and there shall he lie, and consume the branches thereof. When the boughs of it are dry, they shall be broken: the women come, and set them on fire: for it is a people of none understanding: therefore he that made them, shall not have compassion of them, and he that formed them, shall have no mercy on them. And in that day shall the Lord thresh from the channel of the River unto the river of Egypt, and ye shall be gathered, one by one, O children of Israel. In that day also shall the great trumpet be blown, and they shall come, which perished in the land of Asshur: and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Jerusalem.

Woe to the crown of pride, the drunkards of Ephraim: for his glorious beauty shall be a fading flower, which is upon the head of the valley of them that be fat, and are overcome with wine. Behold, the Lord hath a mighty and strong host, like a tempest of hail, and a whirlwind that overthroweth, like a tempest of mighty waters that overflow, which throw to the ground mightily. They shall be trodden under foot, even the crown & the pride of the drunkards of Ephraim. For his glorious beauty shall be a fading flower, which is upon the head of the valley of them that be fat, and as the hasty fruit afore summer, which when he that looketh upon it, seeth it, while it is in his hand, he eateth it. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people: And for a spirit of judgement to him that sitteth in judgement, and for strength unto them that turn away the battle to the gate. But they have erred because

of wine, and are out of the way by strong drink: the priest and the prophet have erred by strong drink: they are swallowed up with wine: they have gone astray through strong drink: they fail in vision: they stumble in judgement. For all their tables are full of filthy vomiting: no place is clean. Whom shall he teach knowledge? and whom shall he make to understand the things that he heareth? them that are waned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept, line unto line, line unto line, there a little, and there a little. For with a stammering tongue and with a strange language shall he speak unto this people. Unto whom he said, This is the rest: give rest to him that is weary: and this is the refreshing, but they would not hear. Therefore shall the word of the Lord be unto them precept upon precept, precept upon precept, line unto line, line unto line, there a little and there a little, that they may go, and fall backward, and be broken, and be snared, and be taken. Wherefore, hear the word of the Lord, ye scornful men that rule this people, which is at Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement: though a scourge run over, and pass through, it shall not come at us: for we have made falsehood our refuge, & under vanity are we hid, therefore thus saith the Lord God, Behold, I will lay in Zion a stone, a tried stone, a precious corner stone, a sure foundation. He that believeth, shall not make haste. Judgement also will I lay to the rule, and righteousness to the balance, and the hail shall sweep away the vain confidence, and the waters shall overflow the secret place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand: when a scourge shall run over and pass through, then shall ye be trod down by it. When it passeth over, it shall take you away: for it shall pass through every morning in the day, and in the night, and there shall be only fear to make you to understand the hearing. For the bed is straight that it can not suffice, and the covering narrow that one can not wrap himself. For the Lord shall stand as in mount Perazim: he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act. Now therefore be no mockers, least your bonds increase: for I have heard of the Lord of hosts a consumption, even determined upon the whole earth. Hearken ye, and hear my voice: hearken ye, and hear my speech. Doth the plow man plow all the day, to sow? doeth he open, and break the clots of his ground? When he hath made it plain, will he not then sow the fiches, and sow cumin, and cast in wheat by measure, and the appointed barley and rye in their place? For his God doeth instruct him to have discretion, and doeth teach him. For fiches shall not be threshed with a threshing instrument, neither shall a cart wheel be turned about upon the cumin: but ye fiches are beaten out with a staff, and cumin with a rod. Bread corn when it is threshed, he doeth not alway thresh it, neither doeth the wheel of his cart still make a noise, neither will he break it with the teeth thereof. This also cometh from the Lord of hosts, which is wonderful in counsel, and excellent in works.

Ah altar, altar of the city that David dwelt in: add year unto year: let them kill lambs. But I will bring the altar into distress, and there shall be heaviness and sorrow, and it shall be unto me like an altar. And I will besiege thee as a circle, and fight against thee on a mount, and will cast up ramparts against thee. So shalt thou be humbled, and shalt speak out of the ground, and thy speech shall be as out of the dust: thy voice also shall be out of the ground like him that hath a spirit of divination, and thy talking shall whisper out of the dust. Moreover, the multitude of thy strangers shall be like small dust, and the multitude of strong men shall be as chaff that passeth away, and it shall be in a moment, even suddenly. Thou shalt be visited of the Lord of hosts with thunder, and shaking, and a great noise, a whirlwind, and a tempest, and a flame of a devouring fire. And the multitude of all the nations that fight against the altar, shall be as a dream or vision by night: even all they that make the war against it, and strongholds against it, and lay siege unto it. And it shall be like as an hungry man dreameth, and behold, he eateth: and when he awaketh, his soul is empty: or like as a thirsty man dreameth, and lo, he is drinking, and when he awaketh, behold, he is faint, and his soul longeth: so shall the multitude of all nations be that fight against mount Zion. Stay yourselves, and wonder: they are blind, and make you blind: they are drunken but not with wine: they stagger, but not by strong drink. For the Lord hath covered you with a spirit of slumber, and hath shut up your eyes: the Prophets, & your chief Seers hath he covered. And the vision of them all is become unto you, as the words of a book that is sealed up, which they deliver to one that can read, saying, Read this, I pray thee. Then shall he say, I can not: for it is sealed. And the book is given unto him that can not read, saying, Read this, I pray thee; he shall say, I can not read. Therefore the Lord said, Because this people come near unto me with their mouth, and honour me with their lips, but have removed their heart far from me, and their fear toward me was taught by the precept of men, Therefore behold, I will again do a marvelous work in this people, even a marvelous work, and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord: for their works are in darkness, and they say, Who seeth us? and who knoweth us? Your turning of devises shall it not be esteemed as the potters clay? for shall the work say of him that made it, He made me not? or the thing formed, say of him that fashioned it, He had none understanding? Is it not yet but a little while, and Lebanon shall be turned into Carmel? and Carmel shall be counted as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek in the Lord shall receive joy again, and the poor men shall rejoice in the holy one of Israel. For the cruel man shall cease, & the scornful shall be consumed: and all that hasted to iniquity, shall be cut off: Which made a man to sin in ye word, and took him in a snare: which reproved them in the gate, and made the just to fall without cause. Therefore thus saith the Lord unto the house of Jaakob, even he that redeemed

Abraham, Jaakob shall not now be confounded, neither now shall his face be pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my Name, and sanctify the holy one of Jaakob, and shall fear the God of Israel. Then they that erred in spirit, shall have understanding, and they that murmured, shall learn doctrine.

Woe to the rebellious children, saith the Lord, that take counsel, but not of me, and cover with a covering, but not by my spirit, that they may lay sin upon sin: Which walk forth to go down into Egypt (and have not asked at my mouth) to strengthen themselves with the strength of Pharaoh, and trust in the shadow of Egypt. But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt your confusion. For his princes were at Zoan, and his Ambassadours came unto Hanes. They shall be all ashamed of the people that cannot profit them, nor help nor do them good, but shall be a shame and also a reproach. The burden of the beasts of the South, in a land of trouble and anguish, from whence shall come the young and old lion, the viper and fiery flying serpent against them that shall bear their riches upon the shoulders of the colts, and their treasures upon the bounches of the camels, to a people that cannot profit. For the Egyptians are vanity, & they shall help in vain. Therefore have I cried unto her, Their strength is to sit still. Now go, and write it before them in a table, and note it in a book that it may be for the last day forever and ever: That it is a rebellious people, lying children, and children that would not hear the law of the Lord. Which say unto the Seers, See not: and to the Prophets, Prophecy not unto us right things: but speak flattering things unto us: prophecy errours. Depart out of the way: go aside out of the path: cause the holy one of Israel to cease fro us. Therefore thus saith the holy one of Israel, Because you have cast off this word, and trust in violence, and wickedness, and stay thereupon, therefore this iniquity shall be unto you as a breach that falleth, or a swelling in an high wall, whose breaking cometh suddenly in a moment. And the breaking thereof is like the breaking of a potter’s pot, which is broken without pity, and in the breaking thereof is not found a sheared to take fire out of the hearth, or to take water out of the pit. For thus said the Lord God, the Holy one of Israel, In rest and quietness shall ye be saved: in quietness and in confidence shall be your strength, but ye would not. For ye have said, No, but we will flee away upon horses. Therefore shall ye flee. We will ride upon the swiftest. Therefore shall your persecutors be swifter. A thousand as one shall flee at the rebuke of one: at the rebuke of five shall ye flee, till ye be left as a ship mast upon the top of a mountain, and as a beaken upon an hill. Yet therefore will the Lord wait, that he may have mercy upon you, and therefore will he be exalted, that he may have compassion upon you: for the Lord is the God of judgement. Blessed are all they that wait for him. Surely a people shall dwell in Zion, and in Jerusalem: thou shalt weep no more: he will certainly have mercy upon thee at the voice of thy cry: when he heareth

thee, he will answer thee. And when the Lord hath given you the bread of adversity, and the water of affliction, thy rain shall be no more kept back, but thine eyes shall see thy rain. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when thou turnest to the right hand, & when thou turnest to the left. And ye shall pollute the covering of the images of silver, and the rich ornament of thine images of gold, and cast them away as a menstruous cloth, and thou shalt say unto it, Get thee hence. Then shall he give rain unto thy seed, when thou shalt sow the ground, and bread of the increase of the earth, and it shall be fat and as oil: in that day shall thy cattle be fed in large pastures. The oxen also and the young asses, that till the ground, shall eat clean provender, which is winowed with the shovel and with the fan. And upon every high mountain, and upon every high hill shall there be rivers and streams of waters, in the day of the great slaughter, when the towers shall fall. Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, and like the light of seven days in the day that the Lord shall bind up the breach of his people, and heal the stroke of their wound. Behold, the Name of the Lord cometh from far, his face is burning, & the burden thereof is heavy: his lips are full of indignation, and his tongue is as a devouring fire. And his spirit is as a river that overfloweth up to the neck: it divideth asunder, to fan the nations with the fan of vanity, and there shall be a bridle to cause them to err in the chawes of the people. But there shall be a song unto you as in the night, when solemn feast is kept: and gladness of heart, as he that cometh with a pipe to go unto the mount of the Lord, to the mighty one of Israel. And the Lord shall cause his glorious voice to be heard, and shall declare the lighting down of his arm with the anger of his countenance, and flame of a devouring fire, with scattering and tempest, and hailstones. For with the voice of the Lord shall Asshur be destroyed, which smote with the rod. And in every place that ye staff shall pass, it shall cleave fast, which the Lord shall lay upon him with tabrets & harps: and with battles, and lifting up of hands shall he fight against it. For Tophet is prepared of old: it is even prepared for the King: he hath made it deep and large: the burning thereof is fire and much wood: the breath of the Lord, like a river of brimstone, doth kindle it.

Woe unto them that go down into Egypt for help, and stay upon horses, and trust in chariots, because they are many, and in horsemen, because they be very strong: but they look not unto the holy one of Israel, nor seek unto the Lord. But he yet is wisest: therefore he will bring evil, and not turn back his word, but he will arise against the house of the wicked, and against the help of them that work vanity. Now the Egyptians are men, and not God, and their horses flesh and not spirit: and when the Lord shall stretch out his hand, the helper shall fall, and he that is holpen shall fall, and they shall altogether fail. For thus hath the Lord spoken unto me, As the lion or lion’s whelp roareth upon his prey, against whom if a multitude of shepherds be called, he will not be

afraid at their voice, neither will humble himself at their noise: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. As birds that fly, so shall the Lord of hosts defend Jerusalem by defending and delivering, by passing through and preserving it. O ye children of Israel, turn again, in as much as ye are sunken deep in rebellion. For in that day every man shall cast out his idols of silver, and his idols of gold, which your hands have made you, even a sin. Then shall Asshur fall by the sword, not of man, neither shall the sword of man devour him, and he shall flee from the sword, and his young men shall faint. And he shall go for fear to his tower, and his princes shall be afraid of the standard, sayeth the Lord, whose fire is in Zion, and his furnace in Jerusalem.

Behold, a King shall reign in justice, and the princes shall rule in judgement. And that man shall be as an hiding place from the wind, and as a refuge for the tempest: as rivers of water in a dry place, and as the shadow of a great rock in a weary land. The eyes of the seeing shall not be shut, and the ears of them that hear, shall hearken. And the heart of the foolish shall understand knowledge, and the tongue of the stutters shall be ready to speak distinctly. A nigard shall no more be called liberal, nor the churl rich. But the nigard will speak of nigardness, and his heart will work iniquity, and do wickedly, and speak falsely against the Lord, to make empty the hungry soul, and to cause the drink of the thirsty to fail. For the weapons of the churl are wicked: he deviseth wicked counsels, to undo the poor with lying words: and to speak against the poor in judgement. But the liberal man will devise of liberal things, and he will continue his liberality. Rise up, ye women that are at ease: hear my voice, ye careless daughters: hearken to my words. Ye women, that are careless, shall be in fear above a year in days: for the vintage shall fail, and the gatherings shall come no more. Ye women, that are at ease, be astonished: fear, O ye careless women: put off the clothes: make bare, and gird sackcloth upon the loins. Men shall lament for the teats, even for the pleasant fields, and for the fruitful vine. Upon the land of my people shall grow thorns and briers: yea, upon all the houses of joy in the city of rejoicing, because the palace shall be forsaken, and the noise of the city shall be left: the tower and fortress shall be dens forever, & the delight of wild asses, and a pasture for flocks, until the Spirit be poured upon us from above, and the wilderness become a fruitful field, and the plenteous field be counted as a forest. And judgement shall dwell in the desert, and justice shall remain in the fruitful field. And the work of justice shall be peace, even the work of justice and quietness, and assurance forever. And my people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places. When it haileth, it shall fall on the forest, and the city shall be set in the low place. Blessed are ye that sow upon all waters, and drive thither the feet of the oxe & the ass.

Woe to thee that spoilest, and wast not spoiled: and doest wickedly, and they did not wickedly against thee: when thou shalt cease to spoil, thou shalt be spoiled: when thou shalt make an end of doing wickedly, they shall do wickedly against thee. O Lord, have mercy upon us, we have waited for thee: be thou, which waste their arm in the morning, our help also in time of trouble. At the noise of the tumult, the people fled: at thine exalting the nations were scattered. And your spoil shall be gathered like the gathering of caterpillers: and he shall go against him like the leaping of grasshoppers. The Lord is exalted: for he dwelleth on high: he hath filled Zion with judgement & justice. And there shall be stability of thy times, strength, salvation, wisdom and knowledge: for the fear of the Lord shall be his treasure. Behold, their messengers shall cry without, and ye ambassadours of peace shall weep bitterly. The paths are waste: the wayfaring man ceaseth: he hath broken the covenant: he hath condemned the cities: he regarded no man. The earth mourneth & fainteth: Lebanon is ashamed, and hewn down: Sharon is like a wilderness, and Bashan is shaken and Carmel. Now will I arise, saith the Lord: now will I be exalted, now will I lift up myself. Ye shall conceive chaff, and bring forth stubble: the fire of your breath shall devour you. And the people shall be as the burning of lime: and as the thorns cut up, shall they be burnt in the fire. Hear, ye that are far off, what I have done, and ye that are near, know my power. The sinners in Zion are afraid: a fear is come upon the hypocrites: who among us shall dwell with the devouring fire? who among us shall dwell with the everlasting burnings? He that walketh in justice, and speaketh righteous things, refusing gain of oppression, shaking his hands from taking of gifts, stopping his ears from hearing of blood, and shutting his eyes from seeing evil. He shall dwell on high: his defense shall be the munitions of rocks: bread shall be given him, and his waters shall be sure. Thine eyes shall see the King in his glory: they shall behold the land far off. Thine heart shall meditate fear, Where is the scribe? where is the receiver? where is he that counted the towers? Thou shalt not see a fierce people, a people of a dark speech, that thou canst not perceive, and of a stammering tongue that thou canst not understand. Look upon Zion the city of our solemn feasts: thine eyes shall see Jerusalem a quiet habitation, a Tabernacle that can not be removed: and the stakes thereof can never be taken away, neither shall any of the cords thereof be broken. For surely there the mighty Lord will be unto us, as a place of floods and broad rivers, whereby shall pass no ship with oars, neither shall great ship pass thereby. For the Lord is our Judge, the Lord is our law giver: the Lord is our King, he will save us. Thy cords are loosed: they could not well strengthen their mast, neither could they spread the sail: then shall the pray be divided for a great spoil: yea, the lame shall take away the pray. And none inhabitant shall say, I am sick: the people that dwell therein, shall have their iniquity forgiven.

Come near, ye nations and hear, and hearken, ye people: let the earth hear and all that is therein, the world & all that proceedeth thereof. For the indignation of the Lord is upon all nations, and his wrath upon all their armies: he hath destroyed them and delivered them to the slaughter. And their slain shall be cast out, and their stink shall come up out of their bodies, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be folden like a book: and all their hosts shall fall as the leaf falleth from the vine, and as it falleth from the fig tree. For my sword shall be drunken in the heaven: behold, it shall come down upon Edom, even upon the people of my curse to judgement. The sword of the Lord is filled with blood: it is made fat with the fat & with the blood of the lambs & the goats, with the fat of the kidneys of the rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom. And the unicorn shall come down with them and the heiffers with the bulls, and their land shall be drunken with blood, and their dust made fat with fatness. For it is the day of the Lords vengeance, and the year of recompense for the judgement of Zion. And the rivers thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall be burning pitch. It shall not be quenched night nor day: the smoke thereof shall go up evermore: it shall be desolate from generation to generation: none shall pass through it forever. But the pelican and the hedgehog shall possess it, and the great owl, and the raven shall dwell in it, and he shall stretch out upon it the line of vanity, and the stones of emptiness. The nobles thereof shall call to the kingdom, and there shall be none, and all the princes thereof shall be as nothing. And it shall bring forth thorns in the palaces thereof, nettles and thistles in the strongholds thereof, and it shall be an habitation for dragons, and a court for ostriches. There shall meet also Ziim and Jim, and the Satyre shall cry to his fellow, and the shricheowle shall rest there, and shall find for herself a quiet dwelling. There shall the owl make her nest, and lay, and hatch, and gather them under her shadow: there shall the vultures also be gathered, everyone with her make. Seek in the book of the Lord, and read: none of these shall fail, none shall want her make: for his mouth hath commanded, and his very Spirit hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it forever: from generation to generation shall they dwell in it.

The desert and the wilderness shall rejoice: and the waste ground shall be glad and flourish as the rose. It shall flourish abundantly and shall greatly rejoice also and joy: the glory of Lebanon shall be given unto it: the beauty of Carmel, and of Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen the weak hands, and comfort the feeble knees. Say unto them that are fearful, Be you strong, fear not: behold, your God cometh with vengeance: even God with a recompense, he will come and save you. Then shall the eyes of the blind be lightened, and the ears of the deaf be

opened. Then shall ye lame man leap as an hart, and the dumb man's tongue shall sing: for in the wilderness shall waters break out, & rivers in ye desert. And the dry ground shall be as a pool, and the thirsty (as springs of water in the habitation of dragons: where they lay) shall be a place for reeds and rushes. And there shall be a path and a way, and the way shall be called holy: the polluted shall not pass by it: for he shall be with them, and walk in the way, and the fools shall not err. There shall be no lion, nor noisome beasts shall ascend by it, neither shall they be found there, that the redeemed may walk. Therefore the redeemed of the Lord shall return and come to Zion with praise: and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away.

Now in the fourteenth year of King Hezekiah, Saneherib King of Asshur came up against all the strong cities of Judah, & took them. And the King of Asshur sent Rabshakeh from Lachish toward Jerusalem unto King Hezekiah, with a great host, & he stood by ye conduit of the upper pool in the path of the fullers field. Then came forth unto him Eliakim the son of Hilkiah the steward of the house, and Shebna the chanceler, and Joah the son of Asaph the recorder. And Rabshakeh said unto them, Tell you Hezekiah, I pray you, Thus saith the great King, the King of Asshur, What confidence is this, wherein thou trustest? I say, Surely I have eloquence, but counsel and strength are for the war: on whom then doest thou trust, that thou rebellest against me? Lo, thou trustest in this broken staff of reed on Egypt, whereupon if a man lean, it will go into his hand, and pierce it: so is Pharaoh King of Egypt, unto all that trust in him. But if thou say to me, We trust in the Lord our God. Is not that he, whose high places & whose altars Hezekiah took down, & said to Judah & to Jerusalem, Ye shall worship before this altar? Now therefore give hostages to my lord the King of Asshur, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. For how canst thou despise any captain of the least of my lord's servants? and put thy trust on Egypt for chariots and for horsemen? And am I now come up without the Lord to this land to destroy it? The Lord said unto me, Go up against this land and destroy it.

Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, to thy servants in the Aramites language, (for we understand it) & talk not with us in the Jews tongue, in the audience of the people that are on the wall.

Then said Rabshakeh, Hath my master sent me to thy master, and to thee to speak these words, and not to the men that sit on the wall? that they may eat their own dung, and drink their own piss with you?

So Rabshakeh stood, & cried with a loud voice in the Jews language, and said, Hear the words of the great King, of the King of Asshur. Thus saith the King, Let not Hezekiah deceive you: for he shall not be able to deliver you. Neither let Hezekiah make you to

trust in the Lord, saying, The Lord will surely deliver us: this city shall not be given over into the hand of the King of Asshur. Hearken not to Hezekiah: for thus saith the King of Asshur, Make appointment with me, and come out to me, that every man may eat of his own vine, & every man of his own fig tree, and drink every man the water of his own well, till I come and bring you to a land like your own land, even a land of wheat, and wine, a land of bread and vineyards, lest Hezekiah deceive you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the King of Asshur? Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim? or how have they delivered Samaria out of mine hand? Who is he among all the gods of these lands, that hath delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?

Then they kept silence, and answered him not a word: for the King's commandment was, saying, Answer him not. Then came Eliakim the son of Hilkiah the steward of the house, and Shebna the chanceller, and Joah the son of Asaph the recorder, unto Hezekiah with rent clothes, and told him the words of Rabshakeh.

And when the King Hezekiah heard it, he rent his clothes, and put on sackcloth and came into the House of the Lord. And he sent Eliakim the steward of the house, and Shebna the chanceller, with the Elders of the Priests, clothed in sackcloth unto Isaiah the Prophet, the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemy: for the children are come to the birth, and there is no strength to bring forth. If so be the Lord thy God hath heard the words of Rabshakeh, whom the King of Asshur his master hath sent to rail on the living God, and to reproach him with words which the Lord thy God hath heard, then lift thou up thy prayer for the remnant that are left. So the servants of the King Hezekiah came to Isaiah.

And Isaiah said unto them, Thus say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Asshur have blasphemed me. Behold, I will send a blast upon him, and he shall hear a noise, and return to his own land, and I will cause him to fall by the sword in his own land.

So Rabshakeh returned, and found the King of Asshur fighting against Libnah: for he had heard that he was departed from Lachish. He heard also men say of Tirhakah, King of Ethiopia, Behold, he is come out to fight against thee: and when he heard it, he sent other messengers to Hezekiah, saying, Thus shall ye speak to Hezekiah King of Judah, saying, Let not thy God deceive thee, in whom thou trustest, saying, Jerusalem shall not be given into the hand of the King of Asshur. Behold, thou hast heard what the Kings of Asshur have done to all lands in destroying them, and shalt thou be delivered? Have the gods of the nations delivered them, which my fathers have destroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were at Telassar? Where is the King

of Hamath, and the King of Arpad, and the King of the city of Sepharuaim, Hena and Juah?

So Hezekiah received the letter of the hand of the messengers and read it, and he went up into the House of the Lord, and Hezekiah spread it before the Lord. And Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel, which dwellest between the Cherubims, thou art very God alone over all the kingdoms of the earth: thou hast made the heaven and the earth. Incline thine ear, O Lord, and hear: open thine eyes, O Lord, and see, and hear all the words of Saneherib, who hath sent to blaspheme the living God. Truth it is, O Lord, that the Kings of Asshur have destroyed all lands, & their country, and have cast their gods in ye fire: for they were no gods, but the work of man's hands, even wood or stone: therefore they destroyed them. Now therefore, O Lord our God, save thou us out of his hand, that all the kingdoms of the earth may know, that thou only art the Lord.

Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed unto me, concerning Saneherib king of Asshur, this is the word that the Lord hath spoken against him, the virgin, the daughter of Zion, hath despised thee, & laughed thee to scorn: the daughter of Jerusalem, hath shaken her head at thee. Whom hast thou railed on and blasphemed? and against whom hast thou exalted thy voice, & lifted up thine eyes on high? even against the holy one of Israel. By thy servants hast thou railed on the Lord, and said, By the multitude of my chariots I am come up to the top of the mountains to the sides of Lebanon, and will cut down the high cedars thereof, and the fair fir trees thereof, and I will go up to the heights of his top and to the forest of his fruitful places. I have digged and drunk the waters, and with the plant of my feet have I dried all the rivers closed in. Hast thou not heard how I have of old time made it, and have formed it long ago? and should I now bring it, that it should be destroyed, and laid on ruinous heaps, as cities defensed? Whose inhabitants have small power, and are afraid & confounded: they are like the grass of the field & green herb, or grass on the house tops, or corn blassed afore it be grown. But I know thy dwelling, and thy going out, and thy coming in, and thy fury against me. Because thou ragest against me, and thy tumult is come unto mine ears, therefore will I put mine hook in thy nostrils, and my bridle in thy lips, and will bring thee back again the same way thou camest. And this shall be a sign unto thee, O Hezekiah, Thou shalt eat this year such as groweth of itself: and the second year, such things as grow without sowing: and in the third year, sow ye and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah, shall again take root downward and bear fruit upward. For out of Jerusalem shall go a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this. Therefore thus saith the Lord, concerning the King of Asshur, He shall not enter into this city, nor shoot an arrow there, nor come before it

with shield, nor cast a mount against it. By the same way that he came, he shall return, and not come into this city, saith the Lord. For I will defend this city to save it, for mine own sake, & for my servant David's sake.

Then the Angel of the Lord went out, and smote in the camp of Asshur an hundred, fourscore, and five thousand: so when they arose early in the morning, behold, they were all dead corpses. So Saneherib king of Asshur departed, and went away and returned and dwelt at Nineveh. And as he was in the temple worshipping of Nisroch his god, Adramelech and Sharezer his sons slew him with the sword, and they escaped into the land of Ararat: and Esarhaddon his son reigned in his stead.

About that time was Hezekiah sick unto the death, and the Prophet Isaiah son of Amoz came unto him, and said unto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not live.

Then Hezekiah turned his face to the wall, and prayed to the Lord, and said, I beseech thee, Lord, remember now how I have walked before thee in truth, and with a perfect heart, & have done that which is good in thy sight: and Hezekiah wept sore.

Then came the word of the Lord to Isaiah, saying, Go, and say unto Hezekiah, Thus saith the Lord God of David thy father, I have heard thy prayer, and seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee out of the hand of the King of Asshur, and this city: for I will defend this city. And this sign shalt thou have of ye Lord, that ye Lord will do this thing that he hath spoken, Behold, I will bring again the shadow of the degrees (whereby it is gone down in the dial of Ahaz by the sun) ten degrees backward: so the sun returned by ten degrees, by the which degrees it was gone down.

The writing of Hezekiah King of Judah, when he had been sick, and was recovered of his sickness. I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord in the land of the living: I shall see man no more among the inhabitants of the world. Mine habitation is departed, and is removed from me, like a shepherd's tent: I have cut off like a weaver my life: he will cut me off from the height: from day to night, thou wilt make an end of me. I reckoned to the morning: but he brake all my bones, like a lion: from day to night wilt thou make an end of me. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes were lift up on high: O Lord, it hath oppressed me, comfort me. What shall I say? for he hath said it to me, and he hath done it: I shall walk weakly all my years in the bitterness of my soul. O Lord, to them that overlive them, and to all that are in them, the life of my spirit shall be known, that thou causedst me to sleep and hast given life to me. Behold, for felicity I had bitter grief, but it was thy pleasure to deliver my soul from the pit of corruption: for thou hast cast all my sins behind thy back.

For the grave cannot confess thee: death cannot praise thee: they that go down into the pit, cannot hope for thy truth. But the living, the living, he shall confess thee, as I do this day: the father to the children shall declare thy truth. The Lord was ready to save me: therefore we will sing my song, all the days of our life in the House of the Lord.

Then said Isaiah, Take a lump of dry figs and lay it upon the boil, and he shall recover.

Also Hezekiah had said, What is ye sign, that I shall go up into the House of the Lord?

At the same time, Merodach Baladan, the son of Baladan, King of Babel, sent letters, and a present to Hezekiah: for he had heard that he had been sick, and was recovered. And Hezekiah was glad of them, and shewed them the house of the treasures, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his kingdom that Hezekiah shewed them not. Then came Isaiah the Prophet unto King Hezekiah, & said unto him, What said these men? and from whence came they to thee?

And Hezekiah said, They are come from a far country unto me, from Babel.

Then said he, What have they seen in thine house?

And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures, that I have not shewed them.

And Isaiah said to Hezekiah, Hear the word of the Lord of hosts, Behold, the days come, that all that is in thine house, and which thy fathers have laid up in store until this day, shall be carried to Babel: nothing shall be left, sayeth the Lord. And of thy sons, that shall proceed out of thee, and which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the King of Babel.

Then said Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken: and he said, Yet let there be peace, and truth in my days.

Comfort ye, comfort ye my people, will your God say. Speak comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lords hand double for all her sins. A voice cryeth in the wilderness, Prepare ye the way of the Lord: make straight in the desert a path for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be straight, & the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. A voice said, Cry; he said, What shall I cry? All flesh is grass, and all the grace thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever. O Zion, that bringest good tidings, get thee up

into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with power, and his arm shall rule for him: behold, his reward is with him, and his work before him, He shall feed his flock like a shepherd: he shall gather the lambs with his arm, & carry them in his bosom, and shall guide them with young. Who hath measured the waters in his fist? and counted heaven with the span, and comprehended the dust of the earth in a measure? and weighed ye mountains in a weight, and the hills in a balance? Who hath instructed ye Spirit of the Lord? or was his counselor or taught him? Of whom took he counsel, and who instructed him and taught him in the way of judgement? or taught him knowledge, and shewed unto him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the dust of the balance: behold, he taketh away the isles as a little dust. And Lebanon is not sufficient for fire, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing, and they are counted to him, less then nothing, and vanity. To whom then will ye liken God? or what similitude will ye set up unto him? The workman melteth an image, or the goldsmith beateth it out in gold, or the goldsmith maketh silver plates. Doth not the poor choose out a tree that will not rot, for an oblation? he seeketh also unto him a cunning workman, to prepare an image, that shall not be moved. Know ye nothing? have ye not heard it? hath it not been told you from the beginning? have ye not understand it by the foundation of the earth? He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers, he stretcheth out ye heavens, as a curtain, and spreadeth them out, as a tent to dwell in. He bringeth the princes to nothing, and maketh the judges of the earth, as vanity, as though they were not plated, as though they were not sown, as though their stock took no root in the earth: for he did even blow upon them, and they withered, and the whirlwind will take them away as stubble. To whom now will ye liken me, that I should be like him, saith the Holy one? Lift up your eyes on high, and behold who hath created these things, and bringeth out their armies by number, and calleth them all by names? by the greatness of his power & mighty strength nothing faileth. Why sayest thou, O Jaakob, and speakest O Israel, My way is hid from the Lord, and my judgement is passed over of my God? Knowest thou not? or hast thou not heard, that the everlasting God, the Lord hath created the ends of the earth? he neither fainteth, nor is weary: there is no searching of his understanding. But he giveth strength unto him that fainteth, and unto him that hath no strength, he encreaseth power. Even the young men shall faint, and be weary, and the young men shall stumble and fall. But they that wait upon the Lord, shall renew their strength: they shall lift up the wings as the eagles: they shall run, and not be weary, and they shall walk and not faint.

Keep silence before me, O islands, and let the people renew their strength: let them come near, and let them speak: let us come together into judgement. Who raised up

justice from the East, and called him to his foot? and gave the nations before him, and subdued the Kings? he gave them as dust to his sword, and as scattered stubble unto his bow. He pursued them, and passed safely by the way that he had not gone with his feet. Who hath wrought and done it? he that calleth the generations from the beginning. I the Lord am the first, and with the last I am ye same. The isles saw it, and did fear, & the ends of the earth were abashed, drew near, and came. Every man helped his neighbour, and said to his brother, Be strong. So the workman comforted the founder, and he that smote with ye hammer, him that smote by course, saying, It is ready for the soldering, and he fastened it with nails that it should not be moved. But thou, Israel, art my servant, and thou Jaakob, whom I have chosen, the seed of Abraham my friend. For I have taken thee from the ends of the earth, and called thee before the chief thereof, and said unto thee, Thou art my servant: I have chosen thee, and not cast thee away. Fear thou not, for I am with thee: be not afraid, for I am thy God: I will strengthen thee, and help thee, and will sustain thee with the right hand of my justice. Behold, all they that provoke thee, shall be ashamed, and confounded: they shall be as nothing, and they that strive with thee, shall perish. Thou shalt seek them and shalt not find them: to wit, the men of thy strife, for they shall be as nothing, and the men that war against thee, as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee. Fear not, thou worm, Jaakob, and ye men of Israel: I will help thee, saith the Lord and thy redeemer the holy one of Israel. Behold, I will make thee a roller, & a new threshing instrument having teeth: thou shalt thresh the mountains, and bring them to powder, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, & shalt glory in the holy one of Israel. When the poor and the needy seek water, & there is none (their tongue faileth for thirst: I the Lord will hear them: I the God of Israel will not forsake them). I will open rivers in the tops of the hills, and fountains in the midst of the valleys: I will make the wilderness as a pool of water, and the waste land as springs of water. I will set in the wilderness the cedar, the shittah tree, and the myrrh tree, and the pine tree, and I will set in the wilderness the fir tree, the elm and the box tree together. Therefore let them see and know, and let them consider and understand together that the hand of the Lord hath done this, & the holy one of Israel hath created it. Stand to your cause, saith the Lord: bring forth your strong reasons, saith ye King of Jaakob. Let them bring forth, and let them tell us what shall come: let them shew the former things what they be, that we may consider them, and know the latter end of them: either declare us things for to come. Shew the things that are to come hereafter, that we may know that you are gods: yea, do good or do evil, that we may declare it, and behold it together. Behold, ye are of no value, and your making is of naught: man hath chosen an abomination by them. I have raised up from the North, and he shall come: from the East sun shall he call upon my Name, & shall come upon princes as upon clay, and as the

potter treadeth myrrh under the foot. Who hath declared from the beginning, that we may know? or before time, that we may say, He is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth your words. I am the first, that sayeth to Zion, Behold, behold them: and I will give to Jerusalem one that shall bring good tidings. But when I beheld, there was none, and when I inquired of them, there was no counselor, and when I demanded of them, they answered not a word. Behold, they are all vanity: their work is of nothing, their images are wind and confusion.

Behold, my servant: I will stay upon him: mine elect, in whom my soul delighteth: I have put my Spirit upon him: he shall bring forth judgement to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgement in truth. He shall not fail nor be discouraged till he have set judgement in the earth: and the isles shall wait for his law. Thus sayeth God the Lord (he that created the heavens and spread them abroad: he that stretched forth the earth, and the buds thereof: he that giveth breath unto the people upon it, and spirit to them that walk therein) I the Lord have called thee in righteousness, and will hold thine hand, and I will keep thee, and give thee for a covenant of the people, and for a light of the Gentiles, that thou mayest open the eyes of the blind, and bring out the prisoners from the prison: and them that sit in darkness, out of the prison house. I am the Lord, this is my Name, and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they come forth, I tell you of them. Sing unto the Lord a new song, and his praise from the end of the earth: ye that go down to the sea, and all that is therein: the isles and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the towns that Kedar doth inhabit: let the inhabitants of the rocks sing: let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands. The Lord shall go forth as a giant: he shall stir up his courage like a man of war: he shall shout and cry, and shall prevail against his enemies. I have a long time holden my peace: I have been still and refrained myself: now will I cry like a travailing woman: I will destroy and devour at once. I will make waste mountains, and hills, and dry up all their herbs, and I will make the floods islands, and I will dry up the pools. And I will bring the blind by a way, that they knew not, and lead them by paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. They shall be turned back: they shall be greatly ashamed, that trust in graven images, and say to the molten images, Ye are our gods. Hear, ye deaf: and ye blind, regard, that ye may see. Who is blind but my servant? or deaf as my messenger, that I sent? who is blind as the perfect, and blind as the Lord’s servant? Seeing many things, but thou

keepest them not? opening the ears, but he heareth not? The Lord is willing for his righteousness sake that he may magnify the Law, and exalt it. But this people is robbed & spoiled, and shall be all snared in dungeons, and they shall be hid in prison houses: they shall be for a pray, and none shall deliver: a spoil, and none shall say, Restore. Who among you shall hearken to this, and take heed, and hear for afterwards? Who gave Jaakob for a spoil, and Israel to the robbers? Did not ye Lord, because we have sinned against him? for they would not walk in his ways, neither be obedient unto his Law. Therefore he hath poured upon him his fierce wrath, and the strength of battle: and it set him on fire round about, and he knew not, and it burned him up, yet he considered not.

But now thus sayeth the Lord, that created thee, O Jaakob: and he that formed thee, O Israel, Fear not: for I have redeemed thee: I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee, & through the floods, that they do not overflow thee. When thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle upon thee. For I am the Lord thy God, the holy one of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia, and Seba for thee. Because thou wast precious in my sight, and thou wast honourable, and I loved thee, therefore will I give man for thee, and people for thy sake. Fear not, for I am with thee: I will bring thy seed from the East, and gather thee from the West. I will say to the North, Give: and to the South, Keep not back: bring my sons from far, & my daughters from the ends of the earth. Everyone shall be called by my Name: for I created him for my glory, formed him and made him. I will bring forth the blind people, and they shall have eyes, and the deaf, and they shall have ears. Let all the nations be gathered together, & let the people be assembled: who among them can declare this and shew us former things? let them bring forth their witnesses, that they may be justified: but let them hear, & say, It is truth. You are my witnesses, saith the Lord, and my servant, whom I have chosen: therefore ye shall know and believe me and ye shall understand that I am: before me there was no God formed, neither shall there be after me. I, even I am the Lord, and beside me there is no Saviour. I have declared, and I have saved, and I have shewed, when there was no strange god among you: therefore you are my witnesses, sayeth the Lord, that I am God. Yea, before the day was, I am, and there is none that can deliver out of mine hand: I will do it, and who shall let it?

Thus sayeth the Lord your redeemer, the holy one of Israel, For your sake I have sent to Babel, and brought it down: they are all fugitives, and the Chaldeans cry in the ships. I am the Lord your holy one, the creator of Israel, your King.

Thus sayeth the Lord which maketh a way in the Sea, and a path in the mighty waters. When he bringeth out the chariot and horse, the army and the power lie together, and shall not rise: they are extinct, & quenched as towe. Remember ye not the former things, neither regard the things of old. Behold, I do a new thing: now shall it come forth: shall

you not know it? I will even make a way in the desert, and floods in the wilderness. The wild beasts shall honour me, the dragons and the ostriches, because I gave water in the desert, and floods in the wilderness to give drink to my people, even to mine elect. This people have I formed for myself: they shall shew forth my praise. And thou hast not called upon me, O Jaakob, but thou hast wearied me, O Israel. Thou hast not brought me the sheep of thy burnt offerings, neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou boughtest me no sweet savour with money, neither hast thou made me drunk with the fat of thy sacrifices, but thou hast made me to serve with thy sins, and wearied me with thine iniquities. I, even I am he that putteth away thine iniquities for mine own sake, and will not remember thy sins. Put me in remembrance: let us be judged together: count thou that thou mayest be justified. Thy first father hath sinned, and thy teachers have transgressed against me. Therefore I have prophaned the rulers of the Sanctuary, and have made Jaakob a curse, and Israel a reproach.

Yet now hear, O Jaakob my servant, and Israel, whom I have chosen. Thus sayeth the Lord, that made thee, and formed thee from the womb: he will help thee. Fear not, O Jaakob, my servant, and thou righteous, whom I have chosen. For I will pour water upon the thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thy buds. And they shall grow as among the grass, and as the willows by the rivers of waters. One shall say, I am the Lords: another shall be called by the name of Jaakob: and another shall subscribe with his hand unto the Lord, and name himself by the name of Israel.

Thus saith the Lord the King of Israel and his redeemer, the Lord of hosts, I am the first, and I am the last, and without me is there no God. And who is like me, that shall call, and shall declare it, and set it in order before me, since I appointed the ancient people? And what is at hand, and what things are to come? Let them shew unto them. Fear ye not, neither be afraid: have not I told thee of old, and have declared it? you are even my witnesses, whether there be a God beside me, and that there is no God that I know not. All they that make an image, are vanity, and their delectable things shall nothing profit: & they are their own witnesses, that they see not nor know: therefore they shall be confounded. Who hath made a god, or molten an image, that is profitable for nothing? Behold, all that are of the fellowship thereof, shall be confounded: for the workmen themselves are men: let them all be gathered together, and stand up, yet they shall fear, and be confounded together. The smith taketh an instrument, and worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is an hungered, and his strength faileth: he drinketh no water, and is faint. The carpenter stretcheth out a line: he fashioneth it with a red thread, he planneth it, and he purtreyeth it with the compass, and maketh it after the figure of a man, and according to the beauty

of a man that it may remain in an house. He will hew him down cedars, and take the pine tree and the oak, and taketh courage among the trees of the forest: he planteth a fir tree, and the rain doth nourish it. And man burneth thereof: for he will take thereof and warm himself: he also kindleth it & baketh bread, yet he maketh a god, & worshippeth it: he maketh it an idol and boweth unto it. He burneth the half thereof even in the fire, and upon the half thereof he eateth flesh: he roasteth the roast and is satisfied: also he warmeth himself and saith, Aha, I am warm, I have been at the fire. And the residue thereof he maketh a god, even his idol: he boweth unto it, and worshippeth and prayeth unto it, and sayeth, Deliver me: for thou art my god. They have not known, nor understand: for God hath shut their eyes that they cannot see, and their hearts, that they cannot understand. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burnt half of it, even in the fire, and have baked bread also upon the coals thereof: I have roasted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bow to the stock of a tree? He feedeth of ashes: a seduced heart hath deceived him, that he cannot deliver his soul, nor say, Is there not a lye in my right hand? Remember these (O Jaakob and Israel) for thou art my servant: I have formed thee: thou art my servant: O Israel forget me not. I have put away thy transgressions like a cloud, and thy sins, as a mist: turn unto me, for I have redeemed thee. Rejoice, ye heavens: for the Lord hath done it: shout, ye lower parts of the earth: brast forth into praises, ye mountains, O forest and every tree therein: for the Lord hath redeemed Jaakob and will be glorified in Israel. Thus sayeth the Lord thy redeemer and he that formed thee from the womb, I am the Lord, that made all things, that spread out the heavens alone, and stretched out the earth by myself. I destroy the tokens of ye southsayers, and make them that conjecture, fools, and turn the wise men backward, and make their knowledge foolishness. He confirmeth the word of his servant and performeth the counsel of his messengers, saying to Jerusalem, Thou shalt be inhabited: and to the cities of Judah, Ye shall be built up, and I will repair the decayed places thereof. He saith to the deep, Be dry and I will dry up thy floods. He saith to Cyrus, Thou art my shepherd: and he shall perform all my desire: saying also to Jerusalem, Thou shalt be built: and to the Temple, Thy foundation shall be surely laid.

Thus sayeth the Lord unto Cyrus his anointed, whose right hand I have holden to subdue nations before him: therefore will I weaken the loins of Kings and open the doors before him, and the gates shall not be shut: I will go before thee and make the crooked straight: I will break the brasen doors, and burst the iron bars. And I will give thee the treasures of darkness, and the things hid in secret places, that thou mayest know that I am the Lord which call thee by thy name, even the God of Israel. For Jaakob my servant’s sake, and Israel mine elect, I will even call thee by thy name and name thee, though thou hast not known me. I am the Lord and there is none other: there is no God besides me: I

girded thee though thou hast not known me, that they may know from the rising of the sun and from the West, that there is none besides me. I am the Lord, and there is none other. I form the light and create darkness: I make peace and create evil: I the Lord do all these things. Ye heavens, send the dew from above, and let the clouds drop down righteousness: let the earth open, and let salvation and justice grow forth: let it bring them forth together: I the Lord have created him. Woe be unto him that striveth with his maker, the potsherd with the potsherds of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy work, It hath none hands? Woe unto him that sayeth to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

Thus saith the Lord, the holy one of Israel, and his maker, Ask me of things to come concerning my sons, and concerning the works of mine hands: command you me. I have made the earth, and created man upon it: I, whose hands have spread out the heavens, I have even commanded all their army. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts.

Thus saith the Lord, The labour of Egypt, and the merchandise of Ethiopia, and of the Sabeans, men of stature shall come unto thee, and they shall be thine: they shall follow thee, and shall go in chains: they shall fall down before thee, and make supplication unto thee, saying, Surely God is in thee, and there is none other God besides. Verily thou, O God, hidest thyself, O God, the Saviour of Israel. All they shall be ashamed and also confounded: they shall go to confusion together, that are the makers of images. But Israel shall be saved in the Lord, with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

For thus saith the Lord (that created heaven, God himself, that formed the earth, & made it: he that prepared it, he created it not in vain: he formed it to be inhabited) I am the Lord, and there is none other. I have not spoken in secret, neither in a place of darkness in the earth: I said not in vain unto the seed of Jaakob, Seek you me: I the Lord do speak righteousness, and declare righteous things. Assemble yourselves, & come: draw near together, ye abject of the Gentiles: they have no knowledge, that set up the wood of their idol, and pray unto a god, that cannot save them. Tell ye and bring them, and let them take counsel together, who hath declared this from the beginning? or hath told it of old? Have not I the Lord? and there is none other God beside me, a just God, and a Saviour: there is none beside me. Look unto me, and ye shall be saved: all the ends of the earth shall be saved: for I am God, and there is none other. I have sworn by myself: the word is gone out of my mouth in righteousness, and shall not return, That every knee shall bow unto me, and every tongue shall swear by me. Surely he shall say, In the Lord have

I righteousness and strength: he shall come unto him, and all that provoke him, shall be ashamed. The whole seed of Israel shall be justified, and glory in the Lord.

Bel is bowed down: Nebo is fallen: their idols were upon the beasts, and upon the cattle: they which did bear you, were laden with a weary burden. They are bowed down, and fallen together: for they could not rid them of the burden, and their soul is gone into captivity. Hear ye me, O house of Jaakob, & all that remain of the house of Israel, which are borne of me from the womb, and brought up of me from the birth. Therefore unto old age, I the same, even I will bear you until the hoar hears: I have made you: I will also bear you, and I will carry you and I will deliver you. To whom will ye make me like or make me equal, or compare me, that I should be like him? They draw gold out of the bag & weigh silver in the balance, and hire a goldsmith to make a god of it, and they bow down, and worship it. They bear it upon the shoulders: they carry him and set him in his place: so doth he stand, and cannot remove from his place. Though one cry unto him, yet can he not answer, nor deliver him out of his tribulation. Remember this, and be ashamed: bring it again to mind, O you transgressors. Remember the former things of old: for I am God, and there is none other God, and there is nothing like me, which declare the last thing from the beginning: and from of old, the things that were not done, saying, My counsel shall stand, and I will do whatsoever I will. I call a bird from the East, and the man of my counsel from far: as I have spoken, so will I bring it to pass: I have purposed it, and I will do it. Hear me, ye stubborn hearted, that are far from justice. I bring near my justice: it shall not be far off, and my salvation shall not tarry: for I will give salvation in Zion, and my glory unto Israel.

Come down and sit in the dust: O virgin, daughter Babel, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called, Tender and delicate. Take the millstones, and grind meal: loose thy locks: make bare the feet: uncover the leg, and pass through the floods. Thy filthiness shall be discovered, and thy shame shall be seen: I will take vengeance, and I will not meet thee as a man. Our redeemer, the Lord of hosts is his Name, the holy one of Israel.5 Sit still, and get thee into darkness, O daughter of the Chaldeas: for thou shalt no more be called, The lady of kingdoms. I was wroth with my people: I have polluted mine inheritance, and given them into thine had: thou didst shew them no mercy, but thou didst lay thy very heavy yoke upon the ancient. And thou saidest, I shall be a lady forever, so that thou didst not set thy mind to these things, neither didst thou remember ye latter end thereof. Therefore now hear, thou that art given to pleasures, and dwellest careless, She sayeth in her heart, I am and none else: I shall not sit as a widow, neither shall know the loss of children. But these two things shall come to thee suddenly on one day, the loss of children and widowhood: they shall come upon thee in their perfection, for the multitude of thy divinations, and for the great abundance of thine enchanters. For thou hast trusted in thy

wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, they have caused thee to rebel, & thou hast said in thine heart, I am, and none else. Therefore shall evil come upon thee, and thou shalt not know the morning thereof: destruction shall fall upon thee, which thou shalt not be able to put away: destruction shall come upon thee suddenly, or thou beware. Stand now among thine enchanters, and in the multitude of thy southsayers (with whom thou hast wearied thyself from thy youth) if so be thou mayest have profit, or if so be thou mayest have strength. Thou art wearied in the multitude of thy counsels: let now the astrologers, the star gazers, and prognosticatours stand up, & save thee from these things, that shall come upon thee. Behold, they shall be as stubble: the fire shall burn them: they shall not deliver their own lives from the power of the flame: there shall be no coals to warm at, nor light to sit by. Thus shall they serve thee, with whom thou hast wearied thee, even thy merchants from thy youth: everyone shall wander to his own quarter: none shall save thee.

Hear ye this, O house of Jaakob, which are called by the name of Israel, and are come out of the waters of Judah: which swear by the Name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they are called of the holy city, & stay themselves upon the God of Israel, whose Name is the Lord of hosts. I have declared ye former things of old, and they went out of my mouth, & I shewed them: I did them suddenly, and they came to pass. Because I knew, that thou art obstinate, & thy neck is an iron sinew, & thy brow brass, therefore I have declared it to thee of old: before it came to pass, I shewed it thee, lest thou shouldest say, Mine idol hath done them, and my carved image, and my molten image hath commanded them. Thou hast heard, behold all this, & will not ye declare it? I have shewed thee new things, even now, & hid things, which thou knewest not. They are created now, and not of old, and even before this thou heardest them not, lest thou shouldest say, Behold, I knew them. Yet thou heardest them not, neither didst know them, neither yet was thine ear opened of old: for I knew that thou wouldest grievously transgress: therefore have I called thee a transgressour from the womb. For my Name’s sake will I defer my wrath, and for my praise will I refrain it from thee, that I cut thee not off. Behold, I have fined thee, but not as silver: I have chosen thee in the furnace of affliction. For mine own sake, for mine own sake will I do it: for how should my Name be polluted? surely I will not give my glory unto another. Hear me, O Jaakob and Israel, my called, I am, I am the first, and I am the last. Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call them, they stand up together. All you, assemble yourselves, and hear: which among them hath declared these things? The Lord hath loved him: he will do his will in Babel, and his arm shall be against the Chaldeans. I, even I have spoken it, and I have called him: I have brought him, and his way shall prosper. Come near unto me: hear ye this: I have not spoken it in secret from the

beginning: from the time that the thing was, I was there, and now the Lord God and his Spirit hath sent me.

Thus saith the Lord thy redeemer, the Holy one of Israel, I am the Lord thy God, which teach thee to profit, and lead thee by the way, that thou shouldest go. Oh that thou hadst hearkened to my commandments! then had thy prosperity been as the flood, and thy righteousness as the waves of the sea. Thy seed also had been as the sand, and the fruit of thy body like the gravel thereof: his name should not have been cut off nor destroyed before me. Go ye out of Babel: flee ye from the Chaldeans, with a voice of joy: tel and declare this: shew it forth to the end of the earth: say ye, The Lord hath redeemed his servant Jaakob. And they were not thirsty: he led them through the wilderness: he caused the waters to flow out of the rock for them: for he clave the rock, and the water gushed out. There is no peace, sayeth the Lord, unto the wicked.

Hear ye me, O isles, and hearken, ye people from far. The Lord hath called me from the womb, and made mention of my name from my mothers belly. And he hath made my mouth like a sharp sword: under the shadow of his hand hath he hid me, and made me a chosen shaft, and hid me in his quiver, and said unto me, Thou art my servant, Israel, for I will be glorious in thee.4 And I said, I have labored in vain: I have spent my strength in vain and for nothing: but my judgement is with the Lord, and my work with my God. And now sayeth the Lord, that formed me from the womb to be his servant, that I may bring Jaakob again to him (though Israel be not gathered, yet shall I be glorious in the eyes of the Lord: and my God shall be my strength) and he said, It is a small thing that thou shouldest be my servant, to raise up the tribes of Jaakob, and to restore the desolations of Israel: I will also give thee for a light of the Gentiles, that thou mayest be my salvation unto the end of the world.

Thus sayeth the Lord the redeemer of Israel, and his Holy one, to him that is despised in soul, to a nation that is abhorred, to a servant of rulers, Kings shall see, and arise, and princes shall worship, because of the Lord, that is faithful: and ye Holy one of Israel, which hath chosen thee.

Thus sayeth the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, & will give thee for a covenant of ye people, that thou mayest raise up the earth, and obtain the inheritance of the desolate heritages: That thou mayest say to the prisoners, Go forth: and to them that are in darkness, Shew yourselves: they shall feed in the ways, and their pastures shall be in all the tops of the hills. They shall not be hungry, neither shall they be thirsty, neither shall the heat smite them, nor the sun: for he that hath compassion on them, shall lead them: even to the springs of waters shall he drive them. And I will make all my mountains, as a way, and my paths shall be exalted. Behold, these shall come from far: and lo, these from the

North and from the West, and these from the land of Sinim. Rejoice, O heavens: and be joyful, O earth: brast forth into praise, O mountains: for God hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her child, & not have compassion on the son of her womb? Though they should forget, yet will I not forget thee. Behold, I have graven thee upon the palm of mine hands: thy walls are ever in my sight. Thy builders make haste: thy destroyers and they that made thee waste, are departed from thee. Lift up thine eyes round about and behold: all these gather themselves together and come to thee: as I live, sayeth the Lord, thou shalt surely put them all upon thee as a garment, and gird thyself with them like a bride. For thy desolations, and thy waste places, and thy land destroyed, shall surely be now narrow for them that shall dwell in it, and they that did devour thee, shall be far away. The children of thy bareness shall say again in thine ears, The place is strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I am barren and desolate, a captive and a wanderer to and fro? And who hath nourished them? Behold, I was left alone: whence are these?

Thus sayeth the Lord God, Behold, I will lift up mine hand to the Gentiles and set up my standard to the people, and they shall bring thy sons in their arms: and thy daughters shall be carried upon their shoulders. And Kings shall be thy nursing fathers, and Queens shall be thy nurses: they shall worship thee with their faces toward the earth, and lick up the dust of thy feet: and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. Shall the prey be taken from the mighty? Or the just captivity delivered? But thus sayeth the Lord, even the captivity of the mighty shall be taken away: and the pray of the tyrant shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children, and will feed them that spoil thee, with their own flesh, and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy saviour and thy redeemer, the mighty one of Jaakob.

Thus sayeth the Lord, Where is that bill of your mother’s divorcement, whom I have cast off? or who is the creditour to whom I sold you? Behold, for your iniquities are ye sold and because of your transgressions is your mother forsaken. Wherefore came I, & there was no man? I called, & none answered: is mine hand so shortened, that it cannot help? or have I no power to deliver? Behold, at my rebuke I dry up the Sea: I make the floods desert: their fish rotteth for want of water, and dieth for thirst. I clothe the heavens with darkness, and make a sack their covering.

The Lord God hath given me a tongue of the learned, that I should know to minister a word in time to him that is weary: he will raise me up in the morning: in the morning he will waken mine ear to hear, as the learned. The Lord God hath opened mine ear and I

was not rebellious, neither turned I back. I gave my back unto the smiters, and my cheeks to the nippers: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me: who will contend with me? Let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me: who is he that can condemn me? lo, they shall wax old as a garment: the mother shall eat them up. Who is among you that feareth the Lord? let him hear the voice of his servant: he that walketh in darkness, and hath no light, let him trust in the Name of the Lord, and stay upon his God. Behold, all you kindle a fire, and are compassed about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand: ye shall lye down in sorrow.

Hear me, ye that follow after righteousness, and ye that seek the Lord: look unto the rock, whence ye are hewn, and to the hole of the pit, whence ye are digged. Consider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him, and increased him. Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert like Eden, and her wilderness like the garden of the Lord: joy and gladness shall be found therein: praise, and the voice of singing. Hearken ye unto me, my people, and give ear unto me, O my people: for a Law shall proceed from me, and I will bring forth my judgement for the light of the people. My righteousness is near: my salvation goeth forth, and mine arms shall judge the people: the isles shall wait for me, and shall trust unto mine arm. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein, shall perish in like manner: but my salvation shall be forever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my Law. Fear ye not the reproach of men, neither be ye afraid of their rebukes. For the mother shall eat them up like a garment, & the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation. Rise up, rise up, and put on strength, O arm of the Lord: rise up as in the old time in the generations of the world. Art not thou the same, that hath cut Rahab, and wounded the dragon? Art not thou the same, which hath dried the Sea, even the waters of the great deep, making the depth of the Sea a way for the redeemed to pass over? Therefore the redeemed of the Lord shall return, and come with joy unto Zion, and everlasting joy shall be upon their head: they shall obtain joy, and gladness: and sorrow and mourning shall flee away. I, even I am he, that comfort you. Who art thou, that thou shouldest fear a mortal man, and the son of man, which shall be made as grass? And forgettest the Lord thy maker, that hath spread out the heavens, and laid the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is ready

to destroy? Where is now the rage of the oppressour? The captive hasteneth to be loosed, and that he should not die in the pit, nor that his bread should fail. And I am the Lord thy God that divided the Sea, when his waves roared: the Lord of hosts is his Name. And I have put my words in thy mouth, and have defended thee in the shadow of mine hand, that I may plant the heavens, and lay the foundation of the earth, and say unto Zion, Thou art my people. Awake, awake, and stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his wrath: thou hast drunken the dregs of the cup of trembling, and wrung them out. There is none to guide her among all the sons, whom she hath brought forth: there is none that taketh her by the hand of all the sons that she hath brought up. These two things are come unto thee: who will lament thee? desolation and destruction and famine, and the sword: by whom shall I comfort thee? Thy sons have fainted, and lye at the head of all the streets as a wild bull in a net, and are full of the wrath of the Lord, and rebuke of thy God. Therefore hear now this, thou miserable and drunken, but not with wine. Thus saith thy Lord God, even God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my wrath: thou shalt drink it no more. But I will put it into their hand that spoil thee: which have said to thy soul, Bow down, that we may go over, and thou hast laid thy body as the ground, and as the street to them that went over.

Arise, arise: put on thy strength, O Zion: put on thy garments of thy beauty, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust: arise, and sit down, O Jerusalem: loose the bands of thy neck, O thou captive daughter, Zion. For thus sayeth the Lord, Ye were sold for naught: therefore shall ye be redeemed without money. For thus saith the Lord God, My people went down afore time into Egypt to sojourn there, and Asshur oppressed them without cause. Now therefore what have I here, saith the Lord, that my people is taken away for naught, & they that rule over them, make them to howl, saith the Lord? And my Name all the day continually is blasphemed? Therefore my people shall know my Name: therefore they shall know in that day, that I am he that do speak: behold, it is I. How beautiful upon the mountains are the feet of him, that declareth and publisheth peace? That declareth good tidings, and publisheth salvation, saying unto Zion, Thy God reigneth? The voice of thy watchmen shall be heard: they shall lift up their voice, and shout together: for they shall see eye to eye, when the Lord shall bring again Zion. O ye desolate places of Jerusalem, be glad and rejoice together: for the Lord hath comforted his people: he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the sight of all the Gentiles, and all the ends of the earth shall see the salvation of our God. Depart, depart ye: go out from thence and touch no unclean thing: go out of the midst of her: be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor depart by fleeing away: but the Lord will go before you,

and the God of Israel will gather you together. Behold, my servant shall prosper: he shall be exalted and extolled, and be very high. As many were astonished at thee (his visage was so deformed of men, and his form of the sons of men) so shall he sprinkle many nations: the Kings shall shut their mouths at him: for that which had not been told them, shall they see, and that which they had not heard, shall they understand.

Who will believe our report? And to whom is the arm of the Lord revealed? But he shall grow up before him as a branch, and as a root out of a dry ground: he hath neither form nor beauty: when we shall see him, there shall be no form that we should desire him. He is despised and rejected of men: he is a man full of sorrows and hath experience of infirmities: we hid as it were our faces from him: he was despised and we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows: yet we did judge him, as plagued, and smitten of God, and humbled. But he was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray: we have turned everyone to his own way, and the Lord hath laid upon him the iniquity of us all. He was oppressed and he was afflicted, yet did he not open his mouth: he is brought as a sheep to the slaughter, and as a sheep before her shearer is dumb, so he openeth not his mouth. He was taken out from prison, and from judgement: and who shall declare his age? For he was cut out of the land of the living: for the transgression of my people was he plagued. And he made his grave with the wicked, and with the rich in his death, though he had done no wickedness, neither was any deceit in his mouth. Yet the Lord would break him, and make him subject to infirmities: when he shall make his soul an offering for sin, he shall see his seed and shall prolong his days, and the will of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities. Therefore will I give him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death: and he was counted with the transgressors, & he bare the sin of many, and prayed for the trespassers.

Rejoice, O barren that didst not bear: break forth into joy and rejoice, thou that didst not travail with child: for the desolate hath more children then the married wife, sayeth the Lord. Enlarge the place of thy tents, & let them spread out the curtains of thine habitations: spare not, stretch out thy cords & make fast thy stakes. For thou shalt increase on the right hand and on the left, and thy seed shall possess the Gentiles, and dwell in the desolate cities. Fear not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood anymore. For he that made thee, is thine husband (whose Name is the Lord of hosts) and thy redeemer the Holy one of Israel, shall be called the God of the whole world. For the Lord hath called

thee, being as a woman forsaken, and afflicted in spirit, and as a young wife when thou wast refused, saith thy God. For a little while have I forsaken thee, but with great compassion will I gather thee. For a moment, in mine anger, I hid my face from thee for a little season, but with everlasting mercy have I had compassion on thee, saith the Lord thy redeemer. For this is unto me as the waters of Noah: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be angry with thee, nor rebuke thee. For the mountains shall remove and the hills shall fall down: but my mercy shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee. O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with the carbuncle, and lay thy foundation with sapphires, and I will make thy windows of emeralds, and thy gates shining stones, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and much peace shall be to thy children. In righteousness shalt thou be established, and be far from oppression: for thou shalt not fear it: and from fear, for it shall not come near thee. Behold, the enemy shall gather himself, but without me: whosoever shall gather himself in thee, against thee, shall fall. Behold, I have created the smith that bloweth the coals in the fire, and him that bringeth forth an instrument for his work, & I have created the destroyer to destroy. But all the weapons that are made against thee, shall not prosper: and every tongue that shall rise against thee in judgement, thou shalt condemn. This is the heritage of the Lord’s servants, and their righteousness is of me, saith the Lord.

Ho, everyone that thirsteth, come ye to the waters, and ye that have no silver, come, buy and eat: come, I say, buy wine and milk without silver and without money. Wherefore do ye lay out silver and not for bread? and your labour without being satisfied? hearken diligently unto me, and eat that which is good, and let your soul delight in fatness. Incline your ears, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I gave him for a witness to the people, for a prince and a master unto the people. Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee, shall run unto thee, because of the Lord thy God, and the holy one of Israel: for he hath glorified thee. Seek ye the Lord while he may be found: call ye upon him while he is near. Let the wicked forsake his ways, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as ye heavens are higher then the earth, so are my ways higher then your ways, and my thoughts above your thoughts. Surely as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it to bring forth and bud, that it may give seed to the sower, and bread unto him that eateth, so shall my word

be, that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it. Therefore ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into joy, and all the trees of the field shall clap their hands. For thorns there shall grow fir trees: for nettles shall grow the myrrh tree, and it shall be to the Lord for a name, and for an everlasting sign that shall not be taken away.

Thus saith the Lord, Keep judgement and do justice: for my salvation is at hand to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man which layeth hold on it: he that keepeth the Sabbath and polluteth it not, and keepeth his hand from doing any evil. And let not the son of the stranger, which is joined to the Lord, speak and say, The Lord hath surely separated me from his people: neither let the Eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the Eunuchs, that keep my Sabbaths, and choose the thing that pleaseth me, and take hold of my covenant, even unto them will I give in mine House and within my walls, a place and a name better then of the sons and of the daughters: I will give them an everlasting name, that shall not be put out. Also the strangers that cleave unto the Lord, to serve him, and to love the Name of the Lord, and to be his servants: everyone that keepeth the Sabbath, and polluteth it not and embraceth my covenant, them will I bring also to mine holy mountain, and make them joyful in mine House of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar: for mine House shall be called an house of prayer for all people. The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them. All ye beasts of the field, come to devour, even all ye beasts of the forest. Their watchmen are all blind: they have no knowledge: they are all dumb dogs: they can not bark: they lie and sleep and delight in sleeping. And these griedy dogs can never have enough: and these shepherds cannot understand: for they all look to their own way, everyone for his advantage, and for his own purpose. Come, I will bring wine, and we will fill ourselves with strong drink, and tomorrow shall be as this day, and much more abundant.

The righteous perisheth, and no man considereth it in heart: and merciful men are taken away, and no man understandeth that the righteous is taken away from the evil to come. Peace shall come: they shall rest in their beds, everyone that walketh before him. But you witches children, come hither, the seed of the adulterer and of the whore. On whom have ye jested? upon whom have ye gaped and thrust out your tongue? are not ye rebellious children, and a false seed? Inflamed with idols under every green tree? and sacrificing the children in the valleys under the tops of the rocks? Thy portion is in the smooth stones of the river: they, they are thy lot: even to them hast thou poured a drink offering: thou hast offered a sacrifice. Should I delight in these? Thou hast made thy bed upon a very high mountain: thou wentest up thither, even thither wentest thou to offer

sacrifice. Behind the doors also and posts hast thou set up thy remembrance: for thou hast discovered thyself to another then me, and wentest up, and didst enlarge thy bed, and make a covenant between thee & them, and lovedst their bed in every place where thou sawest it. Thou wentest to the Kings with oil, and didst increase thine ointments and send thy messengers far off, and didst humble thyself unto hell. Thou weariedst thyself in thy manifold journeys, yet saidest thou not, There is no hope: thou hast found life by thine hand, therefore thou wast not grieved. And whom didst thou reverence or fear, seeing thou hast lied unto me, and hast not remembered me, neither set thy mind thereon? is it not because I hold my peace, & that of long time? therefore thou fearest not me. I will declare thy righteousness and thy works, and they shall not profit thee. When thou cryest, let them that thou hast gathered together deliver thee: but the wind shall take them all away: vanity shall pull them away: but he that trusteth in me, shall inherit the land, and shall possess mine holy Mountain. And he shall say, Cast up, cast up: prepare the way: take up the stumbling blocks out of the way of my people. For thus saith he that is high and excellent, he that inhabiteth the eternity, whose Name is the Holy one, I dwell in the high and holy place: with him also that is of a contrite and humble spirit to revive the spirit of the humble, and to give life to them that are of a contrite heart. For I will not contend forever, neither will I be always wroth, for the spirit should fail before me: and I have made the breath. For his wicked covetousness I am angry with him, and have smitten him: I hid me and was angry, yet he went away, and turned after the way of his own heart. I have seen his ways, and will heal him: I will lead him also, & restore comfort unto him, and to those that lament him. I create the fruit of the lips, to be peace: peace unto them that are far off, and to them that are near, saith the Lord: for I will heal him. But the wicked are like the raging sea, that can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.

Cry aloud, spare not: lift up thy voice like a trumpet, and shew my people their transgression, and to the house of Jaakob, their sins. Yet they seek me daily, and will know my ways, even as a nation that did righteously, and had not forsaken the statutes of their God: they ask of me the ordinances of justice: they will draw near unto God, saying, Wherefore have we fasted, and thou seest it not? we have punished ourselves, and thou regardest it not. Behold, in the day of your fast you will seek your will, and require all your debts. Behold, ye fast to strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do today, to make your voice to be heard above. Is it such a fast that I have chosen, that a man should afflict his soul for a day, and to bow down his head, as a bull rush, and to lie down in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord? Is not this the fasting, that I have chosen, to loose the bands of wickedness, to take off the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou

bring the poor that wander, unto thine house? when thou seest the naked, that thou cover him, and hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall grow speedily: thy righteousness shall go before thee, and the glory of the Lord shall embrace thee. Then shalt thou call, and the Lord shall answer: thou shalt cry and he shall say, Here I am: if thou take away from the midst of thee the yoke, the putting forth of the finger, and wicked speaking: If thou pour out thy soul to the hungry, and refresh the troubled soul: then shall thy light spring out in the darkness, and thy darkness shall be as the noon day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they shall be of thee, that shall build the old waste places: thou shalt raise up the foundations for many generations, and thou shalt be called the repairer of the breach and the restorer of the paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delight, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine own ways, nor seeking thine own will, nor speaking a vain word, then shalt thou delight in the Lord, & I will cause thee to mount upon the high places of the earth, and feed thee with the heritage of Jaakob thy father: for the mouth of ye Lord hath spoken it.

Behold, the Lord's hand is not shortened, that it can not save: neither is his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken lies & your tongue hath murmured iniquity. No man calleth for justice: no man contendeth for truth: they trust in vanity, & speak vain things: they conceive mischief, and bring forth iniquity. They hatch cockatrice eggs, and weave the spiders web: he that eateth of their eggs, dieth, and that which is trod upon, breaketh out into a serpent. Their webs shall be no garment, neither shall they cover themselves with their labours: for their works are works of iniquity, & the work of cruelty is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their paths. The way of peace they know not, & there is none equity in their goings: they have made them crooked paths: whosoever goeth therein, shall not know peace. Therefore is judgement far from us, neither doth justice come near unto us: we wait for light, but lo, it is darkness: for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as one without eyes: we stumble at the noon day as in the twilight: we are in solitary places, as dead men. We roar all like bears, and mourn like doves: we look for equity, but there is none: for health, but it is far from us. For our trespasses are many before thee, and our sins testify against us: for our trespasses are with us, and we know our iniquities In trespassing and lying against the

Lord, and we have departed away from our God, and have spoken of cruelty and rebellion, conceiving and uttering out of the heart false matters. Therefore judgement is turned backward, and justice standeth far off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that refraineth from evil, maketh himself a prey: and when the Lord saw it, it displeased him, that there was no judgement. And when he saw that there was no man, he wondered that none would offer himself. Therefore his arm did save it, and his righteousness itself did sustain it. For he put on righteousness, as an habergeon, and an helmet of salvation upon his head, and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. As to make recompense, as to requite the fury of the adversaries with a recompense to his enemies: he will fully repair the islands. So shall they fear the Name of the Lord from the West, and his glory from the rising of the sun: for the enemy shall come like a flood: but the Spirit of the Lord shall chase him away. And the Redeemer shall come unto Zion, and unto them that turn from iniquity in Jaakob, saith the Lord. And I will make this my covenant with them, saith the Lord. My Spirit that is upon thee, and my words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth even forever.

Arise, O Jerusalem: be bright, for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and Kings at the brightness of thy rising up. Lift up thine eyes round about, & behold: all these are gathered, and come to thee: thy sons shall come from far, and thy daughters shall be nourished at thy side. Then thou shalt see and shine: thine heart shall be astonished and enlarged, because the multitude of the sea shall be converted unto thee, and the riches of the Gentiles shall come unto thee. The multitude of camels shall cover thee: and the dromedaries of Midian and of Ephah: all they of Sheba shall come: they shall bring gold and incense, and shew forth the praises of the Lord. All the sheep of Kedar shall be gathered unto thee: the rams of Nebaioth shall serve thee: they shall come up to be accepted upon mine altar: and I will beautify the house of my glory. Who are these that flee like a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish, as at the beginning, that they may bring thy sons from far, and their silver, and their gold with them, unto the Name of the Lord thy God, and to the Holy one of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their Kings shall minister unto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee. Therefore thy gates shall be open continually: neither day nor night shall they be shut, that men may bring unto thee the riches of the Gentiles, and that their Kings may be brought. For the nation and the kingdom, that will not serve thee, shall perish: and

those nations shall be utterly destroyed. The glory of Lebanon shall come unto thee, the fir tree, the elm and the box tree together, to beautify the place of my Sanctuary: for I will glorify the place of my feet. The sons also of them that afflicted thee, shall come and bow unto thee: and all they that despised thee, shall fall down at the soles of thy feet: and they shall call thee, The city of the Lord, Zion of the Holy one of Israel. Where as thou hast been forsaken and hated: so that no man went by thee, I will make thee an eternal glory, and a joy from generation to generation. Thou shalt also suck ye milk of the Gentiles, and shalt suck the breasts of Kings: and thou shalt know, that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Jaakob. For brass will I bring gold, and for iron will I bring silver, and for wood brass, and for stones iron. I will also make thy government peace, and thine exactours righteousness. Violence shall no more be heard of in thy land, neither desolation, nor destruction within thy borders: but thou shalt call salvation, thy walls, and praise, thy gates. Thou shalt have no more sun to shine by day, neither shall the brightness of the moon shine unto thee: for the Lord shall be thine everlasting light, and thy God, thy glory. Thy sun shall never go down, neither shall thy moon be hid: for the Lord shall be thine everlasting light, and the days of thy sorrow shall be ended. Thy people also shall be all righteous: they shall possess the land forever, the grass of my planting shall be the work of mine hands, that I may be glorified. A little one shall become as a thousand, and a small one as a strong nation: I the Lord will hasten it in due time.

The Spirit of the Lord God is upon me, therefore hath the Lord anointed me: he hath sent me to preach good tidings unto the poor, to bind up the broken hearted, to preach liberty to the captives, and to them that are bound, the opening of the prison, to preach the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn, to appoint unto them that mourn in Zion, and to give unto them beauty for ashes, the oil of joy for mourning, the garment of gladness for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old waste places, and raise up the former desolations, and they shall repair the cities that were desolate and waste through many generations. And the strangers shall stand and feed your sheep, and the sons of the strangers shall be your plowmen and dressers of your vines. But ye shall be named the Priests of the Lord, and men shall say unto you, The ministers of our God, Ye shall eat the riches of the Gentiles, and shall be exalted with their glory. For your shame you shall receive double, and for confusion they shall rejoice in their portion: for in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgement and hate robbery for burnt offering, and I will direct their work in truth, and will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their buds among the people. All that see them, shall know them, that they are the seed

which the Lord hath blessed. I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, and covered me with the robe of righteousness: he hath decked me like a bridegroom, and as a bride tireth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth to grow that which is sown in it: so the Lord God will cause righteousness to grow and praise before all the heathen.

For Zion's sake I will not hold my tongue, and for Jerusalem's sake I will not rest, until the righteousness thereof break forth as the light, and salvation thereof as a burning lamp. And the Gentiles shall see thy righteousness, and all Kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. It shall no more be said unto thee, Forsaken, neither shall it be said anymore to thy land, Desolate, but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall have an husband. For as a young man marrieth a virgin, so shall thy sons marry thee: and as a bridegroom is glad of the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which all the day & all the night continually shall not cease: ye that are mindful of the Lord, keep not silence, and give him no rest, till he repair and until he set up Jerusalem the praise of the world. The Lord hath sworn by his right hand and by his strong arm, Surely I will no more give thy corn to be meat for thine enemies, & surely the sons of the strangers shall not drink thy wine, for the which thou hast laboured. But they that have gathered it, shall eat it, and praise the Lord, and the gatherers thereof shall drink it in the courts of my Sanctuary. Go through, go through the gates: prepare you the way for the people: cast up, cast up the way, and gather out the stones and set up a standard for the people. Behold, the Lord hath proclaimed unto the ends of the world: tell the daughter Zion, Behold, thy Saviour cometh: behold, his wages is with him, and his work is before him. And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, A city sought out and not forsaken.

Who is this that cometh from Edom, with red garments from Bozrah? he is glorious in his apparel and walketh in his great strength: I speak in righteousness, and am mighty to save. Wherefore is thine apparel red, and thy garments like him that treadeth in ye wine press? I have trodden the wine press alone, and of all people there was none with me: for I will tread them in mine anger, and tread them under foot in my wrath, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help, and I wondered that there was none to uphold: therefore mine own arm helped me, and my wrath itself sustained me. Therefore I will tread down the people in my wrath, and make them drunken in mine indignation, and will bring down

their strength to the earth. I will remember the mercies of the Lord and the praises of the Lord according unto all that the Lord hath given us, and for the great goodness toward the house of Israel, which he hath given them according to his tender love, and according to his great mercies. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their troubles he was troubled, and the Angel of his presence saved them: in his love and in his mercy he redeemed them, and he bare them and carried them always continually. But they rebelled and vexed his holy Spirit: therefore was he turned to be their enemy and he fought against them.

Then he remembered the old time of Moses and his people, saying, Where is he that brought them up out of the Sea with the shepherd of his sheep? where is he that put his holy Spirit within him? He led them by the right hand of Moses with his own glorious arm, dividing the water before them, to make himself an everlasting Name. He led them through the deep, as an horse in the wilderness, that they should not stumble, as the beast goeth down into the valley, the Spirit of the Lord gave them rest: so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the dwelling place of thine holiness, and of thy glory. Where is thy zeal and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from me. Doubtless thou art our Father: though Abraham be ignorant of us, and Israel know us not, yet thou, O Lord, art our Father, and our redeemer: thy Name is forever. O Lord, why hast thou made us to err from thy ways? and hardened our heart from thy fear? Return for thy servants sake, and for the tribes of thine inheritance. The people of thine holiness have possessed it, but a little while: for our adversaries have trodden down thy Sanctuary. We have been as they, over whom thou never barest rule, and upon whom thy Name was not called.

Oh, that thou wouldest break the heavens, and come down, and that the mountains might melt at thy presence! As the melting fire burned, as the fire caused the waters to boil, (that thou mightest declare thy Name to thy adversaries) the people did tremble at thy presence. When thou didst terrible things, which we looked not for, thou camest down, and the mountains melted at thy presence. For since the beginning of the world they have not heard nor understand with the ear, neither hath ye eye seen another God beside thee, which doeth so to him that waiteth for him. Thou didst meet him, that rejoiced in thee, and did justly: they remembered thee in thy ways: behold, thou art angry, for we have sinned: yet in them is continuance, and we shall be saved. But we have all been as an unclean thing, and all our righteousness is as filthy cloths, and we all do fade like a leaf, and our iniquities like the wind have taken us away. And there is none that calleth upon thy Name, neither that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us because of our iniquities. But now, O Lord, thou art our Father: we are the clay, and thou art our potter, and we all are the work of thine

hands. Be not angry, O Lord, above measure, neither remember iniquity forever: lo, we beseech thee behold, we are all thy people. Thine holy cities lie waste: Zion is a wilderness, and Jerusalem a desert. The House of our Sanctuary & of our glory, where our fathers praised thee, is burnt up with fire and all our pleasant things are wasted. Wilt thou hold thyself still at these things, O Lord? wilt thou hold thy peace and afflict us above measure?

I have been sought of them that asked not: I was found of them that sought me not: I said, Behold me, behold me, unto a nation that called not upon my Name. I have spread out mine hands all the day unto a rebellious people, which walked in a way that was not good, even after their own imaginations: A people that provoked me ever unto my face: that sacrificeth in gardens, and burneth incense upon bricks. Which remain among the graves, and lodge in the deserts, which eat swines flesh, and the broth of things polluted are in their vessels. Which say, Stand apart, come not near to me: for I am holier then thou: these are a smoke in my wrath & a fire that burneth all the day. Behold, it is written before me: I will not keep silence, but will render it and recompense it into their bosom. Your iniquities and the iniquities of your fathers shall be together (saith the Lord) which have burnt incense upon the mountains, & blasphemed me upon the hills: therefore will I measure their old work into their bosom.

Thus saith the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it, so will I do for my servants sakes, that I may not destroy them whole. But I will bring a seed out of Jaakob, and out of Judah, that shall inherit my mountain: and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a sheepfold, and the valley of Achor shall be a resting place for the cattle of my people, that have sought me. But ye are they that have forsaken the Lord and forgotten mine holy Mountain, and have prepared a table for the multitude, and furnish the drink offerings unto the number. Therefore will I number you to the sword, and all you shall bow down to the slaughter, because I called, and ye did not answer: I spake, and ye heard not, but did evil in my sight, and did choose that thing which I would not.

Therefore thus saith the Lord God, Behold, my servants shall eat, and ye shall be hungry: behold, my servants shall drink, and ye shall be thirsty: behold, my servants shall rejoice, and ye shall be ashamed. Behold, my servants shall sing for joy of heart, and ye shall cry for sorrow of heart, and shall howl for vexation of mind. And ye shall leave your name as a curse unto my chosen: for the Lord God shall slay you and call his servants by another name. He that shall bless in the earth, shall bless himself in the true God, and he that sweareth in the earth, shall swear by the true God: for the former troubles are forgotten, and shall surely hide themselves from mine eyes. For lo, I will create new heavens and a new earth: and the former shall not be remembered nor come into mind. But be you glad and rejoice forever in the things that I shall create: for

behold, I will create Jerusalem, as a rejoicing and her people as a joy, and I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more there a child of years, nor an old man that hath not filled his days: for he that shall be an hundred years old, shall die as a young man: but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them, and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit: they shall not plant, and another eat: for as the days of the tree are the days of my people, and mine elect shall enjoy in old age the work of their hands. They shall not labour in vain, nor bring forth in fear: for they are the seed of the blessed of the Lord, and their buds with them. Yea, before they call, I will answer, and whiles they speak, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and to the serpent dust shall be his meat. They shall no more hurt nor destroy in all mine holy Mountain, saith the Lord.

Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is that house that ye will build unto me? and where is that place of my rest? For all these things hath mine hand made, and all these things have been, saith the Lord: and to him will I look, even to him, that is poor, and of a contrite spirit and trembleth at my words. He that killeth a bullock, is as if he slew a man: he that sacrificeth a sheep, as if he cut off a dog's neck: he that offereth an oblation, as if he offered swines blood: he that remembereth incense, as if he blessed an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations. Therefore will I choose out their delusions, and I will bring their fear upon them, because I called, and none would answer: I spake and they would not hear: but they did evil in my sight, and chose the things which I would not.

Hear the word of the Lord, all ye that tremble at his word, Your brethren that hated you, and cast you out for my Name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice soundeth from the city, even a voice from the Temple, the voice of the Lord, that recompenseth his enemies fully. Before she travailed, she brought forth: and before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? shall ye earth be brought forth in one day? or shall a nation be borne at once? for as soon as Zion travailed, she brought forth her children. Shall I cause to travail, and not bring forth? shall I cause to bring forth, and shall be barren, saith thy God? Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her, that ye may suck and be satisfied with the breasts of her consolation: that ye may milk out and be delighted with ye brightness of her glory.

For thus saith the Lord, Behold, I will extend peace over her like a flood, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her

sides, and be joyful upon her knees. As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem.

And when ye see this, your hearts shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known among his servants, and his indignation against his enemies. For behold, the Lord will come with fire, and his chariots like a whirlwind, that he may recompense his anger with wrath, & his indignation with the flame of fire. For the Lord will judge with fire, and with his sword all flesh, and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst eating swines flesh, and such abomination, even the mouse, shall be consumed together, saith the Lord. For I will visit their works, and their imaginations: for it shall come that I will gather all nations, and tongues, and they shall come, and see my glory. And I will set a sign among them, and will send those that escape of them, unto the nations of Tarshish, Pul, and Lud, and to them that draw the bow, to Tubal and Tavan, isles afar off, that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in horse litters, and upon mules, and swift beasts, to Jerusalem mine holy Mountain, saith the Lord, as the children of Israel, offer in a clean vessel in the House of the Lord. And I will take of them for Priests, and for Levites, saith the Lord. For as the new heavens, and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name continue. And from month to month, and from Sabbath to Sabbath shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carkases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh.

JEREMIAH

The words of Jeremiah the son of Hilkiah one of the Priests that were at Anathoth in the land of Benjamin. To whom the word of the Lord came in the days of Josiah the son of Amon King of Judah in the thirteenth year of his reign: And also in the days of Jehoiakim the son of Josiah King of Judah unto the end of the eleventh year of Zedekiah, the son of Josiah King of Judah, even unto the carrying away of Jerusalem captive in the fifth month.

Then the word of the Lord came unto me, saying, Before I formed thee in the womb, I knew thee, and before thou camest out of the womb, I sanctified thee, and ordained thee to be a Prophet unto the nations. Then said I, Oh, Lord God, behold, I can not speak, for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee, shalt thou speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord stretched out his hand and touched my mouth, and the Lord said unto me, Behold, I have put my words in thy mouth. Behold, this day have I set thee over the nations and over the kingdoms to pluck up, and to root out, and to destroy and throw down, to build, and to plant.

After this the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast seen aright: for I will hasten my word to perform it.

Again the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot looking out of the North. Then said the Lord unto me, Out of the North shall a plague be spread upon all the inhabitants of the land. For lo, I will call all the families of the kingdoms of the North, saith the Lord, and they shall come, and every one shall set his throne in the entering of the gates of Jerusalem, and on all the walls thereof round about, and in all the cities of Judah. And I will declare unto them my judgements touching all the wickedness of them that have forsaken me, and have burnt incense unto other gods, and worshipped the works of their own hands. Thou therefore truss up thy loins, and arise and speak unto them all that I command thee: be not afraid of their faces, lest I destroy thee before them. For I, behold, I this day have made thee a defenced city, and an iron pillar and walls of brass against the whole land, against the Kings of Judah, and against the princes thereof, against the Priests thereof and against the people of the land. For they shall fight against thee, but they shall not prevail against thee: for I am with thee to deliver thee, saith the Lord.

Moreover, the word of the Lord came unto me, saying, Go, and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, with the kindness of thy youth and the love of thy marriage, when thou wentest after me in the wilderness in a land that was not sown. Israel was as a thing hallowed unto the Lord, and his first fruits: all they that eat it, shall offend: evil shall come upon them, saith the Lord. Hear ye the word of the Lord, O house of Jaakob, and all the families of the house of Israel. Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? For they said not, Where is the Lord that brought us up out of the land of Egypt? That led us through the wilderness, through a desert, and waste land, through a dry land, and by the shadow of death, by a land that no man passed through, and where no man dwelt? And I brought you into a plentiful

country, to eat the fruit thereof, and the commodities of the same: but when ye entered, ye defiled my land, and made mine heritage an abomination. The priests said not, Where is the Lord? And they that should minister the Law, knew me not: the pastours also offended against me, and the Prophets prophesied in Baal, and went after things that did not profit. Wherefore I will yet plead with you, saith the Lord, and I will pleade with your children's children. For go ye to the isles of Chittim, & behold, and send unto Kedar; take diligent heed, and see whether there be such things. Hath any nation changed their gods, which yet are no gods? But my people have changed their glory, for that which doth not profit. O ye heavens, be astonished at this: be afraid and utterly confounded, saith the Lord. For my people have committed two evils: they have forsaken me the fountain of living waters, to dig them pits, even broken pits, that can hold no water. Is Israel a servant, or is he borne in the house? Why then is he spoiled? The lions roared upon him & yelled, and they have made his land waste: his cities are burnt without an inhabitant. Also the children of Noph and Tahapanes have broken thine head. Hast not thou procured this unto thyself, because thou hast forsaken the Lord thy God, when he led thee by the way? And what hast thou now to do in the way of Egypt? To drink the water of Nilus? Or what makest thou in the way of Asshur? To drink the water of the River? Thine own wickedness shall correct thee, and thy turnings back shall reprove thee: know therefore and behold, that it is an evil thing, and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts. For of old time I have broken thy yoke, and burst thy bonds, and thou saidst, I will no more transgress, but like an harlot thou runnest about upon all high hills, and under all green trees. Yet I had planted thee, a noble vine, whose plants were all natural: how then art thou turned unto me into the plants of a strange vine? Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God. How canst thou say, I am not polluted, neither have I followed Baalim? behold thy ways in the valley, & know, what thou hast done: thou art like a swift dromedary, that runneth by his ways. And as a wild ass, used to the wilderness, that snuffeth up the wind by occasion at her pleasure: who can turn her back? all they that seek her, will not weary themselves, but will find her in her month. Keep thou thy feet from bareness, and thy throat from thirst: but thou saidst desperately, No, for I have loved strangers, and them will I follow. As the thief is ashamed, when he is found, so is the house of Israel ashamed, they, their kings, their princes and their Priests, and their Prophets, saying to a tree, Thou art my father, and to a stone, Thou hast begotten me: for they have turned their back unto me, & not their face: but in ye time of their trouble they will say, Arise, & help us. But where are thy gods, that thou hast made thee? let them arise, if they can help thee in the time of thy trouble: for according to the number of thy cities, are thy gods, O Judah. Wherefore will ye plead with me? ye all have rebelled against me, saith the Lord. I have smitten your children in vain, they received no correction: your own

sword hath devoured your Prophets like a destroying lion. O generation, take heed to the word of the Lord: have I been as a wilderness unto Israel? or a land of darkness? Wherefore saith my people then, We are lords, we will come no more unto thee? Can a maid forget her ornament, or a bride her attire? yet my people have forgotten me, days without number. Why dost thou prepare thy way, to seek amity? even therefore will I teach thee, that thy ways are wickedness. Also in thy wings is found the blood of the souls of ye poor innocents: I have not found it in holes, but upon all these places. Yet thou sayest, Because I am guiltless, surely his wrath shall turn from me: behold, I will enter with thee into judgment, because thou sayest, I have not sinned. Why runnest thou about so much to change thy ways? for thou shalt be confounded of Egypt, as thou art confounded of Asshur. For thou shalt go forth from thence, and thine hands upon thine head, because the Lord hath rejected thy confidence, and thou shalt not prosper thereby.

They say, If a man put away his wife, and she go from him, and become another mans, shall he return again unto her? Shall not this land be polluted? But thou hast played the harlot with many lovers: yet turn again to me, saith the Lord. Lift up thine eyes unto the high places, and behold, where thou hast not played the harlot: thou hast sit waiting for them in the ways, as the Arabian in the wilderness: and thou hast polluted the land with thy whoredoms, and with thy malice. Therefore the showers have been restrained, and the latter rain came not, and thou hadst a whores forehead: thou wouldest not be ashamed. Didst thou not still cry unto me, Thou art my father, and the guide of my youth? Will he keep his anger for ever? Will he reserve it to the end? Thus hast thou spoken, but thou doest evil, even more and more. The Lord said also unto me, in the days of Josiah the King, Hast thou seen what this rebel Israel hath done? for she hath gone up upon every high mountain, and under every green tree, and there played the harlot. And I said, when she had done all this, Turn thou unto me: but she returned not, as her rebellious sister Judah saw. When I saw, how that by all occasions rebellious Israel had played the harlot, I cast her away, and gave her a bill of divorcement: yet her rebellious sister Judah was not afraid, but she went also, and played the harlot. So that for the lightness of her whoredom she hath even defiled the land: for she hath committed fornication with stones and stocks. Nevertheless for all this, her rebellious sister Judah hath not returned unto me with her whole heart, but feignedly, saith the Lord. And the Lord said unto me, The rebellious Israel hath justified her self more then the rebellious Judah. Go and cry these words toward the North and say, Thou disobedient Israel, return, saith the Lord, and I will not let my wrath fall upon you: for I am merciful, saith the Lord, and I will not always keep mine anger. But know thine iniquity: for thou hast rebelled against the Lord thy God, & hast scattered thy ways to the strange gods under every green tree, but ye would not obey my voice, saith the Lord. O ye disobedient children, turn again, saith the Lord, for I am your Lord, and I will take you one of a city,

and two of a tribe and will bring you to Zion, and I will give you pastours according to mine heart, which shall feed you with knowledge and understanding. Moreover, when ye be increased and multiplied in the land, in those days, saith the Lord, they shall say no more, The Ark of the covenant of the Lord: for it shall come no more to mind, neither shall they remember it, neither shall they visit it, for that shall be no more done. At that time they shall call Jerusalem, The throne of the Lord, & all the nations shall be gathered unto it, even to the Name of the Lord in Jerusalem: and thence forth they shall follow no more the hardness of their wicked heart. In those days ye house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North, into the land, that I have given for an inheritance unto your fathers. But I said, How did I take thee for children and give thee a pleasant land, even the glorious heritage of the armies of the heathen, and said, Thou shalt call me, saying, My father, and shalt not turn from me? But as a woman rebelleth against her husband: so have ye rebelled against me, O house of Israel, saith the Lord. A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and forgotten the Lord their God. O ye disobedient children, return and I will heal your rebellions. Behold, we come unto thee, for thou art the Lord our God. Truly the hope of the hills is but vain, nor the multitude of mountains: but in the Lord our God is the health of Israel. For confusion hath devoured our fathers labour, from our youth their sheep and their bullocks, their sons and their daughters. We lie down in our confusion, and our shame covereth us: for we have sinned against the Lord our God, we and our fathers from our youth, even unto this day, and have not obeyed the voice of the Lord our God.

O Israel, if thou return, return unto me, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remove. And thou shalt swear, The Lord liveth in truth, in judgment, and in righteousness, and the nations shall be blessed in him, and shall glory in him. For thus saith the Lord to the men of Judah, and to Jerusalem, break up your fallow ground, and sow not among the thorns: be circumcised to the Lord, & take away the foreskins of your hearts, ye men of Judah, and inhabitants of Jerusalem, lest my wrath come forth like fire, and burn, that none can quench it, because of the wickedness of your inventions. Declare in Judah, and shew forth in Jerusalem, and say, Blow the trumpet in the land: cry, and gather together, and say, Assemble yourselves, and let us go into strong cities. Set up the standard in Zion: prepare to flee, and stay not: for I will bring a plague from the North, and a great destruction. The lion is come up from his den, and the destroyer of the Gentiles is departed, and gone forth of his place to lay thy land waste, and thy cities shall be destroyed without an inhabitant. Wherefore gird you with sackcloth: lament, and howl, for the fierce wrath of the Lord is not turned back from us. And in that day, saith the

Lord, the heart of the King shall perish, and the heart of the princes and the Priests shall be astonished, and the Prophets shall wonder.

Then said I, Ah, Lord God, surely thou hast deceived this people and Jerusalem, saying, Ye shall have peace, and the sword pierceth unto the heart. At that time shall it be said to this people and to Jerusalem, A dry wind in the high places of the wilderness cometh toward ye daughter of my people, but neither to fan nor to cleanse. A mighty wind shall come unto me from those places, and now will I also give sentence upon them. Behold, he shall come up as the clouds, and his chariots shall be as a tempest: his horses are lighter then eagles. Woe unto us, for we are destroyed. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy wicked thoughts remain within thee? For a voice declareth from Dan, and publisheth affliction from mount Ephraim. Make ye mention of the heathen, and publish in Jerusalem, Behold, the scouts come from a far country, and cry out against the cities of Judah.

They have compassed her about as the watchmen of the field, because it hath provoked me to wrath, saith the Lord. Thy ways and thine inventions have procured thee these things, such is thy wickedness: therefore it shall be bitter, therefore it shall pierce unto thine heart. My belly, my belly, I am pained, even at the very heart: mine heart is troubled within me: I cannot be still: for my soul hath heard the sound of the trumpet, and the alarm of the battle. Destruction upon destruction is cried, for the whole land is wasted: suddenly are my tents destroyed, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet? For my people is foolish, they have not known me: they are foolish children, and have none understanding: they are wise to do evil, but to do well they have no knowledge. I have looked upon the earth, and lo, it was without form and void: and to the heavens, and they had no light. I beheld the mountains: and lo, they trembled and all the hills shook. I beheld, and lo, there was no man, and all the birds of the heaven were departed. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce wrath.

For thus hath the Lord said, The whole land shall be desolate: yet will I not make a full end. Therefore shall the earth mourn, and the heavens above shall be darkened, because I have pronounced it: I have thought it, and will not repent, neither will I turn back from it. The whole city shall flee, for the noise of the horsemen and bowmen: they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein. And when thou shalt be destroyed, what wilt thou do? Though thou clothest thyself with scarlet, though thou deckest thee with ornaments of gold, though thou paintest thy face with colours, yet shalt thou trim thyself in vain: for thy lovers will abhor thee and seek thy life. For I have heard a noise as of a woman travailing, or as one

labouring of her first child, even the voice of the daughter Zion that sigheth and stretcheth out her hands: woe is me now: for my soul fainteth because of the murderers.

Run to and fro by the streets of Jerusalem, and behold now, and know, and inquire in the open places thereof, if ye can find a man, or if there be any that executeth judgment, and seeketh the truth, and I will spare it. For though they say, The Lord liveth, yet do they swear falsely. O Lord, are not thine eyes upon the truth? Thou hast stricken them, but they have not sorrowed: thou hast consumed them, but they have refused to receive correction: they have made their faces harder then a stone, and have refused to return. Therefore I said, Surely they are poor, they are foolish, for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them: for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds. Wherefore a lion out of the forest shall slay them, and a wolf of the wilderness shall destroy them: a leopard shall watch over their cities: every one that goeth out thence, shall be torn in pieces, because their trespasses are many, and their rebellions are increased. How should I spare thee for this? Thy children have forsaken me, and sworn by them that are no gods: though I fed them to the full, yet they committed adultery, and assembled themselves by companies in the harlots houses. They rose up in the morning like fed horses: for every man neyed after his neighbours wife. Shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this? Climb up upon their walls, and destroy them, but make not a full end: take away their battlements, for they are not the Lord’s. For the house of Israel, and the house of Judah have grievously trespassed against me, saith the Lord. They have denied the Lord, and said, It is not he, neither shall the plague come upon us, neither shall we see sword nor famine. And the Prophets shall be as wind, and the word is not in them: thus shall it come unto them. Wherefore thus saith the Lord God of hosts, Because ye speak such words, behold, I will put my words into thy mouth, like a fire, and this people shall be as wood, and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord, which is a mighty nation, and an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Whose quiver is as an open sepulchre: they are all very strong. And they shall eat thine harvest and thy bread: they shall devour thy sons and thy daughters: they shall eat up thy sheep and thy bullocks: they shall eat thy vines and thy fig trees: they shall destroy with the sword thy fenced cities, wherein thou didst trust. Nevertheless at those days, saith the Lord, I will not make a full end of you. And when ye shall say, Wherefore doth the Lord our God do these things unto us? then shalt thou answer them, Like as ye have forsaken me and served strange gods in your land, so shall ye serve strangers in a land that is not yours. Declare this in the house of Jaakob, and publish it in Judah, saying, Hear now this, O foolish people, and without understanding, which have

eyes and see not, which have ears and hear not. Fear ye not me, saith the Lord? Or will ye not be afraid at my presence, which have placed the sand for the bounds of the sea by the perpetual decree that it cannot pass it, and though the waves thereof rage, yet can they not prevail, though they roar, yet can they not pass over it? But this people hath an unfaithful and rebellious heart: they are departed and gone. For they say not in their heart, Let us now fear the Lord our God, that giveth rain both early and late in due season: he reserveth unto us the appointed weeks of the harvest. Yet your iniquities have turned away these things, and your sins have hindered good things from you. For among my people are found wicked persons, that lay wait as he that setteth snares: they have made a pit, to catch men. As a cage is full of birds, so are their houses full of deceit: thereby they are become great and waxen rich. They are waxen fat and shining: they do overpass the deeds of the wicked: they execute no judgment, no not the judgment of the fatherless: yet they prosper, though they execute no judgment for the poor. Shall I not visit for these things, saith the Lord? or shall not my soul be avenged on such a nation as this? An horrible and filthy thing is committed in the land. The Prophets prophesy lies, and ye Priests receive gifts in their hands, and my people delight therein. What will ye then do in the end thereof?

O ye children of Benjamin, prepare to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa: set up a standard upon Beth-haccerem: for a plague appeareth out of the North and great destruction. I have compared the daughter of Zion to a beautiful and dainty woman. The pastors with their flocks shall come unto her: they shall pitch their tents round about by her, & every one shall feed in his place. Prepare war against her: arise, and let us go up toward the South: woe unto us: for the day declineth, and the shadows of the evening are stretched out. Arise, and let us go up by night, and destroy her palaces. For thus hath the Lord of hosts said, Hew down wood, and cast a mount against Jerusalem: this city must be visited: all oppression is in the midst of it. As the fountain casteth out her waters, so she casteth out her malice: cruelty and spoil is continually heard in her before me with sorrow and strokes. Be thou instructed, O Jerusalem, lest my soul depart from thee, lest I make thee desolate as a land, that none inhabiteth. Thus saith the Lord of hosts, They shall gather as a vine, the residue of Israel: turn back thine hand as the grape gatherer into the baskets. Unto whom shall I speak, and admonish that they may hear? behold, their ears are uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them as a reproach: they have no delight in it. Therefore I am full of the wrath of the Lord: I am weary with holding it: I will power it out upon the children in the street, and likewise upon the assembly of the young men: for the husband shall even be taken with the wife, and the aged with him that is full of days. And their houses with their lands, & wives also shall be turned unto strangers: for I will stretch out mine hand upon the inhabitants of the land, saith the Lord. For from the

least of them, even unto the greatest of them, every one is given unto covetousness, and from the Prophet even unto the Priest, they all deal falsely. They have healed also ye hurt of the daughter of my people with sweet words, saying, Peace, peace, when there is no peace. Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither could they have any shame: therefore they shall fall among the slain: when I shall visit them, they shall be cast down, saith the Lord. Thus saith the Lord, Stand in the ways and behold, and ask for the old way, which is the good way and walk therein, and ye shall find rest for your souls: but they said, We will not walk therein. Also I set watchmen over you, which said, Take heed to the sound of the trumpet: but they said, We will not take heed. Hear therefore, ye Gentiles, and thou Congregation know, what is among them. Hear, O earth, behold, I will cause a plague to come upon this people, even the fruit of their own imaginations: because they have not taken heed unto my words, nor to my Law, but cast it off. To what purpose bringest thou me incense from Sheba, and sweet calamus from a far country? Your burnt offerings are not pleasant, nor your sacrifices sweet unto me. Therefore thus saith the Lord, Behold, I will lay stumbling blocks before this people, and the fathers and the sons together shall fall upon them: the neighbour and his friend shall perish. Thus saith the Lord, Behold, a people cometh from the North country, and a great nation shall arise from the sides of the earth. With bow and shield shall they be weaponed: they are cruel and will have no compassion: their voice roareth like the sea, and they ride upon horses, well appointed, like men of war against thee, O daughter Zion. We have heard their fame, and our hands wax feeble sorrow is come upon us, as the sorrow of a woman in travail. Go not forth into the field, nor walk by the way: for the sword of the enemy and fear is on every side. O daughter of my people, gird thee with sackcloth, and wallow thyself in the ashes: make lamentation, and bitter mourning as for thine only son: for the destroyer shall suddenly come upon us. I have set thee for a defence and fortress among my people, that thou mayest know and try their ways. They are all rebellious traitours, walking craftily: they are brass, and iron, they all are destroyers. The bellows are burnt: the lead is consumed in the fire: the founder melteth in vain: for the wicked are not taken away. They shall call them reprobate silver, because the Lord hath rejected them.

The words that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord’s house and cry this word there, and say, Hear the word of the Lord, all ye of Judah that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your works, and I will let you dwell in this place. Trust not in lying words, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord. For if you amend and redress your ways and your works: if you execute judgment between a man and his neighbour, and oppress not the stranger, the fatherless and the widow and shed no innocent blood in this place, neither walk after

other gods to your destruction, then will I let you dwell in this place in the land that I gave unto your fathers, for ever and ever. Behold, you trust in lying words, that can not profit. Will you steal, murder, and commit adultery, and swear falsely and burn incense unto Baal, and walk after other gods whom ye know not? And come and stand before me in this House, whereupon my Name is called, and say, We are delivered, though we have done all these abominations? Is this House become a den of thieves, whereupon my Name is called before your eyes? Behold, even I see it, saith the Lord. But go ye now unto my place which was in Shilo, where I set my Name at the beginning, and behold, what I did to it for the wickedness of my people Israel. Therefore now because ye have done all these works, saith the Lord, (and I rose up early and spake unto you: but when I spake, ye would not hear me, neither when I called, would ye answer). Therefore will I do unto this House, whereupon my Name is called, wherein also ye trust, even unto the place that I gave to you & to your fathers, as I have done unto Shilo. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim. Therefore thou shalt not pray for this people, neither lift up cry or prayer for them neither entreat me, for I will not hear thee. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, & the fathers kindle the fire, and the women knead the dough to make cakes to the Queen of heaven and to power out drink offerings unto other gods, that they may provoke me unto anger. Do they provoke me to anger, saith the Lord, and not themselves to the confusion of their own faces? Therefore thus saith the Lord God, Behold, mine anger and my wrath shall be powered upon this place, upon man and upon beast, and upon the tree of the field, and upon the fruit of the ground, and it shall burn and not be quenched.

Thus saith the Lord of hosts, the God of Israel, Put your burnt offerings unto your sacrifices, and eat the flesh. For I spake not unto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offerings and sacrifices. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways which I have commanded you, that it may be well unto you. But they would not obey, nor incline their ear, but went after the counsels and the stubbornness of their wicked heart, and went backward and not forward. Since the day that your fathers came up out of the land of Egypt, unto this day, I have even sent unto you all my servants the Prophets, rising up early every day, and sending them. Yet would they not hear me nor incline their ear, but hardened their neck & did worse then their fathers. Therefore shalt thou speak all these words unto them, but they will not hear thee: thou shalt also cry unto them, but they will not answer thee. But thou shalt say unto them, This is a nation that heareth not the voice of the Lord their God, nor receiveth discipline: truth is perished, and is clean gone out of their mouth. Cut off thine hear, O Jerusalem, and cast it away, and take up a complaint on the high places:

for the Lord hath rejected and forsaken the generation of his wrath. For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the House, whereupon my Name is called, to pollute it. And they have built the high place of Topheth, which is in the valley of Ben-Hinnom to burn their sons & their daughters in the fire, which I commanded them not, neither came it in mine heart. Therefore behold, the days come, saith the Lord, that it shall no more be called Topheth, nor the valley of Ben-Hinnom, but the valley of slaughter: for they shall bury in Topheth till there be no place. And ye carkeises of this people shall be meat for the fowls of the heaven and for the beasts of the earth, and none shall fray them away. Then I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of mirth & the voice of gladness, the voice of the bridegroom & the voice of the bride: for the land shall be desolate.

At that time, saith the Lord, they shall bring out the bones of the Kings of Judah, and the bones of their princes, & the bones of the Priests and the bones of the Prophets, and the bones of the inhabitants of Jerusalem out of their graves. And they shall spread them before the sun and the moon, and all the host of heaven, whom they have loved, and whom they have served, and whom they have followed, and whom they have sought, and whom they have worshipped: they shall not be gathered nor be buried, but shall be as dung upon the earth. And death shall be desired rather then life of all the residue that remaineth of this wicked family, which remain in all the places where I have scattered them, saith the Lord of hosts. Thou shalt say unto them also, Thus saith the Lord, Shall they fall and not arise? shall he turn away and not turn again? Wherefore is this people of Jerusalem turned back by a perpetual rebellion? they gave themselves to deceit, and would not return. I hearkened and heard, but none spake aright: no man repented him of his wickedness, saying, What have I done? every one turned to their race, as the horse rusheth into the battle. Even the stork in the air knoweth her appointed times, and the turtle and the crane and the swallow observe the time of their coming, but my people knoweth not the judgment of the Lord. How do ye say, We are wise, and the Law of the Lord is with us? Lo, certainly in vain made he it, the pen of the scribes is in vain. The wise men are ashamed: they are afraid and taken. lo, they have rejected the word of the Lord, and what wisdom is in them? Therefore will I give their wives unto others, and their fields to them that shall possess them: for every one from the least even unto the greatest is given to covetousness, and from the Prophet even unto the Priest, every one dealeth falsely. For they have healed the hurt of the daughter of my people with sweet words, saying, Peace, peace, when there is no peace. Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they have any shame: therefore shall they fall among the slain: when I shall visit them, they shall be cast down, saith the Lord. I will surely consume them, saith the Lord: there shall be no

grapes on the vine, nor figs on the fig tree, and the leaf shall fade, and the things that I have given them, shall depart from them. Why do we stay? assemble yourselves, and let us enter into the strong cities, and let us be quiet there: for the Lord our God hath put us to silence and given us water with gall to drink, because we have sinned against the Lord. We looked for peace, but no good came, & for a time of health, and behold troubles. The neying of his horses was heard from Dan, the whole land trembled at the noise of the neying of his strong horses: for they are come, and have devoured the land with all that is in it, the city, and those that dwell therein. For behold, I will send serpents, and cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord. I would have comforted myself against sorrow, but mine heart is heavy in me. Behold, the voice of the cry of the daughter of my people for fear of them of a far country, Is not the Lord in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with the vanities of a strange god? The harvest is past, the summer is ended, and we are not holpen. I am sore vexed for the hurt of ye daughter of my people: I am heavy, & astonishment hath taken me. Is there no balm at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recovered. Oh, that mine head were full of water and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people. Oh, that I had in the wilderness a cottage of wayfaring men, that I might leave my people, and go from them: for they be all adulterers & an assembly of rebels, and they bend their tongues like their bows for lies: but they have no courage for the truth upon the earth: for they proceed from evil to worse, and they have not known me, saith the Lord. Let every one take heed of his neighbour, and trust you not in any brother: for every brother will use deceit, and every friend will deal deceitfully, and every one will deceive his friend, and will not speak the truth: for they have taught their tongues to speak lies, and take great pains to do wickedly. Thine habitation is in the midst of deceivers: because of their deceit they refuse to know me, saith the Lord. Therefore thus saith the Lord of hosts, Behold, I will melt them, & try them: for what should I else do for the daughter of my people? Their tongue is as an arrow shot out, and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him. Shall I not visit them for these things, saith the Lord? Or shall not my soul be avenged on such a nation as this? Upon the mountains will I take up a weeping and a lamentation, and upon the fair places of the wilderness a mourning, because they are burnt up: so that none can pass through them, neither can men hear the voice of the flock: both the fowl of the air, and the beast are fled away and gone. And I will make Jerusalem an heap, and a den of dragons, & I will make the cities of Judah waste, without an inhabitant. Who is wise, to understand this? And to whom the mouth of the Lord hath spoken, even he shall declare it. Why doth the land perish, and is burnt up like a wilderness, that none passeth through?

And the Lord saith, Because they have forsaken my Law, which I set before them, and have not obeyed my voice, neither walked thereafter, but have walked after the stubbornness of their own heart, and after Baalims, which their fathers taught them, therefore thus saith the Lord of hosts, the God of Israel, Behold, I will feed this people with wormwood, and give them waters of gall to drink: I will scatter them also among the heathen, whom neither they nor their fathers have known, and I will send a sword after them, till I have consumed them. Thus saith the Lord of hosts, Take heed, and call for the mourning women, that they may come, and send for skillful women that they may come, and let them make haste, & let them take up a lamentation for us, that our eyes may cast out tears & our eye lids gush out of water. For a lamentable noise is heard out of Zion, How are we destroyed, and utterly confounded, for we have forsaken the land, and our dwellings have cast us out. Therefore hear the word of the Lord, O ye women, and let your ears regard the words of his mouth, & teach your daughters to mourn, and every one her neighbour to lament. For death is come up into our windows, and is entered into our palaces, to destroy the children without, and the young men in the streets. Speak, thus saith the Lord, The carkeises of men shall lie, even as the dung upon the field, and as the handful after the mower, and none shall gather them. Thus saith the Lord, Let not the wise man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches. But let him that glorieth, glory in this, that he understandeth, and knoweth me: for I am the Lord, which shew mercy, judgment, and righteousness in the earth: for in these things I delight, saith the Lord. Behold, the days come, saith the Lord, that I will visit all them, which are circumcised with the uncircumcised: Egypt and Judah, and Edom, and the children of Ammon, and Moab, and all the utmost corners of them that dwell in the wilderness: for all these nations are uncircumcised, & all the house of Israel are uncircumcised in the heart.

Hear ye the word of the Lord that he speaketh unto you, O house of Israel. Thus saith the Lord, Learn not the way of the heathen, & be not afraid for the signs of heaven, though the heathen be afraid of such. For the customs of the people are vain: for one cutteth a tree out of the forest (which is the work of the hands of the carpenter) with the axe, and another decketh it with silver, and with gold: they fasten it with nails, and hammers, that it fall not. The idols stand up as the palm tree, but speak not: they are borne because they cannot go fear them not, for they cannot do evil, neither can they do good. There is none like unto thee, O Lord: thou art great, and thy name is great in power. Who would not fear thee, O King of nations? For to thee appertaineth the dominion: for among all the wise men of the Gentiles, and in all their kingdoms there is none like thee. But, altogether they dote, and are foolish: for the stock is a doctrine of vanity. Silver plates are brought from Tarshish, & gold from Uphaz, for the work of the workman, and the hands of the founder: the blue silk, and the purple is their clothing: all these things are

made by cunning men. But the Lord is the God of truth: he is the liuing God, and an everlasting King: at his anger the earth shall tremble, and the nations cannot abide his wrath. (Thus shall you say unto them, The gods that have not made the heavens and the earth, shall perish from the earth, and from under these heavens) He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heaven by his discretion. He giveth by his voice the multitude of waters in the heaven, and he causeth the clouds to ascend from the ends of the earth: he turneth lightnings to rain, and bringeth forth the wind out of his treasures. every man is a beast by his own knowledge: every founder is confounded by the graven image: for his melting is but falsehood, and there is no breath therein. They are vanity, and the work of errours: in the time of their visitation they shall perish. The portion of Jaakob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hosts is his Name. Gather up thy wares out of the land, O thou that dwellest in the strong place. For thus saith the Lord, Behold, at this time I will throw as with a sling the inhabitants of the land, and will trouble them, and they shall find it so. Woe is me for my destruction, and my grievous plague: but I thought, Yet it is my sorrow, and I will bear it. My tabernacle is destroyed, and all my cords are broken: my children are gone from me, and are not: there is none to spread out my tent any more, and to set up my curtains. For the Pastours are become beasts, and have not sought the Lord: therefore have they none understanding: and all the flocks of their pastures are scattered. Behold, the noise of the brute is come, & a great commotion out of the North country to make the cities of Judah desolate, and a den of dragons. O Lord, I know, that the way of man is not in himself, neither is it in man to walk and to direct his steps. O Lord, correct me, but with judgment, not in thine anger, least thou bring me to nothing. Pour out thy wrath upon the heathen, that know thee not, and upon the families that call not on thy Name: for they have eaten up Jaakob and devoured him & consumed him, & have made his habitation desolate.

The word that came to Jeremiah from the Lord, saying, Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem, and say thou unto them, Thus saith the Lord God of Israel, Cursed be the man that obeyeth not the words of this covenant, which I commanded unto your fathers, when I brought them out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do according to all these things, which I command you: so shall ye be my people, and I will be your God, that I may confirm the oath, that I have sworn unto your fathers, to give them a land, which floweth with milk and honey, as appeareth this day. Then answered I and said, So be it, O Lord. Then the Lord said unto me, Cry all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. For I have protested unto your fathers, when I brought them up out of the land

of Egypt unto this day, rising early and protesting, saying, Obey my voice. Nevertheless they would not obey, nor incline their ear: but every one walked in the stubbornness of his wicked heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do, but they did it not. And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words: and they went after other gods to serve them: thus the house of Israel, & the house of Judah have broken my covenant, which I made with their fathers. Therefore thus saith the Lord, Behold, I will bring a plague upon them, which they shall not be able to escape, and though they cry unto me, I will not hear them. Then shall the cities of Judah, and the inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense, but they shall not be able to help them in time of their trouble. For according to the number of thy cities were thy gods, O Judah, and according to the number of the streets of Jerusalem have ye set up altars of confusion, even altars to burn incense unto Baal. Therefore thou shalt not pray for this people, neither lift up a cry, or prayer for them: for when they cry unto me in their trouble, I will not hear them. What should my beloved tarry in mine house, seeing they have committed abomination with many? and the holy flesh goeth away from thee: yet when thou doest evil, thou rejoicest. The Lord called thy name, A green olive tree, fair, and of goodly fruit: but with noise and great tumult he hath set fire upon it, and the branches of it are broken. For the Lord of hosts that planted thee, hath pronounced a plague against thee, for the wickedness of the house of Israel, and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal. And the Lord hath taught me, and I know it, even then thou shewedst me their practices. But I was like a lamb, or a bullock, that is brought to the slaughter, and I knew not that they had devised thus against me, saying, Let us destroy the tree with the fruit thereof, and cut him out of the land of the living, that his name may be no more in memory. But O Lord of hosts, that judgest righteously, and triest the reigns and the heart, let me see thy vengeance on them: for unto thee have I opened my cause. The Lord therefore speaketh thus of the men of Anathoth, (that seek thy life, and say, Prophecy not in the Name of the Lord, that thou die not by our hands) thus therefore saith the Lord of hosts, Behold, I will visit them: the young men shall die by the sword: their sons and their daughters shall die by famine, and none of them shall remain: for I will bring a plague upon the men of Anathoth, even the year of their visitation.

O Lord, if I dispute with thee, thou art righteous: yet let me talk with thee of thy judgements: wherefore doth the way of the wicked prosper? why are all they in wealth that rebelliously transgress? Thou hast planted them, and they have taken root: they grow, and bring forth fruit: thou art near in their mouth, and far from their reigns. But

thou, Lord, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed and the birds, because they said, He will not see our last end. If thou hast run with the footmen and they have wearied thee, then how canst thou match thyself with horses? and if thou thoughtest thyself safe in a peaceable land, what wilt thou do in the swelling of Jordan? For even thy brethren, and the house of thy father, even they have dealt unfaithfully with thee, and they have cried out altogether upon thee: but beleeue them not, though they speak fair to thee. I have forsaken mine house: I have left mine heritage: I have given the dearly beloved of my soul into the hands of her enemies. Mine heritage is unto me, as a lion in the forest: it crieth out against me, therefore have I hated it. Shall mine heritage be unto me, as a bird of divers colours? are not the birds about her, saying, Come, assemble all ye beasts of the field, come to eat her? Many pastors have destroyed my vineyard, and trodden my portion under foot: of my pleasant portion they have made a desolate wilderness. They have laid it waste, and it, being waste, mourneth unto me: and the whole land lieth waste, because no man setteth his mind on it. The destroyers are come upon all the high places in the wilderness: for the sword of the Lord shall devour from the one end of the land, even to the other end of the land: no flesh shall have peace. They have sown wheat, and reaped thorns: they were sick, and had no profit: and they were ashamed of your fruits, because of the fierce wrath of the Lord. Thus saith the Lord against all mine evil neighbours, that touch the inheritance, which I have caused my people Israel to inherit, Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. And after that I have plucked them out, I will return, and have compassion on them, and will bring again every man to his heritage, and every man to his land. And if they will learn the ways of my people, to swear by my Name, (The Lord liveth, as they taught my people to swear by Baal) then shall they be built in the midst of my people. But if they will not obey, then will I utterly pluck up, and destroy that nation, saith the Lord.

Thus saith the Lord unto me, Go, and buy thee a linen girdle, & put it upon thy loins, and put it not in water. So I bought the girdle according to the commandment of the Lord, and put it upon my loins. And the word of the Lord came unto me the second time, saying, Take the girdle that thou hast bought, which is upon thy loins, and arise, go toward Perath, and hide it there in the cleft of the rock. So I went, and hid it by Perath, as the Lord had commanded me. And after many days, the Lord said unto me, Arise, go toward Perath, and take the girdle from thence, which I commanded thee to hide there. Then went I to Perath, and digged, & took the girdle from the place where I had hid it, and behold, the girdle was corrupt, and was profitable for nothing.

Then the word of the Lord came unto me, saying, Thus saith the Lord, After this manner will I destroy the pride of Judah, and the great pride of Jerusalem. This wicked people have refused to hear my word, and walk after ye stubbornness of their own heart, and walk after other gods to serve them, and to worship them: therefore they shall be as this girdle, which is profitable to nothing. For as the girdle cleaveth to the loins of a man, so have I tied to me the whole house of Israel, and the whole house of Judah, saith the Lord, that they might be my people: that they might have a name and praise, and glory, but they would not hear. Therefore thou shalt say unto them this word, Thus saith the Lord God of Israel, every bottle shall be filled with wine, and they shall say unto thee, Do we not know that every bottle shall be filled with wine? Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the Kings that sit upon the throne of David, and the Priests and the Prophets and all the inhabitants of Jerusalem with drunkenness. And I will dash them one against another, even the fathers and the sons together, saith the Lord: I will not spare, I will not pity nor have compassion, but destroy them. Hear and give ear, be not proud: for the Lord hath spoken it. Give glory to the Lord your God before he bring darknes, and or ever your feet stumble in the dark mountains, and whiles you look for light, he turn it into the shadow of death and make it as darkness. But if ye will not hear this, my soul shall weep in secret for your pride, and mine eye shall weep and drop down tears, because the Lord’s flock is carried away captive. Say unto the King and to the Queen, Humble yourselves, sit down, for the crown of your glory shall come down from your heads. The cities of the South shall be shut up, and no man shall open them: all Judah shall be carried away captive: it shall be wholly carried away captive. Lift up your eyes and behold them that come fro the North: where is the flock that was given thee, even thy beautiful flock? What wilt thou say, when he shall visit thee? (for thou hast taught them to be captains and as chief over thee) shall not sorrow take thee as a woman in travail? And if thou say in thine heart, Wherefore come these things upon me? For the multitude of thine iniquities are thy skirts discovered and thy heels made bare. Can the black More change his skin? or the leopard his spots? then may ye also do good, that are accustomed to do evil. Therefore will I scatter them, as the stubble that is taken away with the South wind. This is thy portion, and ye part of thy measures from me, saith the Lord, because thou hast forgotten me and trusted in lies. Therefore I have also discovered thy skirts upon thy face, that thy shame may appear. I have seen thine adulteries, and thy neighings, the filthiness of thy whoredom on the hills in the fields, and thine abominations. Woe unto thee, O Jerusalem: wilt thou not be made clean? when shall it once be?

The word of the Lord that came unto Jeremiah, concerning the dearth. Judah hath mourned, and the gates thereof are desolate, they have been brought to heaviness unto

the ground, and the cry of Jerusalem goeth up. And their nobles have sent their inferiours to the water, who came to the wells, and found no water: they returned with their vessels empty: they were ashamed and confounded, and covered their heads. For the grounde was destroyed, because there was no rain in the earth: the plowmen were ashamed, and covered their heads. Yea, the hind also calved in the field, & forsook it, because there was no grass. And the wild asses did stand in the high places, & drew in their wind like dragons their eyes did fail, because there was no grass. O Lord, though our iniquities testify against us, deal with us according to thy name: for our rebellions are many, we sinned against thee. O the hope of Israel, the saviour thereof in the time of trouble, why art thou as a stranger in ye land, as one that passeth by to tarry for a night? Why art thou as a man astonished, and as a strong man that cannot help? Yet thou, O Lord, art in the midst of us, and thy Name is called upon us: forsake us not. Thus saith the Lord unto this people, Thus have they delighted to wander: they have not refrained their feet, therefore the Lord hath no delight in them: but he will now remember their iniquity, and visit their sins. Then said the Lord unto me, Thou shalt not pray to do this people good. When they fast, I will not hear their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will consume them by the sword, and by the famine and by the pestilence. Then answered I, Ah Lord God, behold, the prophets say unto them, Ye shall not see the sword, neither shall famine come upon you, but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophecy lies in my Name: I have not sent them, neither did I command them, neither spake I unto them, but they prophecy unto you a false vision, and divination, and vanity, and deceitfulness of their own heart. Therefore thus saith the Lord, Concerning the prophets that prophecy in my Name, whom I have not sent, yet they say, Sword and famine shall not be in this land, by sword and famine shall those prophets be consumed. And the people to whom these prophets do prophecy, shall be cast out in the streets of Jerusalem, because of the famine, & the sword, & there shall be none to bury them, both they, and their wives, and their sons, and their daughters: for I will power their wickedness upon them. Therefore thou shalt say this word unto them, Let mine eyes drop down tears night & day without ceasing: for the virgin daughter of my people is destroyed with a great destruction, and with a sore grievous plague. For if I go into the field, behold the slain with the sword: and if I enter into the city, behold them that are sick for hunger also: moreover the Prophet also & the Priest go a wandering into a land that they know not. Hast thou utterly rejected Judah, or hath thy soul abhorred Zion? why hast thou smitten us, that we cannot be healed? We looked for peace, and there is no good, and for the time of health, and behold trouble. We acknowledge, O Lord, our wickedness and the iniquity of our fathers: for we have sinned against thee. Do not abhor us: for thy Names sake cast not down the throne of thy glory: remember and break not thy covenant with us. Are there any among the vanities of the Gentiles, that can give

rain? or can the heavens give showers? is it not thou, O Lord our God? therefore we will wait upon thee: for thou hast made all these things.

Then said the Lord unto me, Though Moses and Samuel stood before me, yet mine affection could not be toward this people: cast them out of my sight, and let them depart. And if they say unto thee, Whither shall we depart? Then tell them, Thus saith the Lord, Such as are appointed to death, unto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captivity, to the captivity. And I will appoint over them four kinds, saith the Lord, the sword to slay, and the dogs to tear in pieces, and the souls of the heaven, and the beasts of the earth to devour, and to destroy. I will scatter them also in all kingdoms of the earth, because of Manasseh the son of Hezekiah King of Judah, for that which he did in Jerusalem. Who shall then have pity upon thee, O Jerusalem? Or who shall be sorry for thee? Or who shall go to pray for thy peace? Thou hast forsaken me, saith the Lord, and gone backward: therefore will I stretch out mine hand against thee, and destroy thee: for I am weary with repenting. And I will scatter them with the fan in the gates of the earth I have wasted, and destroyed my people, yet they would not return from their ways. Their widows are increased by me above the sand of the sea: I have brought upon them, and against the assembly of the young men a destroyer at noon day: I have caused him to fall upon them, and the city suddenly, and speedily. She that hath borne seven, hath been made weak: her heart hath failed: the sun hath failed her, whiles it was day: she hath been confounded, and ashamed, and the residue of them will I deliver unto the sword before their enemies, saith the Lord. Woe is me, my mother, that thou hast borne me, a contentious man, and a man that striveth with the whole earth I have neither lent on usury, nor men have lent unto me on usury: yet every one doth curse me. The Lord said, Surely thy remnant shall have wealth: surely I will cause thine enemy to entreat thee in the time of trouble, & in the time of affliction. Shall the iron break the iron, and the brass that cometh from the North? Thy substance and thy treasures will I give to be spoiled without gain, and that for all thy sins even in all thy borders. And I will make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shall burn you. O Lord, thou knowest, remember me, and visit me, & revenge me of my persecutors: take me not away in the continuance of thine anger: know that for thy sake I have suffered rebuke. Thy words were found by me, and I did eat them, and thy word was unto me the joy and rejoicing of mine heart: for thy Name is called upon me, O Lord God of hosts. I sat not in the assembly of the mockers, neither did I rejoice, but sat alone because of thy plague: for thou hast filled me with indignation. Why is mine heaviness continual? And my plague desperate and cannot be healed? why art thou unto me as a liar, and as waters that fail? Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if

thou take away the precious from the vile, thou shalt be according to my word: let them return unto thee, but return not thou unto them. And I will make thee unto this people a strong brazen wall, & they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee & to deliver thee, saith ye Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the tyrants.

The word of the Lord came also unto me, saying, Thou shalt not take thee a wife, nor have sons nor daughters in this place. For thus saith the Lord concerning the sons, and concerning the daughters that are borne in this place, & concerning their mothers that bear them, & concerning their fathers, that beget them in this land, they shall die of deaths and diseases: they shall not be lamented, neither shall they be buried, but they shall be as dung upon the earth, and they shall be consumed by the sword, & by famine, and their carkeises shall be meat for the fowls of the heaven, and for the beasts of the earth. For thus saith the Lord, Enter not into the house of mourning, neither go to lament, nor be moved for the: for I have taken my peace, fro this people, saith the Lord, even mercy & compassion. Both the great, and the small shall die in this land: they shall not be buried, neither shall men lament for them nor cut themselves, nor make themselves bald for them. They shall not stretch out the hands for the in the mourning to comfort them for the dead, neither shall they give them the cup of consolation to drink for their father or for their mother. Thou shalt not also go into the house of feasting to sit with them to eat and to drink. For thus saith the Lord of hosts, the God of Israel, Behold, I will cause to cease out of this place in your eyes, even in your days the voice of mirth, and the voice of gladness, the voice of the bridegroom and the voice of the bride. And when thou shalt shew this people all these words, & they shall say unto thee, Wherefore hath the Lord pronounced all this great plague against us? or what is our iniquity? and what is our sin that we have committed against the Lord our God? Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, & have walked after other gods, and have served them, and worshipped them, & have forsaken me, and have not kept my Law, (And ye have done worse then your fathers: for behold, you walk every one after the stubbornness of his wicked heart, and will not hear me) therefore will I drive you out of this land into a land that ye know not, neither you, nor your fathers, & there shall ye serve other gods day and night: for I will shew you no grace. Behold therefore, saith the Lord, the days come that it shall no more be said, The Lord liveth, which brought up the children of Israel out of the land of Egypt, but the Lord liveth, that brought up the children of Israel from the land of the North, and from all the lands where he had scattered them, and I will bring them again into their land that I gave unto their fathers. Behold, saith the Lord, I will send out many fishers, and they shall fish them, and after, will I send out many hunters, and they shall hunt them from every mountain and from every hill, and out of the caves of the rocks. For mine eyes are upon all their

ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double, because they have defiled my land, and have filled mine inheritance with their filthy carions and their abominations. O Lord, thou art my force, & my strength & my refuge in the day of affliction: the Gentiles shall come unto thee from the ends of the world, & shall say, Surely our fathers have inherited lies, and vanity, wherein was no profit. Shall a man make gods unto himself, and they are no gods? Behold, therefore I will this once teach them: I will shew them mine hand and my power, and they shall know that my Name is the Lord.

The sin of Judah is written with a pen of iron, and with the point of a diamond, and graven upon the table of their heart, and upon the horns of your altars. They remember their altars as their children, with their groves by the green trees upon the hills. O my mountain in the field, I will give thy substance, and all thy treasures to be spoiled, for the sin of thy high places throughout all thy borders. And thou shalt rest, and in thee shall be a rest from thine heritage that I gave thee, and I will cause thee to serve thine enemies in the land, which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever. Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and withdraweth his heart from the Lord. For he shall be like the heath in the wilderness, and shall not see when any good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed be the man, that trusteth in ye Lord, and whose hope the Lord is. For he shall be as a tree that is planted by the water, which spreadeth out her roots by the river, and shall not feel when the heat cometh, but her leaf shall be green, and shall not care for the year of drought, neither shall cease from yielding fruit. The heart is deceitful and wicked above all things, who can know it? I the Lord search the heart, and try ye reigns, even to give every man according to his ways, and according to the fruit of his works. As the patriarch gathereth the young, which she hath not brought forth: so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. As a glorious throne exalted fro the beginning, so is the place of our Sanctuary. O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be whole: save me, and I shall be saved: for thou art my praise. Behold, they say unto me, Where is the word of the Lord? let it come now. But I have not thrust in myself for a pastour after thee, neither have I desired the day of misery, thou knowest: that which came out of my lips, was right before thee. Be not terrible unto me: thou art mine hope in the day of adversity. Let them be confounded, that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring upon them the day of adversity, and destroy them with double destruction. Thus hath the Lord said unto me, Go and stand in the gate of the children of the people,

whereby the Kings of Judah come in, and by the which they go out, & in all ye gates of Jerusalem, and say unto them, Hear the word of the Lord, ye Kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates. Thus saith the Lord, Take heed to your souls, and bear no burden in the Sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth burdens out of your houses in the Sabbath day: neither do ye any work, but sanctify the Sabbath, as I commanded your fathers. But they obeyed not, neither inclined their ears, but made their necks stiff and would not hear, nor receive correction. Nevertheless if ye will hear me, saith the Lord, and bear no burden through the gates of the city in the Sabbath day, but sanctify ye Sabbath day, so that ye do no work therein, then shall the Kings and the princes enter in at the gates of this city, and shall sit upon the throne of David, and shall ride upon chariots, and upon horses, both they and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and fro the South, which shall bring burnt offerings, and sacrifices, and meat offerings, and incense, and shall bring sacrifice of praise into the house of the Lord. But if ye will not hear me to sanctify the Sabbath day, and not to bear a burden nor to go through the gates of Jerusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

The word which came to Jeremiah from the Lord, saying, Arise, and go down into the potter's house, and there shall I shew thee my words. Then I went down to the potters house, & behold, he wrought a work on the wheels. And the vessel that he made of clay, was broken in the hand of the potter. so he returned, and made it another vessel, as seemed good to the potter to make it. Then the word of the Lord came unto me, saying, O house of Israel, cannot I do with you as this potter, saith the Lord? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel. I will speak suddenly against a nation or against a kingdom to pluck it up, and to root it out and to destroy it. But if this nation, against whom I have pronounced, turn from their wickedness, I will repent of the plague that I thought to bring upon them. And I will speak suddenly concerning a nation, and concerning a kingdom to build it and to plant it. But if it do evil in my sight and hear not my voice, I will repent of ye good that I thought to do for them. Speak thou now therefore unto the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith ye Lord, Behold, I prepare a plague for you, and purpose a thing against you: return you therefore every one from his evil way, and make your ways and your works good. But they said desperately, Surely we will walk after our own imaginations, and do every man after the stubbornness of his wicked heart. Therefore thus saith the Lord, Ask now among the heathen, who hath heard such things? the virgin of Israel hath done very filthily. Will a man forsake the snow of Lebanon, which cometh

from the rock of the field? or shall the cold flowing waters, that come from another place, be forsaken? Because my people hath forgotten me, and have burnt incense to vanity, and their prophets have caused them to stumble in their ways from the ancient ways, to walk in the paths and way that is not trodden, to make their land desolate and a perpetual derision, so that every one that passeth thereby, shall be astonished and wag his head, I will scatter them with an East wind before the enemy: I will shew them the back, and not the face in the day of their destruction. Then said they, Come, and let us imagine some device against Jeremiah: 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 give heed to any of his words. Hearken unto me, O Lord, and hear the voice of them that contend with me. Shall evil be recompensed for good? for they have digged a pit for my soul: remember that I stood before thee, to speak good for the, and to turn away thy wrath from them. Therefore, deliver up their children to famine, and let them drop away by the force of the sword, and let their wives be robbed of their children, and be widows: and let their husbands be put to death, and let their young men be slain by the sword in the battle. Let the cry be heard from their houses, when thou shalt bring an host suddenly upon them: for they have digged a pit to take me, and hid snares for my feet. Yet Lord thou knowest all their counsel against me tendeth to death: forgive not their iniquity, neither put out their sin from thy sight, but let them be overthrown before thee: deal thus with them in the time of thine anger.

Thus saith the Lord, Go, and buy an earthen bottle of a potter, and take of the ancients of the people, and of the ancients of the Priests, and go forth unto the valley of Ben-hinnom, which is by the entry of the East gate: and thou shalt preach there the words, that I shall tell thee, and shalt say, Hear ye the word of the Lord, O Kings of Judah, and inhabitants of Jerusalem, Thus saith the Lord of hosts, the God of Israel, Behold, I will bring a plague upon this place, the which whosoever heareth, his ears shall tingle. Because they have forsaken me, and prophaned this place, and have burnt incense in it unto other gods, whom neither they, nor their fathers have known, nor the Kings of Judah (they have filled this place also with the blood of innocents, and they have built the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind) therefore behold, the days come, saith the Lord, that this place shall no more be called Topheth, nor ye valley of Ben-hinnom, but the valley of slaughter. And I will bring the counsel of Judah and Jerusalem to nought in this place, and I will cause them to fall by the sword before their enemies, & by the hand of them that seek their lives: and their carkeises will I give to be meat for ye fouls of the heaven, and to the beasts of the field. And I will make this city desolate and an hissing, so that every one that passeth thereby, shall be astonished & hiss because of all ye plagues thereof. And I will feed the with the flesh of their sons and

with the flesh of their daughters, and every one shall eat the flesh of his friend in the siege and straitness, wherewith their enemies that seek their lives, shall hold them strait. Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith ye Lord of hosts, Even so will I break this people and this city, as one breaketh a potters vessel, that cannot be made whole again, and they shall bury them in Topheth till there be no place to bury. Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and I will make this city like Topheth. For the houses of Jerusalem, and the houses of the Kings of Judah shall be defiled as the place of Topheth, because of all the houses upon whose roofs they have burnt incense unto all the host of heaven, and have powered out drink offerings unto other gods. Then came Jeremiah fro Topheth, where the Lord had sent him to prophecy, and he stood in the court of the Lord's house, and said to all the people, thus saith the Lord of hosts, the God of Israel, Behold, I will bring upon this city, and upon all her towns, all the plagues that I have pronounced against it, because they have hardened their necks, & would not hear my words.

When Pashur, the son of Immer, the Priest, which was appointed governour in the house of the Lord, heard that Jeremiah prophesied these things, then Pashur smote Jeremiah the Prophet, and put him in the stocks that were in the high gate of Benjamin which was by the House of the Lord. And on the morning, Pashur brought Jeremiah out of the stocks. Then said Jeremiah unto him, The Lord hath not called thy name Pashur, but Magor-missabib. For thus saith the Lord, Behold, I will make thee to be a terrour to thyself, & to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will give all Judah into the hand of the King of Babel, and he shall carry them captive into Babel, and shall slay them with the sword. Moreover, I will deliver all the substance of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them away and carry them to Babel. And thou Pashur, and all that dwell in thine house, shall go into captivity, and thou shalt come to Babel, and there thou shalt die, and shalt be buried there, thou and all thy friends, to whom thou hast prophesied lies. O Lord, thou hast deceived me, and I am deceived: thou art stronger then I, and hast prevailed: I am in derision daily: every one mocketh me. For since I spake, I cried out of wrong, and proclaimed desolation: therefore the word of the Lord was made a reproach unto me, and in derision daily. Then I said, I will not make mention of him, nor speak any more in his Name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. For I had heard the railing of many, and fear on every side. Declare, said they, and we will declare it: all my familiars watched for mine halting, saying, It may be that he is deceived: so we shall prevail against him, and we

shall execute our vengeance upon him. But the Lord is with me like a mighty giant: therefore my persecutors shall be overthrown, and shall not prevail, and shall be greatly confounded: for they have done unwisely, and their everlasting shame shall never be forgotten. But, O Lord of hosts, that tryest the righteous, and seest the reigns and the heart, let me see thy vengeance on them: for unto thee have I opened my cause. Sing unto the Lord, praise ye the Lord: for he hath delivered the soul of the poor fro the hand of the wicked. Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed. Cursed be the man, that shewed my father, saying, A man child is borne unto thee, and comforted him. And let that man be as the cities, which the Lord hath overturned and repented not: and let him hear the cry in the morning, and the shouting at noon tide, because he hath not slain me, even from the womb, or that my mother might have been my grave, or her womb a perpetual conception. How is it, that I came forth of the womb, to see labour and sorrow, that my days should be consumed with shame?

The word which came unto Jeremiah from the Lord, when king Zedekiah sent unto him Pashur, the son of Malchiah, and Zephaniah, the son of Maaseiah the Priest, saying, Inquire, I pray thee, of the Lord for us, (for Nebuchad-nezzar King of Babel maketh war against us) if so be that the Lord will deal with us according to all his wondrous works, that he may return up from us. Then said Jeremiah, Thus shall you say to Zedekiah, thus saith the Lord God of Israel, Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the King of Babel, and against the Caldeans, which besiege you without the walls, and I will assemble them into the midst of this city. And I myself will fight against you with an outstretched hand, & with a mighty arm, even in anger and in wrath, and in great indignation. And I will smite the inhabitants of this city, both man, and beast: they shall die of a great pestilence. And after this, saith the Lord, I will deliver Zedekiah the King of Judah, and his servants, and the people, and such as are left in this city, from the pestilence, from the sword and from the famine into the hand of Nebuchad-nezzar King of Babel, and into the hand of their enemies, and into the hand of those that seek their lives, and he shall smite them with the edge of the sword: he shall not spare them, neither have pity nor compassion. And unto this people thou shalt say, Thus saith the Lord, Behold, I set before you the way of life, and the way of death. He that abideth in this city, shall die by the sword and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall live, and his life shall be unto him for a pray. For I have set my face against this city, for evil and not for good, saith the Lord: it shall be given into the hand of the King of Babel, and he shall burn it with fire. And say unto the house of the King of Judah, Hear ye the word of the Lord. O house of David, thus saith the Lord, Execute judgment in the morning, and deliver the oppressed out of the hand of the oppressor, lest my wrath go

out like fire and burn, that none can quench it, because of the wickedness of your works. Behold, I come against thee, O inhabitant of the valley, & rock of the plain, saith the Lord, which say, Who shall come down against us? or who shall enter into our habitations? But I will visit you according to the fruit of your works, saith the Lord, and I will kindle a fire in the forest thereof, and it shall devour round about it.

Thus said the Lord, Go down to the house of the King of Judah, and speak there this thing, and say, Hear the word of the Lord, O King of Judah, that sittest upon the throne of David, thou and thy servants, and thy people that enter in by these gates. Thus saith the Lord, Execute ye judgment and righteousness, and deliver the oppressed from the hand of the oppressor, and vex not the stranger, the fatherless, nor the widow: do no violence, nor shed innocent blood in this place. For if ye do this thing, then shall the kings sitting upon the throne of David enter in by the gates of this House, and ride upon chariots, and upon horses, both he and his servants and his people. But if ye will not hear these words, I swear by myself, saith the Lord, that this House shall be waste. For thus hath the Lord spoken upon the Kings house of Judah, Thou art Gilead unto me, & the head of Lebanon, yet surely I will make thee a wilderness and as cities not inhabited, and I will prepare destroyers against thee, every one with his weapons, and they shall cut down thy chief cedar trees, and cast them in the fire. And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done thus unto this great city? Then shall they answer, Because they have forsaken the covenant of the Lord their God, & worshipped other gods, and served them. Weep not for the dead, & be not moved for them, but weep for him that goeth out: for he shall return no more, nor see his native country. For thus saith ye Lord, As touching Shallum the son of Josiah King of Judah, which reigned for Josiah his father, which went out of this place, he shall not return thither, but he shall die in the place, whither they have led him captive, and shall see this land no more. Woe unto him that buildeth his house by unrighteousness, and his chambers without equity: he useth his neighbour without wages, and giveth him not for his work. He saith, I will build me a wide house and large chambers: so he will make himself large windows, and feeling with cedar, and paint them with vermilion. Shalt thou reign, because thou closest thyself in cedar? Did not thy father eat and drink and prosper, when he executed judgment and justice? When he judged the cause of the afflicted and the poor, he prospered: was not this because he knew me, saith the Lord? But thine eyes and thine heart are but only for thy covetousness, and for to shed innocent blood, and for oppression, and for destruction, even to do this. Therefore thus saith the Lord against Jehoiakim, the son of Josiah king of Judah, They shall not lament him, saying, Ah, my brother, or ah, sister: neither shall they mourn for him, saying, Ah, lord, or ah, his glory. He shall be buried, as an ass is buried, even drawn and cast forth without the gates of Jerusalem. Go up to Lebanon, and cry: shout in Bashan and cry by

the passages: for all thy lovers are destroyed. I spake unto thee when thou wast in prosperity: but thou saidst, I will not hear: this hath been thy manner from thy youth, that thou wouldest not obey my voice. The wind shall feed all thy pastors, and thy lovers shall go into captivity: and then shalt thou be ashamed and confounded of all thy wickedness. Thou that dwellest in Lebanon, and makest thy nest in the cedars, how beautiful shalt thou be when sorrows come upon thee, as the sorrow of a woman in travail? As I live, saith the Lord, though Coniah the son of Jehoiakim King of Judah, were the signet of my right hand, yet would I pluck thee thence. And I will give thee into the hand of them that seek thy life, and into the hand of them, whose face thou fearest, even into the hand of Nebuchad-nezzar king of Babel, and into the hand of the Caldeans. And I will cause them to carry thee away, and thy mother that bare thee, into another country, where ye were not borne, and there shall ye die. But to the land, whereunto they desire to return, they shall not return thither. Is not this man Coniah as a despised and broken idol? or as a vessel, wherein is no pleasure? wherefore are they carried away, he and his seed, and cast out into a land that they know not? O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write this man destitute of children, a man that shall not prosper in his days: for there shall be no man of his seed that shall prosper & sit upon the throne of David, or bear rule any more in Judah.

Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord. Therefore thus saith the Lord God of Israel unto the pastors that feed my people, Ye have scattered my flock and thrust them out, and have not visited them: behold, I will visit you for the wickedness of your works, saith the Lord. And I will gather the remnant of my sheep out of all countries, whither I had driven them, and will bring them again to their folds, and they shall grow and increase. And I will set up shepherds over them, which shall feed them: and they shall dread no more nor be afraid, neither shall any of them be lacking, saith the Lord. Behold, The days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign, and prosper, and shall execute judgment, and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is the Name whereby they shall call him, The Lord our righteousness. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt, but the Lord liveth, which brought up & led the seed of the house of Israel out of the North country and from all countries where I had scattered them, and they shall dwell in their own land. Mine heart breaketh within me, because of the prophets, all my bones shake: I am like a drunken man (and like a man whom wine hath overcome) for the presence of the Lord and for his holy words. For the land is full of adulterers, and because of oaths the land mourneth, the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both the prophet and the Priest do

wickedly: and their wickedness have I found in mine House, saith the Lord. Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven forth and fall therein: for I will bring a plague upon them, even the year of their visitation, saith the Lord. And I have seen foolishness in the prophets of Samaria, that prophesied in Baal, & caused my people Israel to err. I have seen also in the prophets of Jerusalem filthiness: they commit adultery & walk in lies: they strengthen also the hands of the wicked that none can return from his wickedness: they are all unto me as Sodom, and the inhabitants thereof as Gomorah. Therefore thus saith the Lord of hosts concerning the prophets, Behold, I will feed them with wormwood, & make them drink the water of gall: for from the prophets of Jerusalem is wickedness gone forth into all the land. Thus saith ye Lord of hosts, Hear not the words of the prophets that prophecy unto you, and teach you vanity: they speak the vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace: and they say unto every one that walketh after the stubbornness of his own heart, No evil shall come upon you. For who hath stand in the counsel of the Lord that he hath perceived and heard his word? Who hath marked his word and heard it? Behold, the tempest of the Lord goeth forth in his wrath, and a violent whirlwind shall fall down upon the head of the wicked. The anger of the Lord shall not return until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall understand it plainly. I have not sent these prophets, saith the Lord, yet they ran; I have not spoken to them, and yet they prophesied. But if they had stand in my counsel, and had declared my words to my people, then they should have turned them from their evil way, & from the wickedness of their inventions. Am I a God at hand, saith the Lord, and not a God far off? Can any hide himself in secret places, that I shall not see him, saith the Lord? Do not I fill heaven and earth, saith the Lord? I have heard what the prophets said, that prophecy lies in my Name, saying, I have dreamed, I have dreamed. How long? Do the prophets delight to prophecy lies, even prophesying the deceit of their own heart?Think they to cause my people to forget my Name by their dreams, which they tell every man to his neighbour, as their forefathers have forgotten my Name for Baal? The prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat, saith the Lord? Is not my word even like a fire, saith the Lord? and like an hammer, that breaketh the stone? Therefore behold, I will come against the prophets, saith the Lord, that steal my word every one from his neighbour. Behold, I will come against the prophets, saith the Lord, which have sweet tongues, & say, He saith. Behold, I will come against them that prophecy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their flatteries, and I sent them not, nor commanded them: therefore they bring no profit unto this people, saith the Lord. And when this people, or the prophet, or a Priest shall ask thee, saying, What is the burden of the Lord? thou shalt then say unto them, What

burden? I will even forsake you, saith the Lord. And the prophet, or the Priest, or the people that shall say, The burden of the Lord, I will even visit every such one, and his house. Thus shall ye say every one to his neighbour, and every one to his brother, What hath the Lord answered? and what hath the Lord spoken? And the burden of the Lord shall ye mention no more: for every mans word shall be his burden: for ye have perverted the words of the living God, the Lord of hosts our God. Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken? And if you say, The burden of the Lord, Then thus saith the Lord, Because ye say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord, therefore behold, I, even I will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence, and will bring an everlasting reproach upon you, and a perpetual shame which shall never be forgotten.

The Lord shewed me, and behold, two baskets of figs were set before the Temple of the Lord, after that Nebuchad-nezzar King of Babel had carried away captive Jeconiah ye son of Jehoiakim King of Judah, and the princes of Judah with the workmen, and cunning men of Jerusalem, and had brought them to Babel. One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so evil. Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs: ye good figs very good, & the naughty very naughty, which cannot be eaten, they are so evil. Again the word of the Lord came unto me, saying, Thus saith the Lord, the God of Israel, Like these good figs, so will I know them that are carried away captive of Judah to be good, whom I have sent out of this place, into the land of the Caldeans. For I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not destroy them, & I will plant them, and not root them out, and I will give them an heart to know me, that I am the Lord, & they shall be my people, and I will be their God: for they shall return unto me with their whole heart. And as the naughty figs which can not be eaten, they are so evil (surely thus saith the Lord) so will I give Zedekiah the King of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: I will even give them for a terrible plague to all the kingdoms of the earth, and for a reproach, and for a proverb, for a common talk, and for a curse, in all places where I shall cast them. And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the land, that I gave unto them and to their fathers.

The word that came to Jeremiah, concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah King of Judah that was in the first year of Nebuchad-nezzar King of Babel: The which Jeremiah the Prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah the son of Amon King of Judah, even unto this day (that is the three and twentieth year) the word

of the Lord hath come unto me, and I have spoken unto you rising early & speaking, but ye would not hear. And the Lord hath sent unto you all his servants the Prophets, rising early & sending them, but ye would not hear, nor incline your ears to obey. They said, Turn again now every one from his evil way, and from the wickedness of your inventions, and ye shall dwell in the land that the Lord hath given unto you, and to your fathers for ever and ever. And go not after other gods to serve them and to worship them, and provoke me not to anger with the works of your hands, and I will not punish you. Nevertheless ye would not hear me, saith the Lord, but have provoked me to anger with the works of your hands to your own hurt. Therefore thus saith the Lord of hosts, Because ye have not heard my words, behold, I will send and take to me all the families of the North, saith the Lord, and Nebuchad-nezzar the King of Babel my servant, & will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will destroy them, and make them an astonishment and an hissing, and a continual desolation. Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the noise of the millstones, and the light of the candle. And this whole land shall be desolate, and an astonishment, and these nations shall serve the King of Babel seventy years. And when the seventy years are accomplished, I will visit the King of Babel and that nation, saith the Lord, for their iniquities, even the land of the Caldeans, and will make it a perpetual desolation, and I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all nations. For many nations, and great Kings shall even serve themselves of them: thus will I recompense them according to their deeds, and according to the works of their own hands. For thus hath the Lord God of Israel spoken unto me, Take the cup of wine of this mine indignation at mine hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved and be mad, because of the sword that I will send among them. Then took I the cup at the Lord’s hand, and made all people to drink, unto whom the Lord had sent me: Even Jerusalem, and the cities of Judah, and the Kings thereof, and the princes thereof, to make them desolate, an astonishment, an hissing, and a curse, as appeareth this day: Pharaoh also, King of Egypt, and his servants, and his princes, and all his people: And all sorts of people, and all the Kings of the land of Uz: and all the Kings of the land of the Philistims, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod: Edom, and Moab, and the Ammonites, and all the Kings of Tyrus, & all the kings of Zidon, and the Kings of the Isles, that are beyond the Sea, and Dedan, and Tema, and Buz, and all that dwell in the uttermost corners, and all the Kings of Arabia, and all the Kings of Arabia, that dwell in the desert, and all the Kings of Zimri, and all the Kings of Elam, and all the Kings of the Medes, and all the Kings of the North, far and near one to another, and all the kingdoms of the world, which are upon the earth, & the king of Sheshach shall drink after them.

Therefore say thou unto them, Thus saith the Lord of hosts, the God of Israel, Drink and be drunken, and spew and fall, and rise no more, because of the sword, which I will send among you. But if they refuse to take the cup at thine hand to drink, then tell them, Thus saith the Lord of hosts, Ye shall certainly drink. For lo, I begin to plague the city, where my Name is called upon, and should you go free? Ye shall not go quite: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophecy thou against them all these words, and say unto them, The Lord shall roar from above, and thrust out his voice from his holy habitation: he shall roar upon his habitation, and cry aloud, as they that press the grapes, against all the inhabitants of the earth. The sound shall come to the ends of the earth: for the Lord hath a controversy with the nations, and will enter into judgment with all flesh, and he will give them that are wicked, to the sword, saith the Lord.

Thus saith the Lord of hosts, Behold, a plague shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord shall be at that day, from one end of the earth, even unto the other end of the earth: they shall not be mourned, neither gathered nor buried, but shall be as the dung upon the ground. Howl, ye shepherds, and cry, and wallow yourselves in the ashes, ye principal of the flock: for your days of slaughter are accomplished, and of your dispersion, and ye shall fall like precious vessels. And the flight shall fail from the shepherds, and the escaping from the principal of the flock. A voice of the cry of the shepherds, and an howling of the principal of the flock shall be heard: for the Lord hath destroyed their pasture. And the best pastures are destroyed because of the wrath and indignation of the Lord. He hath forsaken his covert, as the lion: for their land is waste, because of the wrath of the oppressor, & because of ye wrath of his indignation.

In the beginning of the reign of Jehoiakim the son of Josiah King of Judah, came this word from the Lord, saying, Thus saith the Lord, Sand in the court of the Lord's House, & speak unto all the cities of Judah, which come to worship in the Lord's House, all the words that I command thee to speak unto them: keep not a word back, if so be they will hearken, and turn every man from his evil way, that I may repent me of the plague, which I have determined to bring upon them, because of the wickedness of their works. And thou shalt say unto them, Thus saith the Lord, If ye will not hear me to walk in my Laws, which I have set before you, and to hear ye words of my servants the Prophets, whom I sent unto you, both rising up early, and sending them, and will not obey them, then will I make this House like Shiloh, and will make this city a curse to all the nations of the earth. So the Priests, and the Prophets, and all the people heard Jeremiah speaking these words in the House of the Lord. Now when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, then the Priests, and the prophets, and all the people took him, and said, Thou shalt die the death. Why hast

thou prophesied in the Name of the Lord, saying, This House shall be like Shiloh, & this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the House of the Lord. And when the princes of Judah heard of these things, they came up from the Kings house into the House of the Lord, and sat down in the entry of the new gate of the Lord's House. Then spake the Priests, and the prophets unto the princes, and to all the people, saying, This man is worthy to die: for he hath prophesied against this city, as ye have heard with your ears. Then spake Jeremiah unto all the princes, and to all the people, saying, The Lord hath sent me to prophecy against this house and against this city all the things that ye have heard. Therefore now amend your ways and your works, and hear the voice of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you. As for me, behold, I am in your hands: do with me as ye think good and right. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you, to speak all these words in your ears. Then said the princes and all the people unto the Priests, and to the prophets, This man is not worthy to die: for he hath spoken unto us in the Name of the Lord our God. Then rose up certain of the Elders of the land, and spake to all the assembly of the people, saying, Michah the Morashite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts, Zion shall be plowed like a field, and Jerusalem shall be an heap, and the mountain of the House shall be as the high places of the forest. Did Hezekiah King of Judah, and all Judah put him to death? did he not fear ye Lord, and prayed before the Lord, and the Lord repented him of the plague, that he had pronounced against them? Thus might we procure great evil against our souls. And there was also a man that prophesied in the Name of the Lord, one Uriah the son of Shemaiah, of Kiriath-iarem, who prophesied against this city, and against this land, according to all the words of Jeremiah. Now when Jehoiakim the King with all his men of power, and all the princes heard his words, the King sought to slay him. But when Uriah heard it, he was afraid and fled, and went into Egypt. Then Jehoiakim the King sent men into Egypt, even Elnathan the son of Achbor, and certain with him into Egypt. And they fetched Uriah out of Egypt, and brought him unto Jehoiakim the King, who slew him with the sword, and cast his dead body into the graves of the children of the people. But the hand of Ahikam the son of Shaphan was with Jeremiah that they should not give him into the hand of the people to put him to death.

In the beginning of the reign of Jehoiakim the son of Josiah King of Judah came this word unto Jeremiah from the Lord, saying, Thus saith the Lord to me, Make thee bonds, and yokes, & put them upon thy neck, and send them to the King of Edom, and to the King of Moab, & to the King of the Ammonites, and to the King of Tyrus, & to the king

of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah ye king of Judah, and command them to say unto their masters, Thus saith the Lord of hosts the God of Israel, Thus shall ye say unto your masters, I have made the earth, the man, and the beast that are upon the ground, by my great power, and by my outstretched arm, and have given it unto whom it pleased me. But now I have given all these lands into the hand of Nebuchad-nezzar the King of Babel my servant, and the beasts of the field have I also given him to serve him. And all nations shall serve him, and his son, and his sons son until the very time of his land come also: then many nations and great Kings shall serve themselves of him. And the nation and kingdom which will not serve the same Nebuchad-nezzar king of Babel, and that will not put their neck under the yoke of the King of Babel, the same nation will I visit, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have wholly given them into his hands. Therefore hear not your prophets nor your soothsayers, nor your dreamers, nor your enchanters, nor your sorcerers, which say unto you thus, Ye shall not serve the King of Babel. For they prophecy a lie unto you to cause you to go far from your land, and that I should cast you out, and you should perish. But the nation that put their necks under the yoke of the King of Babel, & serve him, those will I let remain still in their own land, saith the Lord, and they shall occupy it, and dwell therein. I spake also to Zedekiah king of Judah according to all these words, saying, Put your necks under the yoke of the King of Babel, and serve him and his people, that ye may live. Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serve the King of Babel? Therefore hear not the words of the prophets, that speak unto you, saying, Ye shall not serve the King of Babel: for they prophecy a lie unto you. For I have not sent them, saith the Lord, yet they prophecy a lie in my name, that I might cast you out, and that ye might perish, both you, and the prophets that prophecy unto you. Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Hear not the words of your prophets that prophecy unto you, saying, Behold, the vessels of the house of the Lord shall now shortly be brought again from Babel, for they prophecy a lie unto you. Hear them not, but serve the King of Babel, that ye may live: wherefore should this city be desolate? But if they be Prophets, and if the word of the Lord be with them, let them entreat the Lord of hosts, that the vessels, which are left in the House of the Lord, and in the house of the King of Judah, and at Jerusalem, go not to Babel. For thus saith the Lord of hosts, concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city, which Nebuchad-nezzar King of Babel took not, when he carried away captive Jeconiah the son of Jehoiakim King of Judah from Jerusalem to Babel, with all the nobles of Judah and Jerusalem. For thus saith the Lord of hosts the God of Israel, concerning the vessels that remain in the House of the Lord, and in the house of the King of Judah, and at Jerusalem, they shall be brought to Babel,

and there they shall be until the day that I visit them, saith the Lord: then will I bring them up, and restore them unto this place.

And that same year in the beginning of the reign of Zedekiah King of Judah in the fourth year, and in the fifth month Hananiah the son of Azur the prophet, which was of Gibeon, spake to me in the House of the Lord in the presence of the Priests, and of all the people, and said, Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the yoke of the King of Babel. Within two years space I will bring into this place all the vessels of the Lord's House, that Nebuchad-nezzar King of Babel took away from this place, and carried them into Babel. And I will bring again to this place Ieconiah the son of Jehoiakim King of Judah, with all them that were carried away captive of Judah, and went into Babel, saith the Lord: for I will break the yoke of the King of Babel. Then the Prophet Jeremiah said unto the Prophet Hananiah in the presence of ye Priests, and in the presence of all the people that stood in the House of the Lord. Even the Prophet Jeremiah said, So be it: the Lord so do, the Lord confirm thy words which thou hast prophesied to restore the vessels of the Lord's House, and all that is carried captive, from Babel, into this place. But hear thou now this word that I will speak in thine ears and in the ears of all the people. The Prophets that have been before me and before thee in time past, prophesied against many countries, and against great kingdoms, of war, and of plagues, and of pestilence. And the Prophet which prophecieth of peace, when the word of the Prophet shall come to pass, then shall the Prophet be known that the Lord hath truly sent him. Then Hananiah the Prophet took the yoke from the Prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Even so will I break the yoke of Nebuchad-nezzar King of Babel, from the neck of all nations within the space of two years: and the Prophet Jeremiah went his way. Then the word of the Lord came unto Jeremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the neck of the Prophet Jeremiah) saying, Go, and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron. For thus saith the Lord of hosts the God of Israel, I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchad-nezzar King of Babel: for they shall serve him, and I have given him the beasts of the field also. Then said the Prophet Jeremiah unto the Prophet Hananiah, Hear now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lie. Therefore thus saith the Lord, Behold, I will cast thee from of the earth: this year thou shalt die, because thou hast spoken rebelliously against the Lord. So Hananiah the Prophet died the same year in the seventh month.

Now these are the words of the book that Jeremiah the Prophet sent from Jerusalem unto the residue of the Elders which were carried away captives, and to the Priests, and to the Prophets, and to all the people whom Nebuchad-nezzar had carried away captive from

Jerusalem to Babel: (After that Jeconiah the King, and the Queen, and the eunuches, the princes of Judah, and of Jerusalem, and the workmen, and cunning men were departed from Jerusalem) By the hand of Elasah the son of Shaphan and Gemariah the son of Hilkiah, (whom Zedekiah King of Judah sent unto Babel to Nebuchad-nezzar King of Babel) saying, Thus hath the Lord of hosts the God of Israel spoken unto all that are carried away captives, whom I have caused to be carried away captives from Jerusalem unto Babel: Build you houses to dwell in, and plant you gardens, and eat the fruits of them. Take you wives, and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters, that ye may be increased there, and not diminished. And seek the prosperity of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall you have peace. For thus saith the Lord of hosts the God of Israel, Let not your prophets, and your soothsayers that be among you, deceive you, neither give ear to your dreams, which you dream. For they prophecy you a lie in my Name: I have not sent them, saith the Lord. But thus saith the Lord, That after seventy years be accomplished at Babel, I will visit you, and perform my good promise toward you, and cause you to return to this place. For I know the thoughts, that I have thought towards you, saith the Lord, even the thoughts of peace, and not of trouble, to give you an end, and your hope. Then shall you cry unto me, and ye shall go and pray unto me, and I will hear you, and ye shall seek me and find me, because ye shall seek me with all your heart. And I will be found of you, saith the Lord, and I will turn away your captivity, and I will gather you from all the nations, and from all the places, whither I have cast you, saith the Lord, and will bring you again unto the place, whence I caused you to be carried away captive. Because ye have said, The Lord hath raised us up Prophets in Babel, therefore thus saith the Lord of the King, that sitteth upon the throne of David, and of all the people, that dwell in this city, your brethren that are not gone forth with you into captivity: Even thus saith the Lord of hosts, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so naughty. And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terror to all kingdoms of the earth, and a curse, and astonishment and an hissing, and a reproach among all the nations whither I have cast them, because they have not heard my words, saith the Lord, which I sent unto them by my servants the Prophets, rising up early, and sending them, but ye would not hear, saith the Lord. Hear ye therefore the word of the Lord all ye of the captivity, whom I have sent from Jerusalem to Babel. Thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophecy lies unto you in my Name, Behold, I will deliver them into the hand of Nebuchad-nezzar King of Babel, and he shall slay them before your eyes. And all they of the captivity of Judah, that are in Babel, shall take up this curse against them, and say, The Lord make thee like Zedekiah

and like Ahab, whom the King of Babel burnt in the fire, because they have committed villainy in Israel, and have committed adultery with their neighbours wives, and have spoken lying words in my Name, which I have not commanded them, even I know it, and testifie it, saith the Lord. Thou shalt also speak to Shemaiah the Nehelamite, saying, Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy Name unto all the people, that are at Jerusalem, and to Zephaniah the son of Maaseiah the Priest, and to all the Priests, saying, The Lord hath made thee Priest for Jehoiada the Priest, that ye should be officers in the House of the Lord, for every man that raveth and maketh himself a Prophet, to put him in prison and in the stocks. Now therefore why hast not thou reproued Jeremiah of Anathoth, which prophecieth unto you? For, for this cause he sent unto us in Babel, saying, This captivity is long: build houses to dwell in, and plant gardens, and eat the fruits of them. And Zephaniah the Priest red this letter in the ears of Jeremiah the Prophet. Then came the word of the Lord unto Jeremiah, saying, Send to all them of the captivity, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie, therefore thus saith the Lord, Behold, I will visit Shemaiah the Nehelamite, & his seed: he shall not have a man to dwell among this people, neither shall he behold the good, that I will do for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

The word, that came to Jeremiah from the Lord, saying, Thus speaketh the Lord God of Israel, saying, Write thee all the words, that I have spoken unto thee in a book. For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: for I will restore them unto the land, that I gave to their fathers, and they shall possess it. Again, these are the words that the Lord spake concerning Israel, and concerning Judah. For thus saith the Lord, we have heard a terrible voice, of fear and not of peace. Demand now and behold, if man travail with child? wherefore do I behold every man with his hands on his loins as a woman in travail, and all faces are turned into a paleness? Alas, for this day is great: none hath been like it: it is even the time of Jaakob’s trouble, yet shall he be delivered from it. For in that day, saith the Lord of hosts, I will break his yoke from off thy neck, and break thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and David their King, whom I will raise up unto them. Therefore fear not, O my servant Jaakob, saith the Lord, neither be afraid, O Israel: for lo, I will deliver thee from a far country, and thy seed from the land of their captivity, and Jaakob shall turn again, and shall be in rest and prosperity and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I utterly destroy all the nations where I have scattered thee, yet will I not utterly destroy thee, but I will correct thee by judgment, and not utterly cut thee off. For thus saith the Lord, Thy bruising is incurable,

and thy wound is dolorous. There is none to judge thy cause, or to lay a plaister: there are no medicines, nor help for thee. All thy lovers have forgotten thee: they seek thee not: for I have stricken thee with the wound of an enemy, and with a sharp chastisement for ye multitude of thine iniquities, because thy sins were increased. Why criest thou for thine affliction? thy sorrow is incurable, for the multitude of thine iniquities: because thy sins were increased, I have done these things unto thee. Therefore all they that devour thee, shall be devoured, & all thine enemies every one shall go into captivity: and they that spoil thee, shall be spoiled, and all they that rob thee, will I give to be robbed. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord, because they called thee, The cast away, saying, This is Zion, whom no man seeketh after. Thus saith the Lord, Behold, I will bring again the captivity of Jaakob's tents, and have compassion on his dwelling places: and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that are joyous, and I will multiply them, and they shall not be few: I will also glorify them, and they shall not be diminished. Their children also shall be as afore time, and their congregation shall be established before me: and I will visit all that vex them. And their noble ruler shall be of themselves, and their governour shall proceed from the midst of them, and I will cause him to draw near, and approach unto me: for who is this that directeth his heart to come unto me, saith the Lord? And ye shall be my people, and I will be your God. Behold, the tempest of the Lord goeth forth with wrath: the whirlwind that hangeth over, shall light upon the head of the wicked. The fierce wrath of the Lord shall not return, until he have done, and until he have performed the intents of his heart: in the latter days ye shall understand it.

At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which escaped the sword, found grace in the wilderness: he walked before Israel to cause him to rest. The Lord hath appeared unto me of old, say they: Yea, I have loved thee with an everlasting love, therefore with mercy I have drawn thee. Again I will build thee, and thou shalt be builded, O virgin Israel: thou shalt still be adorned with thy timbrels, and shalt go forth in the dance of them that be joyful. Thou shalt yet plant vines upon the mountains of Samaria, and the planters that plant them, shall make them common. For the days shall come that the watchmen upon the mount of Ephraim shall cry, Arise, and let us go up unto Zion to the Lord our God. For thus saith the Lord, Rejoice with gladness for Jaakob, and shout for joy among the chief of the Gentiles: publish praise, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the North country, and gather them from the coasts of the world, with the blind & the lame among them, with the woman with child, and her that is delivered also: a great company shall return hither. They shall come weeping, and with mercy will I bring them again: I will

lead them by the rivers of water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first borne. Hear the word of the Lord, O ye Gentiles, and declare in the isles afar off, and say, He that scattered Israel, will gather him and will keep him, as a shepherd doth his flock. For the Lord hath redeemed Jaakob, and ransomed him from the hand of him, that was stronger then he. Therefore they shall come, and rejoice in the height of Zion, and shall run to the bountifulness of the Lord, even for the wheat and for the wine, and for the oil, and for the increase of sheep, & bullocks: and their soul shall be as a watered garden, and they shall have no more sorrow. Then shall ye virgin rejoice in the dance, and the young men and the old men together: for I will turn their mourning into joy, and will comfort them, and give them joy for their sorrows. And I will replenish the soul of the Priests with fatness, and my people shall be satisfied with my goodness, saith the Lord. Thus saith the Lord, A voice was heard on high, a mourning and bitter weeping. Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy: And there is hope in thine end, saith the Lord, that thy children shall come again to their own borders. I have heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an untamed calf: convert thou me, and I shall be converted: for thou art the Lord my God. Surely after that I converted, I repented: and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son or pleasant child? yet since I spake unto him, I still remembered him: therefore my bowels are troubled for him: I will surely have compassion upon him, saith the Lord. Set thee up signs: make thee heaps: set thine heart toward the path and way, that thou hast walked: turn again, O virgin of Israel: turn again to these thy cities. How long wilt thou go astray, O thou rebellious daughter? for the Lord hath created a new thing in the earth: A woman shall compass a man. Thus saith the Lord of hosts, the God of Israel, Yet shall they say this thing in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The Lord bless thee, O habitation of justice and holy mountain. And Judah shall dwell in it, and all the cities thereof together, the husbandmen and they that go forth with the flock. For I have satiate the weary soul, and I have replenished every sorrowful soul. Therefore I awaked and beheld, and my sleep was sweet unto me. Behold, the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah with the seed of man and with the seed of beast. And like as I have watched upon them, to pluck up and to root out, and to throw down, and to destroy, and to plague them, so will I watch over them, to build & to plant them, saith ye Lord. In those days shall they say no more, The fathers have eaten a sour grape, and the children’s teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. Behold, the

days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to ye covenant that I made with their fathers, when I took them by the hand to bring them out of the land of Egypt, the which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour and every man his brother, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and will remember their sins no more. Thus saith the Lord, which giveth the sun for a light to the day, and the courses of the moon and of the starres for a light to the night, which breaketh the sea, when the waves thereof roar: his Name is the Lord of hosts. If these ordinances depart out of my sight, saith the Lord, then shall the seed of Israel cease from being a nation before me, for ever. Thus saith the Lord, If the heavens can be measured, or the foundations of the earth be searched out beneath, then will I cast off all the seed of Israel, for all that they have done, saith the Lord. Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel, unto the gate of the corner. And the line of the measure shall go forth in his presence upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, & all the fields unto the brook of Kidron, and unto the corner of the horsegate toward the East, shall be holy unto the Lord, neither shall it be plucked up nor destroyed any more for ever.

The word that came unto Jeremiah from the Lord, in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchad-nezzar. For then the King of Babels host besieged Jerusalem: And Jeremiah the Prophet was shut up in the court of the prison, which was in the King of Judah’s house. For Zedekiah King of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the Lord, Behold, I will give this city into the hands of the King of Babel, and he shall take it? And Zedekiah the King of Judah shall not escape out of the hand of the Caldeans, but shall surely be delivered into the hands of the King of Babel, and shall speak with him mouth to mouth, and his eyes shall behold his face, and he shall lead Zedekiah to Babel, & there shall he be, until I visit him, saith ye Lord: though ye fight with the Caldeans, ye shall not prosper. And Jeremiah said, The word of the Lord came unto me, saying, Behold, Hanameel, the son of Shallum thine uncle, shall come unto thee and say, Buy unto thee my field, that is in Anathoth: for the title by kindred appertaineth unto thee to bye it. So Hanameel, mine uncles son, came to me in the court of the prison, according to the word of the Lord, & said unto me, Bye my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of the possession is thine, & the

purchase belongeth unto thee: bye it for thee. Then I knew that this was the word of the Lord. And I bought the field of Hanameel, mine uncle's son, that was in Anathoth, and weighed him the silver, even seven shekels, and ten pieces of silver. And I writ it in the book and signed it, and took witnesses, and weighed him the silver in the balances. So I took the book of the possession, being sealed according to the Law, and custom, with the book that was open, and I gave the book of the possession unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses, written in the book of the possession, before all the Jews that sat in the court of the prison. And I charged Baruch before them, saying, Thus saith the Lord of hosts, the God of Israel, Take the writings, even this book of the possession, both that is sealed, and this book that is open, and put them in an earthen vessel, that they may continue a long time. For the Lord of hosts, the God of Israel saith thus, Houses and fields, and vineyards shall be possessed again in this land. Now when I had delivered the book of the possession unto Baruch, the son of Neriah, I prayed unto the Lord, saying, Ah Lord God, behold, thou hast made the heaven and the earth by thy great power, and by thy stretched out arm, & there is nothing hard unto thee. Thou shewest mercy unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: O God the great & mighty, whose Name is ye Lord of hosts, great in counsel, & mighty in work, (for thine eyes are open upon all the ways of ye sons of men, to give to every one according to his ways, and according to the fruit of his works) which hast set signs and wonders in the land of Egypt unto this day, and in Israel, and among all men, and hast made thee a Name, as appeareth this day, and hast brought thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, with a stretched out arm, and with great terrour, and hast given them this land, which thou didst swear to their fathers to give them, even a land, that floweth with milk and honey, and they came in, and possessed it, but they obeyed not thy voice, neither walked in thy Law: all that thou commandedst them to do, they have not done: therefore thou hast caused this whole plague to come upon them. Behold, the mounts, they are come into the city to take it, and the city is given into the hand of the Caldeans, that fight against it by means of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to pass, and behold, thou seest it. And thou hast said unto me, O Lord God, Buy unto thee the field for silver, and take witnesses: for the city shall be given into the hand of the Caldeans. Then came the word of the Lord unto Jeremiah, saying, Behold, I am the Lord God of all flesh: is there any thing too hard for me? Therefore thus saith the Lord, Behold, I will give this city into the hand of the Caldeans, and into the hand of Nebuchad-nezzar, King of Babel, and he shall take it. And the Caldeans shall come and fight against this city, and set fire on this city and burn it, with the houses, upon whose rouses they have offred incense unto Baal, and powered drink offerings unto other gods, to provoke me unto anger. For the children of Israel, and

the children of Judah have surely done evil before me from their youth: for the children of Israel have surely provoked me to anger with the works of their hands, saith the Lord. Therefore this city hath been unto me as a prouocation of mine anger, and of my wrath, from the day, that they built it, even unto this day, that I should remove it out of my sight, because of all the evil of the children of Israel, and of the children of Judah, which they have done to provoke me to anger, even they, their Kings, their Princes, their Priests, and their Prophets, and the men of Judah, and the inhabitants of Jerusalem. And they have turned unto me the back and not the face: though I taught them rising up early, and instructing them, yet they were not obedient to receiue doctrine, but they set their abominations in ye house (whereupon my Name was called) to defile it, and they built the high places of Baal, which are in the valley of Ben-hinnom, to cause their sons & their daughters to pass through the fire unto Molech, which I commanded them not, neither came it into my mind, that they should do such abomination, to cause Judah to sin. And now therefore, thus hath the Lord God of Israel spoken, concerning this city, whereof ye say, It shall be delivered into the hand of the King of Babel by the sword, and by the famine, and by the pestilence, behold, I will gather them out of all countries, wherein I have scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people, and I will be their God. And I will give them one heart and one way that they may fear me for ever for ye wealth of them, and of their children after them. And I will make an everlasting covenant with them, that I will never turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me. Yea, I will delight in them to do them good, and I will plant them in this land assuredly with my whole heart, and with all my soul. For thus saith the Lord, Like as I have brought all this great plague upon this people, so will I bring upon them all the good that I have promised them. And the fields shall be possessed in this land, whereof ye say, It is desolate without ma or beast, and shall be given into the hand of the Caldeans. Men shall bye fields for silver, and make writings and seal them, and take witnesses in the land of Benjamin, and round about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the plain, and in the cities of the South: for I will cause their captivity to return, saith the Lord.

Moreover, the word of the Lord came unto Jeremiah the second time (while he was yet shut up in the court of prison) saying, Thus saith the Lord, the maker thereof, the Lord that formed it, and established it, the Lord is his Name. Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not. For thus saith the Lord God of Israel, concerning the houses of this city, and concerning the houses of the Kings of Judah, which are destroyed by the mounts, and by the sword, they come to fight with the Caldeans, but it is to fill themselves with the dead bodies of men, whom I

have slain in mine anger and in my wrath: for I have hid my face from this city, because of all their wickedness. Behold, I will give it health & amendment: for I will cure them, and will reveal unto them the abundance of peace, and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me: yea, I will pardon all their iniquities, whereby they have sinned against me, and whereby they have rebelled against me. And it shall be to me a name, a joy, a praise, and an honour before all the nations of the earth, which shall hear all ye good that I do unto them: and they shall fear & tremble for all the goodness, and for all the wealth, that I shew unto this city. Thus saith the Lord, Again there shall be heard in this place (which ye say shall be desolate, without man, and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and without inhabitant, and without beast) the voice of joy and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts, because the Lord is good: for his mercy endureth for ever, and of them that offer the sacrifice of praise in the House of the Lord, for I will cause to return the captivity of the land, as at the first, saith the Lord. Thus saith the Lord of hosts, Again in this place, which is desolate, without man, & without beast, and in all the cities thereof there shall be dwelling for shepherds to rest their flocks. In the cities of the mountains, in the cities in the plain, and in the cities of the South, and in the land of Benjamin, and about Jerusalem, & in the cities of Judah shall the sheep pass again, under the hand of him that telleth them, saith the Lord. Behold, the days come, saith the Lord, that I will perform that good thing, which I have promised unto the house of Israel, & to the house of Judah. In those days and at that time, will I cause the branch of righteousness to grow up unto David, & he shall execute judgment, and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely, and he that shall call her, is the Lord our righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel. Neither shall the Priests and Levites want a man before me to offer burnt offerings, & to offer meat offerings, & to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord, If you can break my covenant of the day, and my covenant of the night, that there should not be day, and night in their season, then may my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the Levites, and Priests my ministers. As the army of heaven can not be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites, that minister unto me. Moreover, the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families, which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and

if I have not appointed the order of heaven and earth, then will I cast away the seed of Jaakob and David my servant, and not take of his seed to be rulers over the seed of Abraham, Izhak, and Jaakob: for I will cause their captivity to return, and have compassion on them.

The word which came unto Jeremiah from the Lord (when Nebuchad-nezzar King of Babel, and all his host, and all the kingdoms of the earth, that were under the power of his hand, and all people fought against Jerusalem, and against all the cites thereof) saying, Thus saith the Lord God of Israel, Go, and speak to Zedekiah King of Judah, and tell him, Thus saith the Lord, Behold, I will give this city into the hand of the King of Babel, and he shall burn it with fire, and thou shall not escape out of his hand, but shalt surely be taken, and delivered into his hand, and thine eyes shall behold the face of the King of Babel, & he shall speak with thee mouth to mouth, and thou shalt go to Babel. Yet hear the word of the Lord, O Zedekiah, King of Judah: thus saith the Lord of thee, Thou shalt not die by the sword, but thou shalt die in peace: and according to the burning for thy fathers the former Kings which were before thee, so shall they burn odours for thee, and they shall lament thee, saying, Oh lord: for I have pronounced the word, saith the Lord. Then Jeremiah the Prophet spake all these words unto Zedekiah King of Judah in Jerusalem, (When the King of Babels host fought against Jerusalem, and against all the cities of Judah, that were left, even against Lachish, and against Azekah: for these strong cities remained of the cities of Judah) this is the word that came unto Jeremiah from the Lord, after that the King Zedekiah had made a covenant with all the people, which were at Jerusalem, to proclaim liberty unto them, That every man should let his servant go free, and every man his handmaid, which was an Hebrew or an Hebrewess, and that none should serve himself of them, to wit, of a Jew his brother. Now when all the princes, and all the people which had agreed to the covenant, heard that every one should let his servant go free, & every one his handmaid, and that none should serve them selves of them any more, they obeyed and let them go. But afterward they repented and caused the servants and the handmaids, whom they had let go free, to return, and held them in subjection as servants and handmaids. Therefore the word of the Lord came unto Jeremiah from the Lord, saying, Thus saith the Lord God of Israel, I made a covenant with your fathers, when I brought them out of the land of Egypt, out of the house of servants, saying, At the term of seven years let ye go, every man his brother an Hebrew which hath been sold unto thee: and when he hath served the six years, thou shalt let him go free from thee: but your fathers obeyed me not, neither inclined their ears. And ye were now turned, and had done right in my sight in proclaiming liberty, every man to his neighbour, and ye had made a covenant before me in the house, whereupon my Name is called. But ye repented, and polluted my Name: for ye have caused every man his servant, and every man his handmaid, whom ye had set at liberty

at their pleasure, to return, and hold them in subjection to be unto you as servants and as handmaids. Therefore thus saith the Lord, Ye have not obeyed me, in proclaiming freedom every man to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdoms of the earth. And I will give those men that have broken my covenant, and have not kept the words of the covenant, which they had made before me, when they cut the calf in twain, and passed between the parts thereof: The princes of Judah, and the princes of Jerusalem, the Eunuchs, and the Priests, and all the people of the land, which passed between the parts of the calf, I will even give them into the hand of their enemies, and into the hands of them that seek their life: and their dead bodies shall be for meat unto the fouls of the heaven, and to the beasts of the earth. And Zedekiah King of Judah, and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the King of Babels host, which are gone up from you. Behold, I will command, saith the Lord, and cause them to return to this city, and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah desolate without an inhabitant.

The word which came unto Jeremiah from the Lord, in the days of Jehoiakim the son of Josiah King of Judah, saying, Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord into one of the chambers, and give them wine to drink. Then took I Jaazaniah, the son of Jeremiah the son of Habazziniah, and his brethren, and all his sons, and the whole house of the Rechabites, And I brought them into the House of the Lord, into the chamber of the sons of Hanan, the son of Igdaliah a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the treasure. And I set before the sons of the house of the Rechabites, pots full of wine, and cups, and said unto them, Drink wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither you nor your sons for ever. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any, but all your days ye shall dwell in tents, that ye may live a long time in the land where ye be strangers. Thus have we obeyed the voice of Jonadab the son of Rechab our father, in all that he hath charged us, and we drink no wine all our days, neither we, our wives, our sons, nor our daughters. Neither build we houses for us to dwell in, neither have we vineyard, nor field, nor seed, but we have remained in tents, and have obeyed, and done according to all that Jonadab our father commanded us. But when Nebuchad-nezzar King of Babel came up into the land, we said, Come, & let us go to Jerusalem, from the host of the Caldeans, and from the host of Aram: so we dwell at Jerusalem. Then came the word of the Lord unto Jeremiah, saying, Thus saith the Lord of hosts, the God of Israel, Go, and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not

receive doctrine to obey my words, saith the Lord? The commandment of Jonadab the son of Rechab that he commanded his sons, that they should drink no wine, is surely kept: for unto this day they drink none, but obey their fathers commandment: notwithstanding I have spoken unto you, rising early, and speaking, but ye would not obey me. I have sent also unto you all my servants the Prophets, rising up early, and sending, them, saying, Return now every man from his evil way, and amend your works, and go not after other gods to serve them, and ye shall dwell in the land which I have given unto you, and to your fathers, but ye would not incline your ear, nor obey me. Surely the sons of Jonadab the son of Rechab, have kept the commandment of their father, which he gave them, but this people hath not obeyed me. Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them, because I have spoke unto them, but they would not hear, and I have called unto them, but they would not answer. And Jeremiah said to the house of the Rechabites, Thus saith the Lord of hosts the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you, therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man, to stand before me for ever.

And in the fourth year of Jehoiakim the son of Josiah King of Judah, came this word unto Jeremiah from the Lord, saying, Take thee a roll or book, and write therein all the words that I have spoken to thee against Israel, and against Judah, and against all the nations, from the day that I spake unto thee, even from the days of Josiah unto this day. It may be that the House of Judah will hear of all the evil, which I determined to do unto them that they may return every man from his evil way, that I may forgive their iniquity and their sins. Then Jeremiah called Baruch the son of Neriah, and Baruch wrote at the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll or book. And Jeremiah commanded Baruch, saying, I am shut up, and can not go into the House of the Lord. Therefore go thou, and read the roll wherein thou hast written at my mouth the words of the Lord in the audience of the people in the Lord’s House upon the fasting day: also thou shalt read them in the hearing of all Judah, that come out of their cities. It may be that they will pray before the Lord, and every one return from his evil way, for great is the anger and the wrath, that the Lord hath declared against this people. So Baruch the son of Neriah did according unto all, that Jeremiah the Prophet commanded him, reading in the book the words of the Lord in the Lord’s House. And in the fifth year of Jehoiakim the son of Josiah King of Judah, in the ninth month, they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of

Shaphan the secretary, in the higher court at the entry of the new gate of the Lord's house, in the hearing of all the people. When Michaiah the son of Gemariah, the son of Shaphan had heard out of the book all the words of the Lord, then he went down to the Kings house into the Chancellors chamber, and lo, all the princes sat there, even Elishama the Chancellor, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. Then Michaiah declared unto them all the words that he had heard when Baruch read in the book in the audience of the people. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Chushi, unto Baruch, saying, Take in thine hand the roll, wherein thou hast read in the audience of the people, and come. So Baruch the son of Neriah, took the roll in his hand, and came unto them. And they said unto him, Sit down now, and read it, that we may hear. So Baruch read it in their audience. Now when they had heard all the words, they were afraid both one and other, & said unto Baruch, We will certifie the King of all these words. And they examined Baruch, saying, Tell us now, how didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ynke in the book. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah, and let no man know where ye be. And they went in to the King to the court, but they laid up the roll in the chamber of Elishama the Chancellor and told the King all the words, that he might hear. So the King sent Jehudi to fetch the roll, and he took it out of Elishama the Chancellors chamber, and Jehudi read it in the audience of the King, and in the audience of all the princes, which stood beside the King. Now the King sat in the winter House, in the ninth month, and there was a fire burning before him. And when Jehudi had read three, or four sides, he cut it with the penknife and cast it into the fire, that was on the hearth vntill all the roll was consumed in the fire, that was on the hearth. Yet they were not afraid, nor rent their garments, neither the King, nor any of his servants, that heard all these words. Nevertheless, Elnathan, and Delaiah, and Gemariah had besought the King, that he would not burn ye roll: but he would not hear them. But the King commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdiel, to take Baruch the scribe, and Jeremiah the Prophet, but the Lord hid them. Then the word of the Lord came to Jeremiah (after that the King had burnt the roll and the words which Baruch wrote at the mouth of Jeremiah) saying, Take thee again another roll and write in it all ye former words that were in the first roll which Jehoiakim the King of Judah hath burnt, and thou shalt say to Jehoiakim King of Judah, Thus saith the Lord, Thou hast burnt this roll, saying, Why hast thou written therein, saying, that the King of Babel shall certainly come and destroy this land, and shall take thence both man and beast? Therefore thus saith the Lord of Jehoiakim King of Judah, He shall have none to sit upon the throne of David, and his dead body shall be cast out in the day to the heat, and

in the night to the frost. And I will visit him and his seed, and his servants for their iniquity, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah all the evil that I have pronounced against them: but they would not hear. Then took Jeremiah another roll, and gave it Baruch the scribe the son of Neriah, which wrote therein at the mouth of Jeremiah all the words of the book which Jehoiakim King of Judah had burnt in the fire, and there were added besides them many like words.

And King Zedekiah the son of Josiah reigned for Coniah the son of Jehoiakim, whom Nebuchad-nezzar King of Babel made King in the land of Judah. But neither he, nor his servants, nor the people of the land would obey the words of the Lord, which he spake by the ministry of the Prophet Jeremiah. And Zedekiah the King sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the Priest to the Prophet Jeremiah, saying, Pray now unto the Lord our God for us. (Now Jeremiah went in & out among the people: for they had not put him into the prison. Then Pharaoh's host was come out of Egypt: and when the Caldeans that besieged Jerusalem, heard tidings of them, they departed from Jerusalem) Then came the word of the Lord unto the Prophet Jeremiah, saying, Thus saith the Lord God of Israel, Thus shall ye say to the King of Judah, that sent you unto me to inquire of me, Behold, Pharaohs host, which is come forth to help you, shall return to Egypt into their own land. And the Caldeans shall come again, and fight against this city, and take it and burn it with fire. Thus saith the Lord, Deceive not yourselves, saying, The Caldeans shall surely depart from us: for they shall not depart. For though ye had smitten the whole host of the Caldeans that fight against you, and there remained but wounded men among them, yet should every man rise up in his tent, and burn this city with fire. When the host of the Caldeans was broken up from Jerusalem, because of Pharaoh's army, then Jeremiah went out of Jerusalem to go into the land of Benjamin, separating himself thence from among the people. And when he was in the gate of Benjamin, there was a chief officer, whose name was Iriiah, the son of Shelemiah, the son of Hananiah, and he took Jeremiah the Prophet, saying, Thou fleest to the Caldeans. Then said Jeremiah, That is false, I flee not to the Caldeans: but he would not hear him: so Iriiah took Jeremiah, and brought him to the princes. Wherefore the princes were angry with Jeremiah, and smote him, and laid him in prison in the house of Jehonathan the scribe: for they had made that the prison. When Jeremiah was entered into the dungeon, and into the prisons, & had remained there a long time, then Zedekiah the King sent, and took him out, and the King asked him secretly in his house, and said, Is there any word from the Lord? And Jeremiah said, Yea: for, said he, thou shalt be delivered into the hand of the King of Babel. Moreover, Jeremiah said unto King Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? Where are now your prophets, which prophesied unto you, saying, The King of Babel shall not come against you, nor against

this land? Therefore hear now, I pray thee, O my lord the King: let my prayer be accepted before thee, that thou cause me not to return to the house of Jehonathan the scribe, least I die there. Then Zedekiah the King commanded, that they should put Jeremiah in the court of the prison, & that they should give him daily a piece of bread out of the bakers street until all the bread in the city were eaten up. Thus Jeremiah remained in the court of the prison.

Then Shephatiah the son of Mattan, and Gedaliah the son of Pashhur, and Jucal the son of Shelemiah, and Pashhur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying, Thus saith the Lord, He that remaineth in this city, shall die by the sword, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shall live: for he shall have his life for a pray, and shall live. Thus saith the Lord, This city shall surely be given into the hand of the King of Babel's army, which shall take it. Therefore the Princes said unto the King, We beseech you, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the wealth of this people, but the hurt. Then Zedekiah the King said, Behold, he is in your hands, for ye King can deny you nothing. Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords: and in the dungeon there was no water but mire: so Jeremiah stack fast in the mire. Now when Ebed-melech ye black More one of ye Eunuchs, which was in the kings house, heard that they had put Jeremiah in the dungeon (then the King sat in the gate of Benjamin) and Ebed-melech went out of the King's house, and spake to the King, saying, My lord the King, these men have done evil in all that they have done to Jeremiah the Prophet, whom they have cast into the dungeon, and he dieth for hunger in the place where he is: for there is no more bread in the city. Then the King commanded Ebed-melech the black More, saying, Take from hence thirty men with thee, and take Jeremiah the Prophet out of the dungeon before he die. So Ebed-melech took the men with him and went to the house of the King under the treasury, and took there old rotten rags, and old worn clothes, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the black More said unto Jeremiah, Put now these old rotten rags and worn, under thine arm holes, between the cords; Jeremiah did so. So they drew up Jeremiah with cords and took him up out of the dungeon, and Jeremiah remained in the court of the prison. Then Zedekiah the King sent, and took Jeremiah the Prophet unto him, into the third entry that is in the House of the Lord, and the King said unto Jeremiah, I will ask thee a thing: hide nothing from me. Then Jeremiah said to Zedekiah, If I declare it unto thee, wilt not thou slay me? and if I give thee counsel, thou wilt not hear me. So the King sware secretly unto Jeremiah, saying, As the Lord liveth that made us these souls, I will not slay thee, nor give thee into the

hands of those men that seek thy life. Then said Jeremiah unto Zedekiah, Thus saith the Lord God of hosts, the God of Israel, If thou wilt go forth unto the King of Babels princes, then thy soul shall live, and this city shall not be burnt up with fire, and thou shalt live, and thine house. But if thou wilt not go forth to the King of Babels princes, then shall this city be given into the hand of ye Caldeans, & they shall burn it with fire, and thou shalt not escape out of their hands. And Zedekiah the King said unto Jeremiah, I am careful for the Jews that are fled unto the Caldeans, least they deliver me into their hands, and they mock me. But Jeremiah said, They shall not deliver thee: hearken unto the voice of the Lord, I beseech thee, which I speak unto thee: so shall it be well unto thee, and thy soul shall live. But if thou wilt refuse to go forth, this is the word that the Lord hath shewed me. And behold, all the women that are left in the King of Judah's house, shall be brought forth to the King of Babels princes: and those women shall say, Thy friends have persuaded thee, and have prevailed against thee: thy feet are fastened in the mire, and they are turned back. So they shall bring out all thy wives, & thy children to the Caldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the King of Babel: and this city shalt thou cause to be burnt with fire. Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die. But if ye princes understand that I have talked with thee, & they come unto thee, & say unto thee, Declare unto us now, what thou hast said unto the King, hide it not from us, & we will not slay thee: also what the King said unto thee, then shalt thou say unto them, I humbly besought the King that he would not cause me to return to Jehonathan's house, to die there. Then came all the princes unto Jeremiah and asked him; he told them according to all these words that the King had commanded: so they left off speaking with him, for the matter was not perceived. So Jeremiah abode still in the court of the prison, until the day that Jerusalem was taken: and he was there, when Jerusalem was taken.

In the ninth year of Zedekiah King of Judah in the tenth month, came Nebuchad-nezzar King of Babel and all his host against Jerusalem, and they besieged it. And in the eleventh year of Zedekiah in the fourth month, the ninth day of the month, the city was broken up. And all the princes of the King of Babel came in, and sat in the middle gate, even Neregal, Sharezer, Samgar-nebo, Sarsechim, Rab-saris, Neregal, Sharezer, Rab-mag with all the residue of the princes of the King of Babel. And when Zedekiah the King of Judah saw them, and all the men of war, then they fled, and went out of the city by night, through the Kings garden, and by the gate between the two walls, and he went toward the wilderness. But the Caldeans host pursued after them, and overtook Zedekiah in the desert of Jericho: and when they had taken him, they brought him to Nebuchad-nezzar King of Babel unto Riblah in the land of Hamath, where he gave judgment upon him. Then the King of Babel slew the sons of Zedekiah in Riblah before his eyes: also

the King of Babel slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him in chains, to carry him to Babel. And the Caldeans burnt the Kings house, and the houses of the people with fire, and brake down the walls of Jerusalem. Then Nebuzar-adan the chief steward carried away captive into Babel the remnant of the people, that remained in the city, and those that were fled and fallen unto him, with the rest of the people that remained. But Nebuzar-adan the chief steward left the poor that had nothing in the land of Judah, and gave them vineyards and fields at the same time. Now Nebuchad-nezzar King of Babel gave charge concerning Jeremiah unto Nebuzar-adan the chief steward, saying, Take him, and look well to him, & do him no harm, but do unto him even as he shall say unto thee. So Nebuzar-adan the chief steward sent, and Nebushazban, Rabsaris, and Neregal, Sharezar, Rab-mag, and all the King of Babels princes: Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people. Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying, Go and speak to Ebed-melech the black More, saying, Thus saith the Lord of hosts the God of Israel, Behold, I will bring my words upon this city for evil, and not for good, and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith the Lord, and thou shalt not be given into the hand of the men whom thou fearest. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a pray unto thee, because thou hast put thy trust in me, saith the Lord.

The word which came to Jeremiah from the Lord after that Nebuzar-adan the chief steward had let him go from Ramath, when he had taken him being bound in chains among all that were carried away captive of Jerusalem & Judah, which were carried away captive unto Babel. And the chief steward took Jeremiah, and said unto him, The Lord thy God hath pronounced this plague upon this place. Now the Lord hath brought it, and done according as he hath said: because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you. And now behold, I loose thee this day from the chains which were on thine hands, if it please thee to come with me into Babel, come, and I will look well unto thee: but if it please thee not to come with me into Babel, tarry still: behold, all the land is before thee: whither it seemeth good, and convenient for thee to go, thither go. For yet he was not returned: therefore he said, Return to Gedaliah the son of Ahikam, the son of Shaphan, whom the King of Babel hath made governour over all the cities of Judah, and dwell with him among the people, or go wheresoever it pleaseth thee to go. So the chief steward gave him vitals and a reward, and let him go. Then went Jeremiah unto Gedaliah the son of Ahikam, to Mizpah, and dwelt there with him among the people that were left in the land. Now when all the captains of the host, which were in the fields, even they and their

men heard, that the King of Babel had made Gedaliah the son of Ahikam governour in the land, and that he had committed unto him, men, and women, and children, and of the poor of the land, that were not carried away captive to Babel, then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan, and Jonathan the sons of Kareah, and Seraiah the son of Tanehumeth, and the sons of Ephai, the Netophathite, and Jezaniah the son of Maachathi, they and their men. And Gedaliah the son of Ahikam, the son of Shaphan sware unto them, and to their men, saying, Fear not to serve the Caldeans: dwell in the land, and serve the King of Babel, and it shall be well with you. As for me, Behold, I will dwell at Mizpah to serve the Caldeans, which will come unto us: but you, gather you wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities, that ye have taken. Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the King of Babel had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan, even all the Jews returned out of all places where they were driven, and came to the land of Judah to Gedaliah unto Mizpah, and gathered wine and summer fruits, very much. Moreover Johanan the son of Kareah, and all the captains of the host, that were in the fields, came to Gedaliah to Mizpah, and said unto him, Knowest thou not that Baalis the King of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not. Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it. Wherefore should he kill thee, that all the Jews, which are gathered unto thee, should be scattered, and the remnant in Judah perish? But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

But in the seventh month came Ishmael the son of Nethaniah, the son of Elishama of the seed royal, and the princes of the King, and ten men with him, unto Gedaliah the son of Ahikam to Mizpah, and there they did eat bread together in Mizpah. Then arose Ishmael the son of Nethaniah with these ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the King of Babel had made governour over the land. Ishmael also slew all the Jews that were with Gedaliah at Mizpah, and all the Caldeans that were found there, and the men of war. Now the second day that he had slain Gedaliah, and no man knew it, there came men from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, & their clothes rent and cut, with offerings and incense in their hands to offer in the house of the Lord. And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping as he went: and when he met them, he said unto them, Come to Gedaliah the son of Ahikam. And when they came into the midst of the city, Ishmael the

son of Nethaniah slew them, and cast them into the midst of the pit, he and the men that were with him. But ten men were found among them, that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oyle, and of honie: so he stayed, and slew them not among their brethren. Now the pit wherein Ishmael had cast the dead bodies of the men (whom he had slain because of Gedaliah) is it, which Asa the King had made because of Basha King of Israel, and Ishmael the son of Nethaniah filled it with them that were slain. Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the Kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chief steward had committed to Gedaliah the son of Ahikam, and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites. But when Johanan the son of Kareah, and all the captains of the host that were with him, heard of all the evil that Ishmael the son of Nethaniah had done, then they all took their men, and went to fight with Ishmael the son of Nethaniah, & found him by ye great waters that are in Gibeon. Now when all the people whom Ishmael carried away captive, saw Johanan the son of Kareah, and all the captains of the host, that were with him, they were glad. So all the people, that Ishmael had carried away captive from Mizpah, returned and came again, & went unto Johanan the son of Kareah. But Ishmael the son of Nethaniah, escaped from Johanan with eight men, and went to the Ammonites. Then took Johanan the son of Kareah, and all the captains of the host that were with him, all the remnant of the people, whom Ishmael the son of Nethaniah had carried away captive from Mizpah, (after that he had slain Gedaliah the son of Ahikam) even the strong men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon: And they departed and dwelt in Geruth Chimham, which is by Beth-lehem, to go and to enter into Egypt, because of the Caldeans: for they feared them, because Ishmael ye son of Nethaniah had slain Gedaliah the son of Ahikam, whom the King of Babel made governour in the land.

Then all the captains of the host, and Johanan the son of Kareah, and Jezaniah the son of Hoshaaiah, and all the people from the least unto the most came, and said unto Jeremiah the Prophet, Hear our prayer, we beseech thee, and pray for us unto the Lord thy God, even for all this remnant (for we are left, but a few of many, as thine eyes do behold) that the Lord thy God may shew us the way wherein we may walk, and the thing that we may do. Then Jeremiah the Prophet said unto them, I have heard you: behold, I will pray unto ye Lord your God according to your words, and whatsoever thing the Lord shall answer you, I will declare it unto you: I will keep nothing back from you. Then they said to Jeremiah, The Lord be a witness of truth, and faith between us, if we do not, even according to all things for ye which the Lord thy God shall send thee to us. Whether it be good or evil, we will obey the voice of the Lord God, to whom we send thee that it

may be well with us, when we obey the voice of the Lord our God. And so after ten days came the word of the Lord unto Jeremiah. Then called he Johanan the son of Kareah, and all the captains of the host, which were with him, & all ye people from ye least to the most, and said unto them, Thus saith the Lord God of Israel, unto whom ye sent me to present your prayers before him, if ye will dwell in this land, then I will build you, and not destroy you, and I will plant you, and not root you out: for I repent me of the evil that I have done unto you. Fear not for the King of Babel, of whom ye are afraid: be not afraid of him, saith the Lord: for I am with you, to save you, and to deliver you from his hand, and I will grant you mercy that he may have compassion upon you, and he shall cause you to dwell in your own land. But if ye say, We will not dwell in this land, neither hear the voice of the Lord your God, saying, Nay, but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread, and there will we dwell, (And now therefore hear the word of the Lord, ye remnant of Judah: thus saith the Lord of hosts the God of Israel, If ye set your faces to enter into Egypt, and go to dwell there) then the sword that ye feared, shall take you there in the land of Egypt, and the famine, for the which ye care, shall there hang upon you in Egypt, and there shall ye die. And all the men that set their faces to enter into Egypt to dwell there, shall die by ye sword, by the famine and by the pestilence, and none of them shall remain nor escape from the plague, that I will bring upon them. For thus saith the Lord of hosts the God of Israel, As mine anger and my wrath hath been powered forth upon the inhabitants of Jerusalem: so shall my wrath be powered forth upon you, when ye shall enter into Egypt, and ye shall be a detestation, and an astonishment, and a curse and a reproach, & ye shall see this place no more. O ye remnant of Judah, the Lord hath said concerning you, Go not into Egypt: know certainly that I have admonished you this day. Surely ye dissembled in your hearts When ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God, and declare unto us even according unto all that the Lord our God shall say, and we will do it. Therefore I have this day declared it you, but you have not obeyed the voice of the Lord your God, nor any thing for the which he hath sent me unto you. Now therefore, know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and dwell.

Now when Jeremiah had made an end of speaking unto ye whole people all the words of the Lord their God, for the which the Lord their God had sent him to them, even all these words, then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to dwell there, but Baruch ye son of Neriah provoketh thee against us, for to deliver us into the hand of the Caldeans, that they might slay us, and carry us away captives into Babel. So Johanan the son of Kareah, and all the

captains of the host, and all the people obeyed not the voice of the Lord, to dwell in the land of Judah. But Johanan the son of Kareah, and all the captains of the host took all the remnant of Judah, that were returned fro all nations, whither they had been driven, to dwell in ye land of Judah: Even men and women, and children, and the Kinges daughters, and every person, that Nebuzar-adan the chief steward had left with Gedaliah the son of Ahikam, ye son of Shaphan, and Jeremiah the Prophet, & Baruch the son of Neriah. So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus came they to Tahpanhes. Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in the clay in the brick kiln, which is at the entry of Pharaohs house in Tanpanhes in ye sight of the men of Judah, and say unto them, Thus saith the Lord of hosts the God of Israel, Behold, I will send and bring Nebuchad-nezzar the King of Babel my servant, and will set his throne upon these stones that I have hid, and he shall spread his pavilion over them. And when he shall come, he shall smite the land of Egypt: such as are appoynted for death, to death, and such as are for captivity, to captivity, and such as are for the sword to the sword. And I will kindle a fire in the houses of the gods of Egypt, and he shall burn them and carry them away captives, and he shall array himself with the land of Egypt, as a shepherd puteth on his garment, and shall depart from thence in peace. He shall break also ye images of Beth-shemesh, that is in the land of Egypt, and the houses of the gods of the Egyptians shall he burn with fire.

The word that came to Jeremiah concerning all the Jews, which dwell in the land of Egypt, and remained at Migdol and at Tahpanhes, & at Noph, & in the country of Pathros, saying, Thus saith the Lord of hosts the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah: and behold, this day they are desolate, and no man dwelleth therein, because of their wickedness which they have committed, to provoke me to anger in that they went to burn incense, & to serve other gods, who they knew not, neither they nor you nor your fathers. Howbeit I sent unto you all my servants the Prophets rising early, and sending them, saying, Oh do not this abominable thing that I hate. But they would not hear nor incline their ear to turn from their wickedness, and to burn no more incense unto other gods. Wherefore my wrath, & mine anger was powered forth and was kindled in the cities of Judah, and in the streets of Jerusalem, and they are desolate, and wasted, as appeareth this day. Therefore now thus saith the Lord of hosts the God of Israel, Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling out of Judah, and leave you none to remain? In that ye provoke me unto wrath with the works of your hands, burning incense unto other Gods in the land of Egypt whither ye be gone to dwell: that ye might bring destruction unto yourselves, and that ye might be a curse and a reproch among all nations of the earth. Have ye forgotten the wickedness of

your fathers, and the wickedness of the Kings of Judah and the wickedness of their wives and your own wickedness & the wickedness of your wives, which they have committed in the land of Judah and in the streets of Jerusalem? They are not humbled unto this day, neither have they feared nor walked in my law nor in my statutes, that I set before you and before your fathers. Therefore thus saith the Lord of hosts the God of Israel, Behold, I will set my face against you to evil and to destroy all Judah, and I will take the remnant of Judah, that have set their faces to go into the land of Egypt there to dwell, and they shall all be consumed and fall in the land of Egypt: they shall even be consumed by the sword and by the famine: they shall die from the least unto the most, by the sword, and by the famine, and they shall be a detestation and an astonishment and a curse and a reproach. For I will visit them that dwell in the land of Egypt, as I have visited Jerusalem, by ye sword, by the famine, and by the pestilence, so that none of the remnant of Judah, which are gone into the land of Egypt to dwell there, shall escape or remain, that they should return into the land of Judah to the which they have a desire to return to dwell there: for none shall return, but such as shall escape. Then all the men which knew that their wives had burnt incense unto other gods and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt in Pathros, answered Jeremiah, saying, The word that thou hast spoken unto us in the Name of the Lord, we will not hear it of thee, but we will do whatsoever thing goeth out of our own mouth, as to burn incense unto the Queen of heaven, and to power out drink offerings unto her, as we have done, both we & our fathers, our Kings and our princes in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of vitals and were well and felt none evil. But since we left off to burn incense to the Queen of heaven, and to power out drink offerings unto her, we have had scarceness of all things, and have been consumed by the sword and by the famine. And when we burnt incense to ye Queen of heaven, and powered out drink offerings unto her, did we make her cakes to make her glad, and power out drink offerings unto her without our husbands? Then said Jeremiah unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying, Did not the Lord remember the incense, that ye burnt in the cities of Judah, and in the streets of Jerusalem, both you, and your fathers, your Kings, and your princes, and the people of the land, and hath he not considered it? So that the Lord could no longer forbear, because of the wickedness of your inventions, and because of the abominations, which ye have committed: therefore is your land desolate and an astonishment, and a curse and without inhabitant, as appeareth this day. Because ye have burnt incense and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his Law, nor in his statutes, nor in his testimonies, therefore this plague is come upon you, as appeareth this day. Moreover Jeremiah said unto all the people and to all the women, Hear the word of the Lord, all Judah that are in the land of Egypt. Thus speaketh the Lord of hosts, the God of Israel, saying, Ye & your

wives have both spoken with your mouths, and fulfilled with your hand, saying, We will perform our vows that we have vowed to burn incense to the Queen of heaven, and to power out drink offerings to her: ye will perform your vows and do the things that ye have vowed. Therefore hear the word of the Lord, all Judah that dwell in the land of Egypt. Behold, I have sworn by my great Name, saith the Lord, that my Name shall no more be called upon by the mouth of any man of Judah, in all the land of Egypt, saying, The Lord God liveth. Behold, I will watch over them for evil and not for good, and all men of Judah that are in the land of Egypt, shall be consumed by the sword, and by the famine, until they be utterly destroyed. Yet a small number that escape the sword, shall return out of the land of Egypt into the land of Judah: and all the remnant of Judah that are gone into the land of Egypt to dwell there, shall know whose words shall stand, mine or theirs. And this shall be a sign unto you, saith the Lord, when I visit you in this place, that ye may know that my words shall surely stand against you for evil. Thus saith the Lord, Behold, I will give Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that seek his life: as I gave Zedekiah King of Judah into the hand of Nebuchad-nezzar King of Babel his enemy, who also sought his life.

The word that Jeremiah the Prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah King of Judah, saying, Thus saith the Lord God of Israel unto thee, O Baruch, thou didst say, Woe is me now: for the Lord hath laid sorrow unto my sorrow: I fainted in my mourning, and I can find no rest. Thus shalt thou say unto him, The Lord saith thus, Behold, that which I have built, will I destroy, and that which I have planted, will I pluck up, even this whole land. And seekest thou great things for thyself? seek them not: for behold, I will bring a plague upon all flesh, saith the Lord: but thy life will I give thee for a pray in all places, whither thou goest.

The words of the Lord, which came to Jeremiah the Prophet against the Gentiles, as against Egypt, against ye army of Pharaoh Necho King of Egypt, which was by the river Perath in Carchemish, which Nebuchad-nezzar King of Babel smote in the fourth year of Jehoiakim the son of Josiah King of Judah. Make ready buckler and shield, and go forth to battle. Make ready the horses, and let the horsemen get up, and stand up with your sallets, fourbish the spears, and put on the brigantines. Wherefore have I seen them afraid, and driven back? For their mighty men are smitten, and are fled away, and look not back: for fear was round about, saith the Lord. The swift shall not flee away, nor the strong man escape: they shall stumble, and fall toward the North by the river Perath. Who is this, that cometh up, as a flood, whose waters are moved like the rivers? Egypt riseth up like the flood, & his waters are moved like the rivers, and he saith, I will go up, and will cover the earth: I will destroy the city with them that dwell therein. Come up, ye horses, and rage ye chariots, and let the valiant men come forth, the black Mores, and

the Lybians that bear the shield, and the Lydians that handle and bend the bow. For this is the day of ye Lord God of hosts, and a day of vengeance, that he may avenge him of his enemies: for the sword shall devour, and it shall be satiate, & made drunk with their blood: for the Lord God of hosts hath a sacrifice in the North country by the River Perath. Go up unto Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines: for thou shalt have no health. The nations have heard of thy shame, and thy cry hath filled the land: for the strong hath stumbled against the strong and they are fallen both together. The word that the Lord spake to Jeremiah the Prophet, how Nebuchad-nezzar king of Babel should come and smite the land of Egypt. Publish in Egypt and declare in Migdol, and proclaim in Noph, and in Tahpanhes, & say, Stand still, and prepare thee: for the sword shall devour round about thee. Why are thy valiant men put back? They could not stand, because the Lord did drive them. He made many to fall, and one fell upon another: and they said, Arise, let us go again to our own people, and to the land of our nativity from the sword of the violent. They did cry there, Pharaoh King of Egypt, and of a great multitude hath passed the time appointed. As I live, saith the King, whose Name is the Lord of hosts, surely as Tabor is in the mountains, and as Carmel is in the sea: so shall it come. O thou daughter dwelling in Egypt, make thee gear to go into captivity: for Noph shall be waste and desolate, without an inhabitant. Egypt is like a fair calf, but destruction cometh: out of the North it cometh. Also her hired men are in the midst of her like fat calves: they are also turned back and fled away together: they could not stand, because the day of their destruction was come upon them, and the time of their visitation. The voice thereof shall go forth like a serpent: for they shall march with an army, and come against her with axes, as hewers of wood. They shall cut down her forest, saith the Lord: for they cannot be counted, because they are more then ye grasshoppers, & are innumerable. The daughter of Egypt shall be confounded: she shall be delivered into the hands of the people of the North. Thus saith the Lord of hosts, the God of Israel, Behold, I will visit the common people of No and Pharaoh, & Egypt, with their gods & their Kings, even Pharaoh, & all them that trust in him, and I will deliver them into the hands of those, that seek their lives, and into the hand of Nebuchad-nezzar King of Babel, and into the hands of his servants, and afterward she shall dwell as in the old time, saith the Lord. But fear not thou, O my servant Jaakob, and be not thou afraid, O Israel: for behold, I will deliver thee from a far country, and thy seed from the land of their captivity, and Jaakob shall return and be in rest, and prosperity, and none shall make him afraid. Fear thou not, O Jaakob my servant, saith the Lord: for I am with thee, and I will utterly destroy all the nations, whither I have driven thee: but I will not utterly destroy thee, but correct thee by judgment, and not utterly cut thee off.

The words of the Lord that came to Jeremiah the Prophet, against the Philistims, before that Pharaoh smote Azzah. Thus saith the Lord, Behold, waters rise up out of the North, and shall be as a swelling flood, and shall overflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl, at the noise and stamping of ye hoofs of his strong horses, at the noise of his chariots, and at the rumbling of his wheels: ye fathers shall not look back to their children, for feebleness of hands, because of the day that cometh to destroy all the Philistims, and to destroy Tyrus, and Zidon, and all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the isle of Caphtor. Baldness is come upon Azzah: Ashkelon is cut up with the rest of their valleys. How long wilt thou thyself? O thou sword of the Lord, how long will it be or thou cease! turn again into thy scabbard, rest and be still. How can it cease, seeing the Lord hath given it a charge against Ashkelon, and against the sea bank? even there hath he appointed it.

Concerning Moab, thus saith ye Lord of hosts, the God of Israel, Woe unto Nebo: for it is wasted: Kiriathaim is confounded and taken: Misgab is confounded and afraid. Moab shall boast no more of Heshbon: for they have devised evil against it. Come, and let us destroy it, that it be no more a nation: also thou shalt be destroyed, O Madmen, and the sword shall pursue thee. A voice of crying shall be from Horonaim with desolation and great destruction. Moab is destroyed: her little ones have caused their cry to be heard. For at the going up of Luhith, the mourner shall go up with weeping: for in the going down of Horonaim, the enemies have heard a cry of destruction, flee and save your lives, and be like unto the heath in the wilderness. For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken, and Chemosh shall go forth into captivity with his Priests and his princes together. And the destroyer shall come upon all cities, and no city shall escape: the valley also shall perish and the plain shall be destroyed as the Lord hath spoken. Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein. Cursed be he that doth the work of the Lord negligently, and cursed be he that keepeth back his sword from blood. Moab hath been at rest from his youth, and he hath settled on his lees, and hath not been powered from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him and his sent is not changed. Therefore behold, the days come, saith the Lord, that I will send unto him such as shall carry him away, and shall empty his vessels, and break their bottles. And Moab shall be ashamed of Chemosh as the house of Israel was ashamed of Beth-el their confidence. How think you thus, We are mighty and strong men of war? Moab is destroyed, & his cities burnt up, & his chose young men are gone down to slaughter, saith ye King, whose name is ye Lord of hosts. The destruction of Moab is ready to come, and his plague hasteth fast. All ye that are about him, mourn for him, and all ye that know his name, say, How is the strong staff

broken, and the beautiful rod! Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst: for the destroyer of Moab shall come upon thee, and he shall destroy thy strong holds. Thou that dwellest in Aroer, stand by the way, and behold: ask him that fleeth and that escapeth, and say, What is done? Moab is confouded: for it is destroyed: howl, and cry, tell ye it in Arnon, that Moab is made waste, and judgment is come upon the plain country, upon Holon and upon Iahazah, and upon Mephaath, and upon Dibon, and upon Nebo, and upon the house of Diblathaim, and upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon, and upon Kerioth, and upon Bozrah, & upon all the cities of ye land of Moab far or near. The horn of Moab is cut off, & his arm is broken, saith the Lord. Make ye him drunken: for he magnified himself against the Lord: Moab shall wallow in his vomit, and he also shall be in derision. For didst not thou deride Israel, as though he had been found among thieves? for when thou speakest of him, thou art moved. O ye that dwell in Moab, leave the cities, and dwell in the rocks, and be like the dove, that maketh her nest in the sides of the holes mouth. We have heard the pride of Moab (he is exceeding proud) his stoutness, and his arrogancy, and his pride, and the haughtiness of his heart. I know his wrath, saith ye Lord, but it shall not be so: & his dissimulations, for they do not right. Therefore will I howl for Moab, and I will cry out for all Moab: mine heart shall mourn for the men of Kir-heres. O vine of Sibmah, I will weep for thee, as I wept for Jazer: thy plants are gone over the sea, they are come to the sea of Jazer: ye destroyer is fallen upon thy summer fruits, & upon thy vintage, and joy, and gladness is taken from the plentiful field, and from the land of Moab: and I have caused wine to fail from the winepress: none shall tread with shouting: their shouting shall be no shouting. From the cry of Heshbon unto Elaleh and unto Jahaz have they made their noise fro Zoar unto Horonaim, ye heiffer of three year old shall go lowing: for ye waters also of Nimrim shall be wasted. Moreover, I will cause to cease in Moab, saith the Lord, him that offered in the high places, and him that burneth incense to his gods. Therefore mine heart shall sound for Moab like a shame, and mine heart shall sound like a shame for the men of Ker-heres, because the riches that he hath gotten, is perished. For every head shall be bald, and every beard plucked: upon all the hands shall be cuttings, and upon the loins sackcloth. And mourning shall be upon all the house toppes of Moab and in all the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the Lord. They shall howl, saying, How is he destroyed? how hath Moab turned the back with shame? so shall Moab be a derision, and a fear to all them about him. For thus saith the Lord, Behold, he shall flee as an eagle, & shall spread his wings over Moab. The cities are taken, and the strongholds are won, and ye mighty men’s hearts in Moab at that day shall be as ye heart of a woman in travail. And Moab shall be destroyed from being a people, because he hath set up himself against the Lord. Fear, and pit and snare shall be upon thee, O inhabitant of Moab, saith the Lord. He that escapeth from the fear, shall fall in the pit, and he that getteth up out of the pit,

shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the Lord. They that fled, stood under the shadow of Heshbon, because of the force: for the fire came out of Heshbon, and a flame from Sihon, and devoured the corner of Moab, and the top of the seditious children. Woe be unto thee, O Moab: the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters led into captivity. Yet will I bring again the captivity of Moab in the latter days, saith the Lord. Thus far of the judgment of Moab.

Unto the children of Ammon thus saith the Lord, Hath Israel no sons? or hath he none heir? Why then hath their king possessed God? and his people dwelt in his cities? Therefore behold the days come, saith the Lord, that I will cause a noise of war to be heard in Rabbah of the Ammonites, and it shall be a desolate heap, and her daughters shall be burnt with fire: then shall Israel possess those that possessed him, saith the Lord. Howl, O Heshbon, for Ai is wasted: cry ye daughters of Rabbah: gird you with sackcloth: mourn and run to and fro by the hedges: for their King shall go into captivity; and his Priests, and his princes likewise. Wherefore gloriest thou in the valleys? thy valley floweth away, O rebellious daughter: she trusted in her treasures, saying, Who shall come unto me? Behold, I will bring a fear upon thee, saith the Lord God of hosts, of all those that be about thee, & ye shall be scattered every man right forth, and none shall gather him that fleeth. And afterward I will bring again the captivity of the children of Ammon. To Edom thus saith the Lord of hosts: Is wisdom no more in Teman? is counsel perished fro their children? is their wisdom vanished? Flee, ye inhabitants of Dedan (they are turned back, and have consulted to dwell) for I have brought the destruction of Esau upon him, and the time of his visitation. If the grape gatherers come to thee, would they not leave some grapes? if thieves come by night, they will destroy till they have enough. For I have discovered Esau: I have uncovered his secrets, and he shall not be able to hide himself: his seed is wasted, and his brethren and his neighbours, and there shall be none to say, Leave thy fathers children, and I will preserve them alive, and let thy widows trust in me. For thus saith the Lord, Behold, they whose judgment was not to drink of the cup, have assuredly drunken, and art thou he that shall escape free? thou shalt not go free, but thou shalt surely drink of it. For I have sworn by myself, saith the Lord, that Bozrah shall be waste, and for a reproach, and a desolation, and a curse, and all the cities thereof shall be perpetual desolation's. I have heard a rumour from the Lord, & an ambassadour is sent unto the heathen, saying, Gather you together, & come against her, and rise up to the battle. For lo, I will make thee but small among the heathen, and despised among men. Thy fear, and ye pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, and keepest the height of ye hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be desolate: every one that goeth by it,

shall be astonished, and shall hiss at all the plagues thereof, as in the overthrow of Sodom, and of Gomorrah, and the places thereof near about, saith the Lord: no man shall dwell there, neither shall the sons of men remain in it. Behold, he shall come up like a lion from the swelling of Jordan unto the strong dwelling place: for I will make Israel to rest, even I will make him to haste away from her, and who is a chosen man that I may appoint against her? for who is like me? and who will appoint me the time? and who is the shepherd that will stand before me? Therefore hear the counsel of the Lord that he hath devised against Edom, and his purpose that he hath conceived against the inhabitants of Teman: surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them. The earth is moved at the noise of their fall: the cry of their voice is heard in the red Sea. Behold, he shall come up, and fly as the Eagle, and spread his wings over Bozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in travail. Unto Damascus he saith, Hamath is confounded and Arpad, for they have heard evil tidings, and they are faint hearted as one on the fearful sea that can not rest. Damascus is discouraged, and turneth her self to flight and fear hath ceased her: anguish & sorrows have taken her as a woman in travail. How is the glorious city not reserved, the city of my joy? Therefore her young men shall fall in her streets, and all her men of war shall be cut off in that day, saith the Lord of hosts. And I will kindle a fire in the wall of Damascus, which shall consume the palaces of Benhadad. Unto Kedar, and to the kingdoms of Hazor, which Nebuchad-nezzar, king of Babel shall smite, thus saith the Lord, Arise, and go up unto Kedar, and destroy the men of the East. Their tents and their flocks shall they take away: yea, they shall take to themselves their curtains and all their vessels, and their camels, and they shall cry unto them, Fear is on every side. Flee, get you far off (they have consulted to dwell) O ye inhabitants of Hazor, saith the Lord: for Nebuchad-nezzar King of Babel hath taken counsel against you, and hath devised a purpose against you. Arise, & get you up unto the wealthy nation that dwelleth without care, saith the Lord, which have neither gates nor barres, but dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil, and I will scatter them into all winds, and to the utmost corners, and I will bring their destruction from all the sides thereof, saith the Lord. And Hazor shall be a dwelling for dragons, and desolation for ever: there shall no man dwell there, nor the sons of men remain in it. The words of the Lord that came to Jeremiah the Prophet, concerning Elam, in the beginning of the reign of Zedekiah King of Judah, saying, Thus saith the Lord of hosts, Behold, I will break the bow of Elam, even the chief of their strength. And upon Elam I will bring the four winds from the four quarters of heaven, and will scatter them towards all these winds, and there shall be no nation, whither the fugitives of Elam shall not come. For I will cause Elam to be afraid before their enemies, and before them that seek their lives, and will bring upon them a plague, even the indignation of my wrath, saith the Lord, & I will send the sword after them till I have

consumed them. And I will set my throne in Elam, & I will destroy both the King & the princes from thence, saith the Lord: but in the latter days I will bring again the captivity of Elam, saith the Lord.

The word that the Lord spake, concerning Babel, and concerning the land of the Caldeans by the ministry of Jeremiah the Prophet. Declare among the nations, and publish it, and set up a standard, proclaim it and conceal it not: say, Babel is taken, Bel is confounded, Merodach is broken down: her idols are confounded, and their images are burst in pieces. For out of the North there cometh up a nation against her, which shall make her land waste, and none shall dwell therein: they shall flee, and depart, both man and beast. In those days, and at that time, saith the Lord, the children of Israel shall come, they, and the children of Judah together, going, and weeping shall they go, and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us cleave to the Lord in a perpetual covenant that shall not be forgotten. My people hath been as lost sheep: their shepherds have caused them to go astray, and have turned them away to the mountains: they have gone from mountain to hill, and forgotten their resting place. All that found them, have devoured them, & their enemies said, We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord the hope of their fathers. Flee from the midst of Babel, and depart out of the land of the Caldeans, and be ye as the he goats before the flock. For lo, I will raise, and cause to come up against Babel a multitude of mighty nations from the North country, and they shall set themselves in array against her, whereby she shall be taken: their arrows shall be as of a strong man, which is expert, for none shall return in vain. And Caldea shall be a spoil: all that spoil her, shall be satisfied, saith the Lord. Because ye were glad and rejoiced in destroying mine heritage, & because ye are grown fat, as the calves in the grass, and neighed like strong horses, therefore your mother shall be sore confounded, and she that bare you, shall be ashamed: behold, the uttermost of the nations shall be a desert, a drie land, and a wilderness. Because of the wrath of the Lord it shall not be inhabited, but shall be wholly desolate: every one that goeth by Babel, shall be astonished, and hiss at all her plagues. Put yourselves in array against Babel round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord. Cry against her round about: she hath given her hand: her foundations are fallen, and her walls are destroyed: for it is the vengeance of the Lord: take vengeance upon her: as she hath done, do unto her. Destroy the sower from Babel, and him that handleth the scythe in the time of harvest: because of the sword of the oppressor they shall turn every one to his people, and they shall flee every one to his own land. Israel is like scattered sheep: the lions have dispersed them: first the King of Asshur hath devoured him, and last this Nebuchad-nezzar King, of Babel hath broken his bones. Therefore thus saith the Lord of hosts the God of Israel, Behold, I will visit ye

King of Babel, and his land, as I have visited the King of Asshur. And I will bring Israel again to his habitation: he shall feed on Carmel and Bashan, and his soul shall be satisfied upon the mount Ephraim and Gilead. In those days, and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none: and the sins of Judah, and they shall not be found: for I will be merciful unto them, whom I reserve. Go up against the land of the rebels, even against it, and against the inhabitants of Pekod: destroy, and lay it waste after them, saith the Lord, and do according to all that I have commanded thee. A cry of battle is in the land, and of great destruction. How is the hammer of the whole world destroyed, and broken! How is Babel become desolate among the nations! I have snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord. The Lord hath opened his treasure, & hath brought forth the weapons of his wrath: for this is the work of the Lord God of hosts in the land of the Caldeans. Come against her from the utmost border: open her store houses: tread on her as on sheaves, and destroy her utterly: let nothing of her be left. Destroy all her bullocks: let them go down to the slaughter. Woe unto them, for their day is come, and the time of their visitation. The voice of them that flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, and the vengeance of his Temple. Call up the archers against Babel: all ye that bend the bow, besiege it round about: let none thereof escape: recompense her according to her work, & according to all that she hath done, do unto her: for she hath been proud against the Lord, even against the holy one of Israel. Therefore shall her young men fall in the streets, and all her men of war shall be destroyed in that day, saith the Lord. Behold, I come unto thee, O proud man, saith the Lord God of hosts: for thy day is come, even the time that I will visit thee. And the proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, & it shall devour all round about him. Thus saith the Lord of hosts, The children of Israel, and the children of Judah were oppressed together: and all that took them captives, held them, and would not let them go. But their strong redeemer, whose Name is the Lord of hosts, he shall maintain their cause, that he may give rest to the land, and disquiet the inhabitants of Babel. A sword is upon the Caldeans, saith the Lord, and upon the inhabitants of Babel, and upon her princes, and upon her wise men. A sword is upon the soothsayers, and they shall dote: a sword is upon her strong men, & they shall be afraid. A sword is upon their horses & upon their chariots, and upon all the multitude that are in the midst of her, and they shall be like women: a sword is upon her treasures, and they shall be spoiled. A drought is upon her waters, and they shall be dried up: for it is the land of graven images, and they dote upon their idols. Therefore the Ziims with the Jims shall dwell there, & the ostriches shall dwell therein: for it shall be no more inhabited, neither shall it be inhabited from generation unto generation. As God destroyed Sodom and Gomorah with the places thereof near about, saith the Lord: so

shall no man dwell there, neither shall the son of man remain therein. Behold, a people shall come from the North, and a great nation, and many Kings shall be raised up from the coasts of the earth. They shall hold the bow and the buckler: they are cruel and unmerciful: their voice shall roar like the sea, and they shall ride upon horses, and be put in array like men to the battle against thee, O daughter of Babel. The King of Babel hath heard the report of them, & his hands waxed feeble: sorrow came upon him, even sorrow as of a woman in travail. Behold, he shall come up like a lion from the swelling of Jordan unto the strong habitation: for I will make Israel to rest, and I will make them to haste away from her: and who is a chosen man that I may appoint against her? for who is like me, and who will appoint me the time? and who is the shepherd that will stand before me? Therefore hear the counsel of the Lord that he hath devised against Babel, and his purpose that he hath conceived against the land of the Caldeans: surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them. At the noise of the winning of Babel the earth is moved, and the cry is heard among the nations.

Thus saith the Lord, Behold, I will raise up against Babel, & against the inhabitants that lift up their heart against me, a destroying wind, and will send unto Babel faners that shall fan her, & shall empty her land: for in the day of trouble they shall be against her on every side. Also to the bender that bendeth his bow, and to him that lifteth himself up in his brigantine, will I say, Spare not her young men, but destroy all her host. Thus the slain shall fall in the land of the Caldeans, and they that are thrust through in her streets. For Israel hath been no widow, nor Judah from his God, from the Lord of hosts, though their land was filled with sin against the holy one of Israel. Flee out of the midst of Babel, and deliver every man his soul: be not destroyed in her iniquity: for this is the time of the Lord's vengeance he will render unto her a recompense. Babel hath been as a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine, therefore do the nations rage. Babel is suddenly fallen, and destroyed: howl for her, bring balm for her sore, if she may be healed. We would have cured Babel, but she could not be healed: forsake her, and let us go every one into his own country: for her judgment is come up unto heaven, & is lifted up to ye clouds. The Lord hath brought forth our righteousness: come and let us declare in Zion the work of the Lord our God. Make bright the arrows: gather the shields: the Lord hath raised up the spirit of the King of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, and the vengeance of his Temple. Set up the standard upon the walls of Babel, make the watch strong: set up the watchmen: prepare the scouts: for the Lord hath both devised, and done that which he spake against the inhabitants of Babel. O thou that dwellest upon many waters, abundant in treasures, thine end is come, even the end of thy covetousness. The Lord of hosts hath sworn by himself, saying, Surely I will fill

thee with men, as with caterpillars, and they shall cry and shout against thee. He hath made the earth by his power, & established the world by his wisdom, and hath stretched out the heaven by his discretion. He giveth by his voice the multitude of waters in the heaven, and he causeth the clouds to ascend from the ends of the earth: he turneth lightnings to rain, and bringeth forth the wind out of his treasures. every man is a beast by his own knowledge: every founder is confounded by the graven image: for his melting is but falsehood, and there is no breath therein. They are vanity, and the work of errors: in the time of their visitation they shall perish. The portion of Jaakob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hosts is his Name. Thou art mine hammer, and weapons of war: for with thee will I break the nations, & with thee will I destroy kingdoms, and by thee will I break horse and horseman, and by thee will I break the chariot & him that rideth therein. By thee also will I break man & woman, and by thee will I break old & young, & by thee will I break the young man and the maid. I will also break by thee the shepherd & his flock, and by thee will I break the husband man & his yoke of oxen, & by thee will I break the dukes and princes. And I will render unto Babel, and to all the inhabitants of the Caldeans all their evil, that they have done in Zion, even in your sight, saith the Lord. Behold, I come unto thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be destroyed for ever, saith the Lord. Set up a standard in the land: blow the trumpets among the nations: prepare the nations against her: call up the kingdoms of Ararat, Minni, and Ashchenaz against her: appoint the prince against her: cause horses to come up as the rough caterpillars. Prepare against her the nations with the Kings of the Medes, the dukes thereof, and the princes thereof, & all the land of his dominion. And the land shall tremble and sorrow: for the devise of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant. The strong men of Babel have ceased to fight: they have remained in their holds: their strength hath failed, and they were like women: they have burnt her dwelling places, and her barres are broken. A post shall run to meet the post, and a messenger to meet the messenger, to shew the King of Babel, that his city is taken on a side thereof, and that the passages are stopped, and the reedes burnt with fire, & the me of war troubled. For thus saith the Lord of hosts the God of Israel, the daughter of Babel is like a threshing floor: the time of her threshing is come: yet a little while, and the time of her harvest shall come. Nebuchad-nezzar the King of Babel hath devoured me, and destroyed me: he hath made me an empty vessel: he swallowed me up like a dragon, and filled his belly with my delicates, and hath cast me out. The spoil of me, and that which was left of me, is brought unto Babel, shall the inhabitant of Zion say: and my blood unto the inhabitants of Caldea, shall Jerusalem say. Therefore thus saith the Lord,

Behold, I will maintain thy cause, and take vengeance for thee, and I will dry up the sea, and dry up her springs. And Babel shall be as heaps, a dwelling place for dragons, an astonishment, & an hissing, without an inhabitant. They shall roar together like lions, and yell as the lions whelps. In their heat I will make them feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, & not wake, saith the Lord. I will bring them down like lambs to the slaughter, and like rams and goats. How is Sheshach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nations! The sea is come up upon Babel: he is covered with the multitude of the waves thereof. Her cities are desolate: the land is dry and a wilderness, a land wherein no man dwelleth, neither doth the son of man pass thereby. I will also visit Bel in Babel, & I will bring out of his mouth, that which he hath swallowed up, and the nations shall run no more unto him, and the wall of Babel shall fall. My people, go out of the midst of her, & deliver ye every man his soul from the fierce wrath of the Lord, lest your heart even faint, & ye fear the rumour, that shall be heard in the land: the rumour shall come this year, and after that in the other year shall come a rumour, & cruelty in the land, and ruler against ruler. Therefore behold, the days come, that I will visit the images of Babel, & the whole land shall be confounded, and all her slain shall fall in the midst of her. Then the heaven and the earth, and all that is therein, shall rejoice for Babel: for the destroyers shall come unto her from the North, saith the Lord. As Babel caused the slain of Israel to fall, so by Babel the slain of all the earth did fall. Ye that have escaped the sword, go away, stand not still: remember the Lord a far of, and let Jerusalem come into your mind. We are confounded because we have heard reproach: shame hath covered our faces, for strangers are come into the Sanctuaries of the Lord's House. Wherefore behold, the days come, saith the Lord, that I will visit her graven images, and through all her land the wounded shall groan. Though Babel should mount up to heaven, and though she should defend her strength on high, yet from me shall her destroyers come, saith the Lord. A sound of a cry cometh from Babel, and great destruction from the land of the Caldeans, because the Lord hath laid Babel waste and destroyed from her the great voice, and her waves shall roar like great waters, and a sound was made by their noise: Because the destroyer is come upon her, even upon Babel, and her strong men are taken, their bows are broken: for the Lord God that recompenceth, shall surely recompense. And I will make drunk her princes, and her wise men, her dukes, and her nobles, and her strong men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose Name is the Lord of hosts. Thus saith the Lord of hosts, The thick wall of Babel shall be broken, & her high gates shall be burnt with fire, and the people shall labour in vain, & the folk in ye fire, for they shall be weary. The word which Jeremiah the Prophet commanded Sheraiah the son of Neriiah, the son of Maaseiah, when he went with Zedekiah the King of Judah into Babel, in the fourth year of his reign: and this Sheraiah was a peaceable prince. So Jeremiah wrote in

a book all the evil that should come upon Babel: even all these things, that are written against Babel. And Jeremiah said to Sheraiah, When thou comest unto Babel, and shalt see, & shalt read all these words, Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remain in it, neither man nor beast, but that it should be desolate for ever. And when thou hast made an end of reading this book, thou shalt bind a stone to it, & cast it in the midst of Euphrates, and shalt say, Thus shall Babel be drowned, and shall not rise from the evil, that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.

Zedekiah was one and twenty year old when he began to reign, and he reigned eleven years in Jerusalem, & his mothers name was Hamutal, the daughter of Jeremiah of Libnah. And he did evil in the eyes of the Lord, according to all that Jehoiakim had done. Doubtless because the wrath of the Lord was against Jerusalem and Judah, till he had cast them out from his presence, therefore Zedekiah rebelled against the King of Babel. But in the ninth year of his reign, in the tenth month the tenth day of the month came Nebuchad-nezzar King of Babel, he and all his host against Jerusalem, and pitched against it, & built forts against it round about. So the city was besieged unto the eleventh year of the King Zedekiah. Now in the fourth month, the ninth day of the month, the famine was sore in ye city, so that there was no more bread for ye people of the land. Then the city was broken up and all the men of war fled, and went out of the city by night, by the way of the gate between the two walls, which was by the kings garden: (now the Caldeans were by the city round about) & they went by the way of the wilderness. But the army of the Caldeans pursued after the king, and took Zedekiah in the desert of Jericho, and all his host was scattered from him. Then they took the king and carried him up unto the king of Babel to Riblah in the land of Hamath, where he gave judgment upon him. And the king of Babel slew the sons of Zedekiah, before his eyes he slew also all ye princes of Judah in Riblah. Then he put out the eyes of Zedekiah, and the king of Babel bound him in chains, and carried him to Babel, and put him in prison till the day of his death. Now in the fifth month in the tenth day of the month (which was the nineteenth year of ye King Nebuchad-nezzar King of Babel) came Nebuzar-adan chief steward which stood before the king of Babel in Jerusalem, and burnt the House of the Lord, and the Kings house, and all the houses of Jerusalem, and all the great houses burnt he with fire. And all the army of the Caldeans that were with the chief steward, brake down all ye walls of Jerusalem round about. Then Nebuzar-adan the chief steward carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that were fled, and fallen to the king of Babel, with the rest of the multitude. But Nebuzar-adan the chief steward left certain of the poor of the land, to dress the vines, and to till the land. Also the pillars of brass that were in the House of the Lord, and the bases, and the brazen Sea,

that was in the house of ye Lord, the Caldeans brake, and carried all the brass of them to Babel. The pots also and the besomes, and the instruments of music, and the basins, and the incense dishes, and all the vessels of brass wherewith they ministered, took they away. And the bowls, and the ashpannes, and the basins, and the pots, and the candlesticks, and the incense dishes, and the cups, and all that was of gold, and that was of silver, took the chief steward away, with the two pillars, one Sea, and twelve brazen bulls, that were under the bases, which King Salomon had made in ye house of ye Lord: the brass of all these vessels was without weight. And concerning the pillars, the height of one pillar was eighteen cubits, and a thread of twelve cubits did compass it, and the thickness thereof was four fingers: it was hollow. And a chapter of brass was upon it, and the height of one chapter was five cubits with network, and pomegranates upon the chapters round about, all of brass: the second pillar also, and the pomegranates were like unto these. And there were ninety and six pomegranates on a side: and all the pomegranates upon the net work were an hundred round about. And the chief steward took Sheraiah the chief Priest, and Zephaniah the second Priest, and the three keepers of the door. He took also out of the city an Eunuch, which had the oversight of the men of war, and seven men that were in the Kings presence, which were found in the city, and Sopher captain of the host who mustered the people of the land, and threescore men of the people of the land, that were found in the midst of the city. Nebuzar-adan the chief steward took them, and brought them to the king of Babel to Riblah. And the king of Babel smote them, and slew them in Riblah, in the land of Hamath: thus Judah was carried away captive out of his own land. This is the people, whom Nebuchad-nezzar carried away captive, in the seventh year, even three thousand Jews, and three and twenty. In the eighteenth year of Nebuchad-nezzar he carried away captive from Jerusalem eight hundred thirty and two persons. In the three and twentieth year of Nebuchad-nezzar, Nebuzar-adan the chief steward carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred. And in the seven and thirtieth year of the captivity of Jehoiachin King of Judah, in the twelfth month, in the five and twentieth day of the month, Evil-merodach King of Babel, in the first year of his reign, lifted up the head of Jehoiachin King of Judah, and brought him out of prison, and spake kindly unto him, and set his throne above the throne of the Kings, that were with him in Babel, and changed his prison garments, and he did continually eat bread before him all the days of his life. His portion was a continual portion given him of ye king of Babel, every day a certain, all the days of his life until he died.

LAMENTATIONS

How doth the city remain solitary that was full of people? she is as a widow: she that was great among the nations, & princess among the provinces, is made tributary. She weepeth continually in the night, and her tears run down by her cheeks: among all her lovers, she hath none to comfort her: all her friends have dealt unfaithfully with her, and are her enemies.

Judah is carried away captive because of affliction, and because of great servitude: she dwelleth among the heathen, and findeth no rest: all her persecutors took her in the straits.

The ways of Zion lament, because no man cometh to the solemn feasts: all her gates are desolate: her Priests sigh: her virgins are discomfited, and she is in heaviness. Her adversaries are the chief, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, & they are gone without strength before the pursuer.

Jerusalem remembered the days of her affliction, and of her rebellion, and all her pleasant things, that she had in times past, when her people fell into the hand of the enemy, and none did help her: the adversary saw her, and did mock at her Sabbaths. Jerusalem hath grievously sinned, therefore she is in derision: all that honoured her, despise her, because they have seen her filthiness: yea, she sigheth and turneth backward. Her filthiness is in her skirts: she remembered not her last end, therefore she came down wonderfully: she had no comforter: O Lord, behold mine affliction: for the enemy is proud. The enemy hath stretched out his hand upon all her pleasant things: for she hath seen the heathen enter into her Sanctuary, whom thou didst command, that they should not enter into thy Church. All her people sigh and seek their bread: they have given their pleasant things for meat to refresh the soul: see, O Lord, and consider: for I am become vile. Have ye no regard, all ye that pass by this way? behold, and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath. From above hath he sent fire into my bones, which prevail against them: he hath spread a net for my feet, and turned me back: he hath made me desolate, and daily in heaviness. The yoke of my transgressions is bound upon his hand: they are wrapped, and come up upon my neck: he hath made my strength to fall: the Lord hath delivered me into their hands, neither am I able to rise up. The Lord hath trodden under foot all my valiant men in the midst of me: he hath called an assembly against me to destroy my young men: the Lord hath trodden the wine press upon the virgin the daughter of Judah. For these things I weep: mine eye, even mine eye

casteth out water, because the comforter that should refresh my soul, is far from me: my children are desolate, because the enemy prevailed.

Zion stretcheth out her hands, and there is none to comfort her: the Lord hath appointed the enemies of Jaakob round about him: Jerusalem is as a menstruous woman in the midst of them. The Lord is righteous: for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity. I called for my lovers, but they deceived me: my Priests and mine Elders perished in the city while they sought their meat to refresh their souls. Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heaviness: the sword spoileth abroad, as death doeth at home. They have heard that I mourn, but there is none to comfort me: all mine enemies have heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shall be like unto me. Let all their wickedness come before thee: do unto them, as thou hast done unto me, for all my transgressions: for my sighs are many, & mine heart is heavy.

How hath the Lord darkened the daughter of Zion in his wrath! and hath cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his wrath! The Lord hath destroyed all the habitations of Jaakob, & not spared: he hath thrown down in his wrath ye strongholds of the daughter of Judah: he hath cast them down to ye ground: he hath polluted the kingdom and the princes thereof. He hath cut off in his fierce wrath all the horn of Israel: he hath drawn back his right hand from before the enemy, & there was kindled in Jaakob like a flame of fire, which devoured round about. He hath bent his bow like an enemy: his right hand was stretched up as an adversary, and slew all that was pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his wrath like fire. The Lord was as an enemy: he hath devoured Israel, and consumed all his palaces: he hath destroyed his strongholds, and hath increased in the daughter of Judah lamentation and mourning. For he hath destroyed his Tabernacle, as a garden, he hath destroyed his Congregation: the Lord hath caused the feasts and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest. The Lord hath forsaken his altar: he hath abhorred his Sanctuary: he hath given into the hand of the enemy the walls of her palaces: they have made a noise in the House of the Lord, as in the day of solemnity.

The Lord hath determined to destroy the wall of the daughter of Zion: he stretched out a line: he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament: they were destroyed together. Her gates are sunk to the ground: he hath destroyed and broken her bars: her King and her princes are among the Gentiles: the Law is no more, neither can her Prophets receive any vision from the Lord. The Elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up

dust upon their heads: they have girded them selves with sackcloth: the virgins of Jerusalem hang down their heads to the ground. Mine eyes do sail with tears: my bowels swell: my liver is poured upon the earth, for the destruction of the daughter of my people, because the children and sucklings swoon in the streets of the city. They have said to their mothers, Where is bread and drink? when they swooned as the wounded in the streets of the city, and when they gave up the ghost in their mother's bosom. What thing shall I take to witness for thee? what thing shall I compare to thee, O daughter Jerusalem? what shall I liken to thee, that I may comfort thee, O virgin daughter Zion? for thy breach is great like ye sea: who can heal thee? Thy Prophets have looked out vain, & foolish things for thee, and they have not discovered thine iniquity, to turn away thy captivity, but have looked out for thee false prophesies, & causes of banishment. All that pass by the way, clap their hands at thee: they hiss and wag their head upon the daughter Jerusalem, saying, Is this the city that men call, The perfection of beauty, and the joy of the whole earth? All thine enemies have opened their mouth against thee: they hiss and gnash the teeth, saying, Let us devour it: certainly this is the day that we looked for: we have found and seen it.

The Lord hath done that which he had purposed: he hath fulfilled his word that he had determined of old time: he hath thrown down, and not spared: he hath caused thine enemy to rejoice over thee, and set up the horn of thine adversaries. Their heart cried unto the Lord, O wall of the daughter Zion, let tears run down like a river, day and night: take thee no rest, neither let the apple of thine eye cease. Arise, cry in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift up thine hands towarde him for the life of thy young children, that faint for hunger in the corners of all the streets. Behold, O Lord, and consider to whom thou hast done thus: shall the women eat their fruit, and children of a span long? shall the Priest and the Prophet be slain in the Sanctuary of the Lord? The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword: thou hast slain them in the day of thy wrath: thou hast killed and not spared. Thou hast called as in a solemn day my terrours round about, so that in the day of the Lord's wrath none escaped nor remained: those that I have nourished and brought up, hath mine enemy consumed.

I am the man, that hath seen affliction in the rod of his indignation. He hath led me, and brought me into darkness, but not to light. Surely he is turned against me: he turneth his hand against me all the day. My flesh and my skin hath he caused to wax old, and he hath broken my bones. He hath builded against me, and compassed me with gall, and labour. He hath set me in dark places, as they that be dead forever. He hath hedged about me, that I cannot get out: he hath made my chains heavy. Also when I cry and shout, he shutteth out my prayer. He hath stopped up my ways with hewn stone, and turned away my paths. He was unto me as a bear lying in wait, and as a Lion in secret places. He hath

stopped my ways, and pulled me in pieces: he hath made me desolate. He hath bent his bow & made me a mark for the arrow. He caused the arrows of his quiver to enter into my reins. I was a derision to all my people, and their song all the day. He hath filled me with bitterness, & made me drunken with wormwood. He hath also broken my teeth with stones, and hath covered me with ashes. Thus my soul was far off from peace: I forgat prosperity, and I said, My strength & mine hope is perished from the Lord, remembering mine affliction, & my mourning, the wormwood and the gall. My soul hath them in remembrance, and is humbled in me. I consider this in mine heart: therefore have I hope.

It is the Lord's mercies that we are not consumed, because his compassions fail not. They are renewed every morning: great is thy faithfulness. The Lord is my portion, saith my soul: therefore will I hope in him. The Lord is good unto them, that trust in him, and to the soul that seeketh him. It is good both to trust, and to wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth. He sitteth alone, and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust, if there may be hope. He giveth his cheek to him that smiteth him: he is filled full with reproaches. For the Lord will not forsake forever.

But though he send affliction, yet will he have compassion according to the multitude of his mercies. For he doth not punish willingly, nor afflict the children of men, in stamping under his feet all the prisoners of the earth, in overthrowing the right of a man before the face of the most high, in subverting a man in his cause: the Lord seeth it not. Who is he then that saith, & it cometh to pass, and the Lord commandeth it not? Out of the mouth of the most high proceedeth not evil and good?

Wherefore then is the living man sorrowful? man suffereth for his sin. Let us search and try our ways, and turn again to the Lord. Let us lift up our hearts with our hands unto God in the heavens. We have sinned, and have rebelled, therefore thou hast not spared. Thou hast covered us with wrath, and persecuted us: thou hast slain and not spared. Thou hast covered thyself with a cloud, that our prayer should not pass through. Thou hast made us as the offscouring and refuse in the midst of the people. All our enemies have opened their mouth against us. Fear, and a snare is come upon us with desolation and destruction.

Mine eye casteth out rivers of water, for the destruction of the daughter of my people. Mine eye droppeth without stay and ceaseth not, till the Lord look down, and behold from heaven. Mine eye breaketh mine heart because of all the daughters of my city. Mine enemies chased me sore like a bird, without cause. They have shut up my life in the dungeon, and cast a stone upon me. Waters flowed over mine head, then thought I, I am destroyed. I called upon thy Name, O Lord, out of the low dungeon. Thou hast heard

my voice: stop not thine ear from my sigh and from my cry. Thou drewest near in the day that I called upon thee: thou saidest, Fear not. O Lord, thou hast maintained the cause of my soul, and hast redeemed my life. O Lord, thou hast seen my wrong, judge thou my cause. Thou hast seen all their vengeance, and all their devises against me. Thou hast heard their reproach, O Lord, and all their imaginations against me: The lips also of those that rose against me, and their whispering against me continually. Behold, their sitting down and their rising up, how I am their song. Give them a recompense, O Lord, according to the work of their hands. Give them sorrow of heart, even thy curse to them. Persecute with wrath & destroy them from under the heaven, O Lord.

How is the gold become so dim? the most fine gold is changed, and the stones of the Sanctuary are scattered in the corner of every street. The noble men of Zion comparable to fine gold, how are they esteemed as earthen pitchers, even the work of the hands of the potter! Even the dragons draw out the breasts, and give suck to their young, but the daughter of my people is become cruel like the ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, but no man breaketh it unto them. They that did feed delicately, perish in the streets: they that were brought up in skarlet, embrace the dung. For the iniquity of the daughter of my people is become greater then the sin of Sodom, that was destroyed as in a moment, & none pitched camps against her. Her Nazarites were purer then the snow, & whiter then ye milk: they were more ruddy in body, then the red precious stones; they were like polished sapphire. Now their visage is blacker then a coal: they can not know them in the streets: their skin cleaveth to their bones: it is withered like a stock. They that be slain with the sword are better, then they that are killed with hunger: for they fade away as they were stricken through for the fruits of the field. The hands of the pitiful women have sodden their own children, which were their meat in the destruction of the daughter of my people. The Lord hath accomplished his indignation: he hath poured out his fierce wrath, he hath kindled a fire in Zion, which hath devoured the foundations thereof. The Kings of the earth, and all the inhabitants of the world would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem: For the sins of her Prophets, and the iniquities of her Priests, that have shed the blood of the just in the midst of her. They have wandered as blind men in the streets, and they were polluted with blood, so that they would not touch their garments. But they cried unto them, Depart, ye polluted, depart, depart, touch not: therefore they fled away, and wandered: they have said among the heathen, They shall no more dwell there. The anger of the Lord hath scattered them, he will no more regard them: they reverenced not the face of the Priests, nor had compassion of the Elders.

Whiles we waited for our vain help, our eyes failed: for in our waiting we looked for a nation that could not save us. They hunt our steps that we cannot go in our streets: our

end is near, our days are fulfilled, for our end is come. Our persecutors are swifter then the eagles of the heaven: they pursued us upon the mountains, and laid wait for us in the wilderness. The breath of our nostrils, the Anointed of the Lord was taken in their nets, of whom we said, Under his shadow we shall be preserved alive among the heathen. Rejoice and be glad, O daughter Edom, that dwellest in the land of Uz, the cup also shall pass through unto thee: thou shalt be drunken and vomit. Thy punishment is accomplished, O daughter Zion: he will no more carry thee away into captivity, but he will visit thine iniquity, O daughter Edom, he will discover thy sins.

Remember, O Lord, what is come upon us: consider, and behold our reproach. Our inheritance is turned to the strangers, our houses to the aliants. We are fatherless, even without father, and our mothers are as widows. We have drunk our water for money, and our wood is sold unto us. Our necks are under persecution: we are weary, and have no rest. We have given our hands to the Egyptians, and to Asshur, to be satisfied with bread. Our fathers have sinned, and are not, and we have borne their iniquities. Servants have ruled over us, none would deliver us out of their hands. We gat our bread with the peril of our lives, because of the sword of the wilderness. Our skin was black like as an oven because of the terrible famine. They defiled the women in Zion, and the maids in the cities of Judah. The princes are hanged up by their hand: the faces of the elders were not had in honour. They took the young men to grind, and the children fell under the wood. The Elders have ceased from the gate and the young men from their songs. The joy of our heart is gone, our dance is turned into mourning. The crown of our head is fallen: wo now unto us, that we have sinned. Therefore our heart is heavy for these things, our eyes are dim, because of the mountain of Zion which is desolate: the foxes run upon it. But thou, O Lord, remainest for ever: thy throne is from generation to generation. Wherefore dost thou forget us for ever, and forsake us so long time? Turn thou us unto thee, O Lord, and we shall be turned: renew our days as of old. But thou hast utterly rejected us: thou art exceedingly angry against us.

THE VISION OF EZEKIEL

It came to pass in the thirtieth year in the fourth month, and in the fifth day of the month (as I was among the captives by the river Chebar) that the heavens were opened and I saw visions of GOD. In the fifth day of the month (which was the fifth year of King Joiachin’s captivity) the word of the Lord came unto Ezekiel the Priest, the son

of Buzi, in the land of the Caldeans, by the river Chebar, where the hand of the Lord was upon him. And I looked, and behold, a whirlwind came out of the North, a great cloud and a fire wrapped about it, and a brightness was about it, and in the midst thereof, to wit, in the midst of the fire came out as the likeness of amber. Also out of the midst thereof came the likeness of four beasts, and this was their form: they had the appearance of a man. And every one had four faces, and every one had four wings. And their feet were straight feet, and the sole of their feet was like the sole of a calves foot, and they sparkled like the appearance of bright brass. And the hands of a man came out from under their wings in the four parts of them, & they four had their faces, and their wings. They where joined by their wings one to another, and when they went forth, they returned not, but every one went straight forward. And the similitude of their faces was as the face of a man: and they four had the face of a lion on the right side, and they four had the face of a bullock on the left side: they four also had the face of an eagle. Thus were their faces: but their wings were spread out above: two wings of every one were joined one to another, & two covered their bodies. And every one went straight forward: they went whither their spirit led them, and they returned not when they went forth. The similitude also of the beasts, and their appearance was like burning coals of fire, & like the appearance of lamps: for the fire ran among the beasts, and the fire gave a glister, and out of the fire there went lightning. And the beasts ran, and returned like unto lightning.

Now as I beheld the beasts, behold, a wheel appeared upon the earth by the beasts, having four faces. The faction of the wheels and their work was like unto a chrysolite: and they four had one form, and their fashion, and their work was as one wheel in another wheel. When they went, they went upon their four sides, and they returned not when they went. They had also rings, and height, and were fearful to behold, and their rings were full of eyes, round about them four. And when the beasts went, the wheels went with them: and when the beasts were lift up from the earth, the wheels were lift up. Whither the spirit led them, they went, & thither did the spirit of the wheels lead them, and the wheels were lifted up besides them: for the spirit of the beasts was in the wheels. When the beasts went, they went, & when they stood, they stood, and when they were lifted up from the earth, the wheels were lifted up besides them: for the spirit of the beasts was in the wheels. And the similitude of the firmament upon the heads of the beasts was wonderful, like unto crystal, spread over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered the, and every one had two, which covered their bodies. And when they went forth, I heard the noise of their wings, like the noise of great waters, and as the voice of the Almighty, even the voice of speech, as the noise of an host: and when they stood, they let down their wings. And there was a voice from the firmament, that was over their

heads, when they stood, and had let down their wings. And above the firmament that was over their heads, was the fashion of a throne like unto a sapphire stone, and upon the similitude of the throne was by appearance, as the similitude of a man above upon it. And I saw as the appearance of amber, and as the similitude of fire round about within it to look to, even from his loins upward: and to look to, even from his loins downward, I saw as a likeness of fire, and brightness round about it. As the likeness of the bow, that is in the cloud in the day of rain, so was the appearance of the light round about. This was the appearance of the similitude of the glory of the Lord: and when I saw it, I fell upon my face, and I heard a voice of one that spake.

And he said unto me, Son of man, stand up upon thy feet, & I will speak unto thee. And the Spirit entered into me, when he had spoken unto me, and set me upon my feet, so that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: for they and their fathers have rebelled against me, even unto this very day. For they are impudent children, and stiff-hearted: I do send thee unto them, & thou shalt say unto them, Thus saith the Lord God. But surely they will not hear, neither in deed will they cease: for they are a rebellious house: yet shall they know that there hath been a Prophet among them. And thou son of man, fear them not, neither be afraid of their words, although rebels, and thorns be with thee, and thou remainest with scorpions: fear not their words, nor be afraid at their looks, for they are a rebellious house. Therefore thou shalt speak my words unto them: but surely they will not hear, neither will they in deed cease: for they are rebellious. But thou son of man, hear what I say unto thee: be not thou rebellious, like this rebellious house: open thy mouth, and eat that I give thee. And when I looked up, behold, an hand was sent unto me, and lo, a rule of a book was therein. And he spread it before me, and it was written within and without, and there was written therein, Lamentations, and mourning, and woe.

Moreover he said unto me, Son of man, eat that thou findest: eat this rule, and go, and speak unto the house of Israel. So I opened my mouth, and he gave me this rule to eat. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this rule that I give thee. Then did I eat it, and it was in my mouth as sweet as honey. And he said unto me, Son of man, go, and enter into the house of Israel, and declare them my words. For thou art not sent to a people of an unknown tongue, or of an hard language, but to the house of Israel, not to many people of an unknown tongue, or of an hard language, whose words thou canst not understand: yet if I should send thee to them, they would obey thee. But the house of Israel will not obey thee: for they will not obey me: yea, all the house of Israel are impudent and stiff-hearted. Behold, I have made thy face strong against their faces, and thy forehead hard against their foreheads. I have made thy forehead as the adamant, and harder then the flint: fear them not therefore, neither be

afraid at their looks: for they are a rebellious house. He said moreover unto me, Son of man, receive in thine heart all my words that I speak unto thee, and hear them with thine ears, and go and enter to them that are led away captives unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God: but surely they will not hear, neither will they in deed cease.

Then the spirit took me up, and I heard behind me a noise of a great rushing, saying, Blessed be ye glory of the Lord out of his place. I heard also the noise of the wings of the beasts, that touched one another, and the rattling of the wheels that were by them, even a noise of a great rushing. So the spirit lift me up, and took me away and I went in bitterness, and indignation of my spirit, but the hand of the Lord was strong upon me. Then I came to them that were led away captives to Tel-abib, that dwelt by the river Chebar, and I sat where they sat, and remained there astonished among them seven days. And at the end of seven days, the word of the Lord came again unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I shall say unto the wicked, Thou shalt surely die, and thou givest not him warning, nor speakest to admonish the wicked of his wicked way, that he may live, the same wicked man shall die in his iniquity: but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul. Likewise if a righteous man turn from his righteousness, and commit iniquity, I will lay a stumbling block before him, and he shall die, because thou hast not given him warning: he shall die in his sin, and his righteous deeds, which he hath done, shall not be remembered: but his blood will I require at thine hand. Nevertheless, if thou admonish that righteous man, that the righteous sin not, and that he doth not sin, he shall live because he is admonished: also thou hast delivered thy soul.

And the hand of the Lord was there upon me, and he said unto me, Arise, and go into the field, and I will there talk with thee. So when I had risen up, and gone forth into the field, behold, the glory of the Lord stood there, as the glory which I saw by the river Chebar, and I fell down upon my face. Then the Spirit entered into me, which set me up upon my feet, and spake unto me, and said to me, Come, and shut thy self within thine house. But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them. And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them as a man that rebuketh: for they are a rebellious house. But when I shall have spoken unto thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God, He that heareth, let him hear, and he that leaveth off, let him leave: for they are a rebellious house.

Thou also son of man, take thee a brick, and lay it before thee, and portray upon it the city, even Jerusalem, and lay siege against it, and build a fort against it, and cast a mount against it: set the camp also against it, and lay engines of war against it round about. Moreover, take an iron pan, and set it for a wall of iron between thee and the city, and direct thy face toward it, and it shall be besieged, and thou shalt lay siege against it: this shall be a sign unto the house of Israel. Sleep thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days, that thou shalt sleep upon it, thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, even three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, sleep again upon thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee a day for a year, even a day for a year. Therefore thou shalt direct thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. And behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege. Thou shalt take also unto thee wheat, and barley, and beans, and lentils, and millet, and fiches, and put them in one vessel, and make thee bread thereof according to the number of the days, that thou shalt sleep upon thy side: even three hundred and ninety days shalt thou eat thereof. And the meat, whereof thou shalt eat, shall be by weight, even twenty shekels a day: and from time to time shalt thou eat thereof. Thou shalt drink also water by measure, even the sixth part of an Hin: from time to time shalt thou drink. And thou shalt eat it as barley cakes, and thou shalt bake it in the dung that cometh out of man, in their sight. And the Lord said, So shall the children of Israel eat their defiled bread among the Gentiles, whither I will cast them.

Then said I, Ah, Lord God, behold, my soul hath not been polluted: for from my youth up, even unto this hour, I have not eaten of a thing dead, or bullocks in pieces, neither came there any unclean flesh in my mouth.

Then he said unto me, Lo, I have given thee bullocks dung for mans dung, and thou shalt prepare thy bread therewith. Moreover, he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem, and they shall eat bread by weight, and with care, and they shall drink water by measure, and with astonishment. Because that bread and water shall fail, they shall be astonished one with another, and shall consume away for their iniquity.

And thou son of man, take thee a sharp knife, or take thee a barber’s razor & cause it to pass upon thine head, and upon thy beard: then take thee balances to weigh, and divide the hair. Thou shalt burn with fire the third part in the midst of the city, when the days of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the wind, and I will draw

out a sword after them. Thou shalt also take thereof a few in number, and bind them in thy lap. Then take of them again and cast them into the midst of the fire, and burn them in the fire: for thereof shall a fire come forth into all the house of Israel.

Thus saith the Lord God, This is Jerusalem: I have set it in the midst of the nations and countries, that are round about her. And she hath changed my judgments into wickedness more then the nations, and my statutes more then the countries, that are round about her: for they have refused my judgments & my statutes, & they have not walked in them. Therefore thus saith the Lord God, Because your multitude is greater then the nations that are round about you, and ye have not walked in my statutes, neither have ye kept my judgments: no, ye have not done according to the judgments of the nations, that are round about you, therefore thus saith the Lord God, Behold, I, even I come against thee, and will execute judgment in the midst of thee, even in the sight of the nations. And I will do in thee, that I never did before, neither will do any more the like, because of all thine abominations. For in the midst of thee, the fathers shall eat their sons, and the sons shall eat their fathers, and I will execute judgment in thee, and the whole remnant of thee will I scatter into all the winds. Wherefore, as I live, saith the Lord God, Surely because thou hast defiled my Sanctuary with all thy filthiness, and with all thine abominations, therefore will I also destroy thee, neither shall mine eye spare thee, neither will I have any pity. The third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all winds, and I will draw out a sword after them. Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will be comforted: and they shall know, that I the Lord have spoke it in my zeal, when I have accomplished my wrath in them. Moreover, I will make thee waste, and abhorred among the nations, that are round about thee, and in the sight of all that pass by. So thou shalt be a reproach and shame, a chastisement and an astonishment unto the nations, that are round about thee, when I shall execute judgments in thee, in anger and in wrath, and in sharp rebukes: I the Lord have spoken it. When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread. So will I send upon you famine, and evil beasts, and they shall spoil thee, and pestilence and blood shall pass through thee, and I will bring the sword upon thee: I the Lord have spoken it.

Again the word of the Lord came unto me, saying, Son of man, Set thy face towards the mountains of Israel, and prophecy against them, and say, Ye mountains of Israel, hear the word of the Lord God: thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, Behold, I, even I will bring a sword upon you, and I will destroy your high places: And your altars shall be desolate, and your images of the sun

shall be broken: and I will cast down your slain men before your idols. And I will lay the dead carcasses of the children of Israel before their idols, and I will scatter your bones round about your altars. In all your dwelling places the cities shall be desolate, and the high places shall be laid waste, so that your altars shall be made waste and desolate, and your idols shall be broken, and cease, & your images of the sun shall be cut in pieces, & your works shall be abolished. And the slain shall fall in the midst of you, and ye shall know that I am the Lord. Yet will I leave a remnant, that you may have some that shall escape the sword among the nations, when you shall be scattered through the countries. And they that escape of you, shall remember me among the nations, where they shall be in captivity, because I am grieved for their whorish hearts, which have departed from me, and for their eyes, which have gone a whoring after their idols, and they shall be displeased in themselves for the evils, which they have committed in all their abominations. And they shall know that I am the Lord, and that I have not said in vain, that I would do this evil unto them.

Thus saith the Lord God, Smite with thine hand, & stretch forth with thy foot, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence. He that is far off, shall die of the pestilence, and he that is near, shall fall by the sword, and he that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath upon them. Then ye shall know, that I am ye Lord, when their slain men shall be among their idols round about their altars, upon every high hill in all the tops of the mountains, and under every green tree, and under every thick oak, which is the place where they did offer sweet savour to all their idols. So will I stretch mine hand upon them, and make the land waste, and desolate from the wilderness unto Diblath in all their habitations, and they shall know, that I am the Lord.

Moreover the word of the Lord came unto me, saying, Also thou son of man, thus saith the Lord God, An end is come unto the land of Israel: the end is come upon the four corners of the land. Now is the end come upon thee, and I will send my wrath upon thee, and will judge thee according to thy ways, and will lay upon thee all thine abominations. Neither shall mine eye spare thee, neither will I have pity: but I will lay thy ways upon thee: and thine abomination shall be in the midst of thee, and ye shall know that I am the Lord.

Thus saith the Lord God, Behold, one evil, even one evil is come. An end is come, the end is come, it watched for thee: behold, it is come. The morning is come unto thee, that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains. Now I will shortly pour out my wrath upon thee, and fulfill mine anger upon thee: I will judge thee according to thy ways, and will lay upon thee all thine abominations. Neither shall mine eye spare thee, neither will I have pity, but I will lay

upon thee according to thy ways, and thine abominations shall be in the midst of thee, and ye shall know that I am the Lord that smiteth. Behold, the day, behold, it is come: the morning is gone forth, the rod flourisheth: pride hath budded. Cruelty is risen up into a rod of wickedness: none of them shall remain, nor of their riches, nor of any of theirs, neither shall there be lamentation for them. The time is come, the day draweth near: let not the buyer rejoice, nor let him that selleth, mourn: for the wrath is upon all the multitude thereof. For he that selleth, shall not return to that which is sold, although they were yet alive: for the vision was unto all the multitude thereof, and they returned not, neither doth any encourage himself in the punishment of his life. They have blown the trumpet, and prepared all, but none goeth to the battle: for my wrath is upon all the multitude thereof. The sword is without, and the pestilence, and the famine within: he that is in the field, shall die with the sword, and he that is in the city, famine and pestilence shall devour him. But they that flee away from them, shall escape, and shall be in the mountains, like the doves of the valleys: all they shall mourn, every one for his iniquity. All hands shall be weak, and all knees shall fall away as water. They shall also gird themselves with sackcloth, and fear shall cover them, and shame shall be upon all faces, & baldness upon their heads. They shall cast their silver in the streets, and their gold shall be cast far off: their silver and their gold can not deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: for this ruin is for their iniquity. He had also set the beauty of his ornament in majesty: but they made images of their abominations, and of their idols therein: therefore have I set it far from them. And I will give it into the hands of the strangers to be spoiled, and to the wicked of the earth to be robbed, and they shall pollute it. My face will I turn also from them, and they shall pollute my secret place: for the destroyers shall enter into it, and defile it. Make a chain: for the land is full of the judgment of blood, and the city is full of cruelty. Wherefore I will bring the most wicked of the heathen, and they shall possess their houses: I will also make the pomp of the mighty to cease, and their holy places shall be defiled. When destruction cometh, they shall seek peace, and shall not have it. Calamity shall come upon calamity, and rumour shall be upon rumour: then shall they seek a vision of the Prophet: but the Law shall perish from the Priest, and counsel from the Ancient. The King shall mourn, and the prince shall be clothed with desolation, and the hands of the people in the land shall be troubled: I will do unto them according to their ways, and according to their judgments will I judge them, and they shall know that I am the Lord.

And in the sixth year, in the sixth month, & in the fifth day of the month, as I sat in mine house, and the Elders of Judah sat before me, the hand of the Lord God fell there upon me. Then I beheld, and lo, there was a likeness, as the appearance of fire, to look to, from his loins downward, & from his loins upward, as the appearance of brightness, &

like unto amber. And he stretched out the likeness of an head, and took me by an hairy lock of mine head, and the Spirit lifted me up between the earth, and the heaven, and brought me by a Divine vision to Jerusalem, into the entry of ye inner gate that lieth toward the North, where remained the idol of indignation, which provoked indignation. And behold, the glory of the God of Israel was there according to the vision, that I saw in the field. Then said he unto me, Son of man, lift up thine eyes now toward the North. So I lifted up mine eyes toward the North, and behold, Northward, at the gate of the altar, this idol of indignation was in the entry. He said furthermore unto me, Son of man, seest thou not what they do? even the great abominations that the house of Israel committeth here to cause me to depart from my Sanctuary? but yet turn thee and thou shalt see greater abominations. And he caused me to enter at the gate of the court: and when I looked, behold, an hole was in the wall. Then said he unto me, Son of man, dig now in the wall; when I had digged in the wall, behold, there was a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in, and saw, and behold, there was every similitude of creeping things and abominable beasts and all the idols of the house of Israel painted upon the wall round about. And there stood before them seventy men of the Ancients of the house of Israel, and in the midst of them stood Jaazaniah, ye son of Shaphan, with every man his censour in his hand, and the vapour of the incense went up like a cloud. Then said he unto me, Son of man, hast thou seen what the Ancients of the house of Israel do in the dark, every one in the chamber of his imagery? for they say, The Lord seeth us not, the Lord hath forsaken the earth. Again he said also unto me, Turn thee again, and thou shalt see greater abominations that they do. And he caused me to enter into the entry of the gate of the Lord’s house, which was toward the North: and behold there sat women mourning for Tammuz. Then said he unto me, Hast thou seen this, O son of man? Turn thee again, and thou shalt see greater abominations then these. And he caused me to enter into the inner court of the Lord’s house, and behold, at the door of the Temple of the Lord, between the porch and the altar were about five and twenty men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sun, toward the East. The he said unto me, Hast thou seen this, O son of man? Is it a small thing to the house of Judah to commit these abominations which they do here? for they have filled the land with cruelty, and have returned to provoke me: and lo, they have cast out stink before their noses. Therefore will I also execute my wrath: mine eye shall not spare them, neither will I have pity, and though they cry in mine ears with a loud voice, yet will I not hear them.

He cried also with a loud voice in mine ears, saying, The visitations of the city draw near, and every man hath a weapon in his hand to destroy it. And behold, six men came by the way of the high gate, which lieth toward the North, and every man a weapon in

his hand to destroy it: and one man among them was clothed with linen, with a writers inkhorn by his side, and they went in and stood beside the brazen altar. And the glory of the God of Israel was gone up from ye Cherub, whereupon he was and stood on the door of the house, and he called to the man clothed with linen, which had the writers inkhorn by his side. And the Lord said unto him, Go through the midst of the city, even through the midst of Jerusalem and set a mark upon the foreheads of them that mourn, and cry for all the abominations that be done in the midst thereof. And to the other he said, that I might hear, Go ye after him through the city, and smite: let your eye spare none, neither have pity. Destroy utterly the old, and the young, and the maids, and the children, and the women, but touch no man, upon whom is the mark, and begin at my Sanctuary. Then they began at the Ancient men, which were before the house. And he said unto them, Defile the house, and fill the courts with the slain, then go forth: and they went out, and slew them in the city.

Now when they had slain them, and I had escaped, I fell down upon my face, and cried, saying, Ah Lord God, wilt thou destroy all the residue of Israel, in pouring out thy wrath upon Jerusalem?

Then said he unto me, The iniquity of the house of Israel, and Judah is exceeding great, so that the land is full of blood, and the city full of corrupt judgment: for they say, The Lord hath forsaken the earth, & the Lord seeth us not. As touching me also, mine eye shall not spare them, neither will I have pity, but will recompense their ways upon their heads. And behold, the man clothed with linen which had the inkhorn by his side, made report, and said, Lord, I have done as thou hast commanded me.

And as I looked, behold, in the firmament that was above the head of the Cherubims there appeared upon them like unto the similitude of a throne, as it were a sapphire stone. And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the Cherub, & fill thine hands with coals of fire from between the Cherubims, & scatter them over the city; he went in in my sight. Now the Cherubims stood upon the right side of the house, when the man went in, and the cloud filled the inner court. Then the glory of the Lord went up from the Cherub, and stood over the door of the house, & the house was filled with the cloud, and the court was filled with the brightness of the Lord’s glory. And the sound of the Cherubim’s wings was heard into the utter court, as the voice of the Almighty God, when he speaketh. And when he had commanded the man clothed with linen, saying, Take fire from between the wheels, & from between ye Cherubims, then he went in and stood beside ye wheel. And one Cherub stretched forth his hand from between the Cherubims unto the fire, that was between the Cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it and went out. And there appeared in the Cherubims, the likeness of a man’s hand under their wings. And when I looked

up, behold, four wheels were beside the Cherubims, one wheel by one Cherub, and another wheel by another Cherub, and the appearance of the wheels was as the colour of a Chrysolite stone. And their appearance (for they were all four of one fashion) was as if one wheel had been in another wheel. When they went forth, they went upon their four sides, and they returned not as they went: but to the place whither they first went, they went after it, and they turned not as they went. And their whole body, and their rings, and their hands, and their wings, & the wheels were full of eyes round about, even in the same four wheels. And the Cherub cried to these wheels in mine hearing, saying, O wheel. And every beast had four faces: the first face was the face of a Cherub, & the second face was the face of a man, and the third the face of a lion, and the fourth the face of an Eagle. And the Cherubims were lifted up: this is the beast that I saw at the river Chebar. And when ye Cherubims went, the wheels went by them: and when the Cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. When the Cherubims stood, they stood: & when they were lifted up, they lifted themselves up also: for the spirit of the beast was in them. Then the glory of the Lord departed from above the door of the house, and stood upon the Cherubims. And the Cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were besides them: and every one stood at the entry of the gate of the Lord’s House at the East side, and the glory of the God of Israel was upon them on high. This is the beast that I saw under the God of Israel by the river Chebar, and I knew that they were the Cherubims. Every one had four faces, and every one four wings, and the likeness of man’s hands was under their wings. And the likeness of their faces was the self same faces, which I saw by the river Chebar, and the appearance of the Cherubims was ye self-same, and they went every one straight forward.

Moreover, the Spirit lifted me up, and brought me unto the East gate of the Lord's house, which lieth Eastward, and behold, at the entry of the gate were five and twenty men: among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, the princes of the people. Then said he unto me, Son of man, these are the men that imagine mischief, and devise wicked counsel in this city. For they say, It is not near, let us build houses: this city is the cauldron, and we be the flesh. Therefore prophesy against them, son of man, prophesy. And the Spirit of the Lord fell upon me, and said unto me, Speak, Thus saith the Lord, O ye house of Israel, this have ye said, and I know that which riseth up of your minds. Many have ye murdered in this city, and ye have filled the streets thereof with the slain. Therefore thus saith the Lord God, They that ye have slain, and have laid in the midst of it, they are the flesh, and this city is the cauldron, but I will bring you forth of the midst of it. Ye have feared the sword, and I will bring a sword upon you, saith the Lord God. And I will bring you out of the midst thereof, and deliver

you into the hands of strangers, and will execute judgments among you. Ye shall fall by the sword, and I will judge you in the border of Israel, and ye shall know that I am the Lord. This city shall not be your cauldron, neither shall ye be the flesh in the midst thereof, but I will judge you in the border of Israel. And ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen, that are round about you.

And when I prophesied, Pelatiah the son of Benaiah died: then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God, wilt thou then utterly destroy all the remnant of Israel?

Again the word of the Lord came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, & all the house of Israel, holy are they unto whom the inhabitants of Jerusalem have said, Depart ye far from the Lord: for the land is given us in possession. Therefore say, Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little Sanctuary in ye countries where they shall come. Therefore say, Thus saith the Lord God, I will gather you again from the people, and assemble you out of the countries where ye have been scattered, & I will give you ye land of Israel. And they shall come thither, and they shall take away all the idols thereof, and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within their bowels: and I will take the stony heart out of their bodies, and will give them an heart of flesh, that they may walk in my statutes, and keep my judgments, and execute them: and they shall be my people, and I will be their God. But upon them, whose heart is toward their idols, and whose affection goeth after their abominations, I will lay their way upon their own heads, saith the Lord God. Then did the Cherubims lift up their wings, and the wheels besides them, and the glory of the God of Israel was upon them on high. And the glory of the Lord went up from the midst of the city, & stood upon the mountain which is toward the East side of the city.

Afterward the Spirit took me up, and brought me in a vision by the Spirit of God into Caldea to them that were led away captives: so the vision that I had seen, went up from me. Then I declared unto them that were led away captives, all the things that the Lord had shewed me.

The word of the Lord also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not: they have ears to hear, and hear not: for they are a rebellious house. Therefore thou son of man, prepare thy stuff to go into captivity, and go forth by day in their sight: and thou shalt pass from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house. Then shalt thou bring forth thy stuff by day in their sight as the stuff of

him that goeth into captivity: and thou shalt go forth at even in their sight, as they that go forth into captivity. Dig thou through the wall in their sight, and carry out thereby. In their sight shalt thou bear it upon thy shoulders, and carry it forth in the dark: thou shalt cover thy face that thou see not the earth: for I have set thee as a sign unto the house of Israel.

And as I was commanded, so I brought forth my stuff by day, as ye stuff of one that goeth into captivity: and by night I digged through the wall with mine hand, & brought it forth in ye dark, & I bare it upon my shoulder in their sight.

And in the morning came the word of the Lord unto me, saying, Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? But say thou unto them, Thus saith the Lord God, This burden concerneth the chief in Jerusalem, and all the house of Israel that are among them. Say, I am your sign: like as I have done, so shall it be done unto them: they shall go into bondage and captivity. And the chiefest that is among them, shall bear upon his shoulder in the dark, and shall go forth: they shall dig through the wall, to carry out thereby: he shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shall die there. And I will scatter toward every wind all that are about him to help him, and all his garrisons, and I will draw out the sword after them. And they shall know that I am the Lord, when I shall scatter them among the nations, & disperse them in the countries. But I will leave a little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know, that I am the Lord.

Moreover, the word of the Lord came unto me, saying, Son of man, eat thy bread with trembling and drink thy water with trouble, & with carefulness, and say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel, They shall eat their bread with carefulness, and drink their water with desolation: for the land shall be desolate from her abundance because of the cruelty of them that dwell therein. And the cities that are inhabited, shall be left void, and the land shall be desolate, and ye shall know that I am the Lord.

And the word of the Lord came unto me, saying, Son of man, what is that proverb that you have in the land of Israel, saying, The days are prolonged and all visions fail? Tell them therefore, Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel: but say unto them, The days are at hand and the effect of every vision. For no vision shall be any more in vain, neither shall there be any flattering divination within the house of Israel. For I am the Lord: I will speak, and that thing that I shall speak, shall come to pass: it shall be no more prolonged: for in

your days, O rebellious house, will I say the thing, and will perform it, saith the Lord God.

Again the word of the Lord came unto me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth, is for many days to come, and he prophecieth of the times that are far off. Therefore say unto them, Thus saith the Lord God, All my words shall no longer be delayed, but that thing which I have spoken, shall be done, saith the Lord God.

And ye word of ye Lord came unto me, saying, Son of man, prophecy against the prophets of Israel, that prophecy, and say thou unto them, that prophecy out of their own hearts, Hear the word of the Lord. Thus saith the Lord God, Woe unto the foolish Prophets that follow their own spirit, and have seen nothing. O Israel, thy Prophets are like the foxes in the waste places. Ye have not risen up in the gaps, neither made up the hedge for ye house of Israel, to stand in the battle in the day of the Lord. They have seen vanity, and lying divination, saying, The Lord saith it, and the Lord hath not sent them: & they have made others to hope that they would confirm the word of their prophecy. Have ye not seen a vain vision? and have ye not spoken a lying divination? ye say, The Lord saith it, albeit I have not spoken. Therefore thus saith the Lord God, Because ye have spoken vanity & have seen lies, therefore behold, I am against you, saith the Lord God, and mine hand shall be upon the Prophets that see vanity, and divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel: & ye shall know that I am the Lord God. And therefore, because they have deceived my people, saying, Peace, & there was no peace: and one built up a wall, and behold, the others daubed it with untempered mortar, say unto them which daub it with untempered mortar, that it shall fall: for there shall come a great shower, and I will send hailstones, which shall cause it to fall, and a stormy wind shall break it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God, I will cause a stormy wind to break forth in my wrath, & a great shower shall be in mine anger, & hailstones in mine indignation to consume it. So I will destroy the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof, and ye shall know, that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither the daubers thereof, to wit, the Prophets of Israel, which prophesy upon Jerusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

Likewise thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart: and prophesy thou against them, and say, Thus saith the

Lord God, Woe unto the women that sew pillows under all arm holes, and make vails upon the head of every one that standeth up, to hunt souls: will ye hunt ye souls of my people, and will ye give life to the souls that come unto you? And will ye pollute me among my people for handfuls of barley, and for pieces of bread to slay the souls of them that should not die, and to give life to the souls that should not live in lying to my people, that hear your lies? Wherefore thus saith the Lord God, Behold, I will have to do with your pillows, wherewith ye hunt the souls to make them to fly, and I will tear them from your arms, and will let the souls go, even the souls, that ye hunt to make them to fly. Your vails also will I tear, and deliver my people out of your hand, and they shall be no more in your hands to be hunted, and ye shall know that I am the Lord. Because with your lies ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life, therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand, & ye shall know that I am ye Lord.

Then came certain of the Elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: should I, being required, answer them? Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the Prophet, I the Lord will answer him that cometh, according to the multitude of his idols: That I may take the house of Israel in their own heart, because they are all departed from me through their idols.

Therefore say unto the house of Israel, Thus saith the Lord God, Return, and withdraw yourselves, and turn your faces from your idols, and turn your faces from all your abominations. For everyone of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to a Prophet, for to inquire of him for me, I the Lord will answer him for myself, and I will set my face against that man, and will make him an example and proverb, and I will cut him off from the midst of my people, and ye shall know that I am the Lord. And if the Prophet be deceived, when he hath spoken a thing, I the Lord have deceived that Prophet, and I will stretch out mine hand upon him, and will destroy him from the midst of my people of Israel. And they shall bear their punishment: the punishment of the Prophet shall be even as the punishment of him that asketh, that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God. The word of the Lord came again unto me, saying, Son of man, when ye land sinneth against me by committing a trespass,

then will I stretch out mine hand upon it, & will break the staff of the bread thereof, and will send famine upon it, and I will destroy man and beast forth of it. Though these three men Noah, Daniel, and Job were among them, they should deliver but their own souls by their righteousness, saith the Lord God. If I bring noisome beasts into the land and they spoil it, so that it be desolate, that no man may pass through, because of beasts, though these three men were in the midst thereof, As I live, saith the Lord God, they shall save neither sons nor daughters: they only shall be delivered, but the land shall be waste. Or if I bring a sword upon this land, and say, Sword, go through the land, so that I destroy man and beast out of it, though these three men were in the midst thereof, As I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into this land, and power out my wrath upon it in blood, to destroy out of it man and beast, and though Noah, Daniel and Job were in the midst of it, As I live, saith the Lord God, they shall deliver neither son nor daughter: they shall but deliver their own souls by their righteousness. For thus saith the Lord God, Howe much more when I send my four sore judgments upon Jerusalem, even the sword, and famine, and the noisome beast & pestilence, to destroy man and beast out of it? Yet behold, therein shall be left a remnant of them that shall be carried away both sons and daughters: behold, they shall come forth unto you, and ye shall see their way, and their enterprises: and ye shall be comforted, concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their way and their enterprises: & ye shall know, that I have not done without cause all that I have done in it, saith the Lord God.

And ye word of ye Lord came unto me, saying, Son of man, what cometh of the vine tree above all other trees? and of the vine branch, which is among the trees of ye forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast in the fire to be consumed: the fire consumeth both the ends of it, and the midst of it is burnt. Is it meet for any work? Behold, when it was whole, it was meet for no work: how much less shall it be meet for any work, when the fire hath consumed it, and it is burnt? Therefore thus saith the Lord God, As the vine tree, that is among the trees of the forest, which I have given to the fire to be consumed, so will I give the inhabitants of Jerusalem. And I will set my face against them: they shall go out from one fire, and another fire shall consume them: and ye shall know, that I am the Lord, when I set my face against them, and when I make the land waste, because they have greatly offended, saith the Lord God.

Again, the word of the Lord came unto me, saying, Son of man, cause Jerusalem to know her abominations, and say, Thus saith the Lord God unto Jerusalem, Thine habitation and thy kindred is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite. And in thy nativity when thou wast borne, thy navel was not cut: thou

wast not washed in water to soften thee: thou wast not salted with salt, nor swaddled in clothes. None eye pitied thee to do any of these unto thee, for to have compassion upon thee, but thou wast cast out in the open field to the contempt of thy person in ye day that thou wast borne. And when I passed by thee, I saw thee polluted in thine own blood, and I said unto thee, when thou wast in thy blood, Thou shalt live: even when thou wast in thy blood, I said unto thee, Thou shalt live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine hair is grown, where as thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time was as the time of love, and I spread my skirts over thee, and covered thy filthiness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water: yea, I washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badgers skin: and I girded thee about with fine linen, & I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck. And I put a frontlet upon thy face, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver, and thy raiment was of fine linen, and silk, and broidered work: thou didst eat fine flour, and honey and oil, and thou wast very beautiful, and thou didst grow up into a kingdom. And thy name was spread among the heathen for thy beauty: for it was perfect through my beauty which I had set upon thee, saith the Lord God.

Now thou didst trust in thine own beauty, and playedst the harlot, because of thy renown, and hast poured out thy fornications on every one that passed by, thy desire was to him. And thou didst take thy garments, & deckedst thine high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither hath any done so. Thou hast also taken thy fair jewels made of my gold and of my silver, which I had given thee, and madest to thy self images of men, and didst commit whoredom with them, And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and my perfume before them. My meat also, which I gave thee, as fine flour, oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: thus it was, saith the Lord God. Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them, to be devoured: is this thy whoredom a small matter? That thou hast slain my children, and delivered them to cause them to pass through fire for them? And in all thine abominations and whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood. And beside all thy wickedness (wo, wo unto thee, saith the Lord God) thou hast also built unto thee an high place, and hast made thee an high place in every street. Thou hast built thine high place at every

corner of the way, and hast made thy beauty to be abhorred: thou hast opened thy feet to every one that passed by, & multiplied thy whoredom. Thou hast also committed fornication with the Egyptians thy neighbours, which have great members, and hast increased thy whoredom, to provoke me. Behold, therefore I did stretch out mine hand over thee, and will diminish thine ordinary, and deliver thee unto the will of them that hate thee, even to the daughters of the Philistims, which are ashamed of thy wicked way. Thou hast played the whore also with the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied. Thou hast moreover multiplied thy fornication from the land of Canaan unto Caldea, and yet thou wast not satisfied herewith. How weak is thine heart, saith the Lord God, seeing thou doest all these things, even the work of a presumptuous whorish woman? In that thou buildest thine high place in the corner of every way, and makest thine high place in every street, and hast not been as an harlot that despiseth a reward, but as a wife that playeth the harlot, and taketh others for her husband: They give gifts to all other whores, but thou givest gifts unto all thy lovers, and rewardest them, that they may come unto thee on every side for thy fornication. And the contrary is in thee from other women in thy fornications, neither the like fornication shall be after thee: for in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

Wherefore, O harlot, hear the word of the Lord. Thus saith the Lord God, Because thy shame was poured out, and thy filthiness discovered through thy fornications with thy lovers, and with all the idols of thine abominations, and by the blood of thy children, which thou didst offer unto them, behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated: I will even gather them round about against thee, and will discover thy filthiness unto them, that they may see all thy filthiness. And I will judge thee after ye manner of them that are harlots, and of them that shed blood, and I will give thee the blood of wrath & jealousy. I will also give thee into their hands, and they shall destroy thine high place, and shall break down thine high places. They shall strip thee also out of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn up thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt give no reward any more. So will I make my wrath toward thee to rest, and my jealousy shall depart from thee, and I will cease and be no more angry. Because thou hast not remembered the days of thy youth, but hast provoked me with all these things, behold, therefore I also have brought thy way upon thine head, saith the Lord God: yet hast not thou had consideration of all thine abominations. Behold, all that use proverbs, shall use this proverb against thee, saying, As is the

mother, so is her daughter. Thou art thy mother’s daughter, that hath cast off her husband and her children, and thou art the sister of thy sisters, which forsook their husbands and their children: your mother is an Hittite, and your father an Amorite. And thine elder sister is Samaria, and her daughters, that dwell at thy left hand, and thy young sister, that dwelleth at thy right hand, is Sodom, and her daughters. Yet hast thou not walked after their ways, nor done after their abominations: but as it had been a very little thing, thou wast corrupted more then they in all thy ways. As I live, saith the Lord God, Sodom thy sister hath not done, neither she nor her daughters, as thou hast done and thy daughters. Behold, this was the iniquity of thy sister Sodom, Pride, fullness of bread, and abundance of idleness was in her, and in her daughters: neither did she strengthen the hand of the poor and needy. But they were haughty, and committed abomination before me: therefore I took them away, as pleased me. Neither hath Samaria committed half of thy sins, but thou hast exceeded them in thine abominations, and hast justified thy sisters in all thine abominations, which thou hast done. Therefore thou which hast justified thy sisters, bear thine own shame for thy sins, that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and bear thy shame, seeing that thou hast justified thy sisters. Therefore I will bring again their captivity with the captivity of Sodom, and her daughters, and with the captivity of Samaria, and her daughters: even the captivity of thy captives in the midst of them, that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou hast comforted them. And thy sister Sodom and her daughters shall return to their former state: Samaria also and her daughters shall return to their former state, when thou and thy daughters shall return to your former state. For thy sister Sodom was not heard of by thy report in the day of thy pride, before thy wickedness was discovered, as in that same time of the reproach of the daughters of Aram, and of all the daughters of the Philistims round about her which despise thee on all sides. Thou hast borne therefore thy wickedness and thine abomination, saith the Lord. For thus saith the Lord God, I might even deal with thee, as thou hast done: when thou didst despise the oath, in breaking the covenant. Nevertheless, I will remember my covenant made with thee in ye days of thy youth, and I will confirm unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, both thy elder & thy younger, and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee, and thou shalt know that I am the Lord, that thou mayest remember, and be ashamed, & never open thy mouth any more: because of thy shame when I am pacified toward thee, for all that thou hast done, saith the Lord God.

And the word of the Lord came unto me, saying, Son of man, put forth a parable and speak a proverb unto the house of Israel, and say, Thus saith the Lord God, The great

eagle with great wings, and long wings, and full of feathers, which had divers colours, came unto Lebanon, & took the highest branch of the cedar, and brake off the top of his twig, and carried it into the land of merchants, and set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful ground: he placed it by great waters, and set it as a willow tree. And it budded up, and was like a spreading vine of low stature, whose branches turned toward it, and the roots thereof were under it: so it became a vine, and it brought forth branches, and shot forth buds. There was also another great eagle with great wings and many feathers, and behold, this vine did turn her roots toward it, & spread forth her branches toward it, that she might water it by the trenches of her plantation. It was planted in a good soil by great waters, that it should bring forth branches, and bear fruit, and be an excellent vine. Say thou, Thus saith the Lord God, Shall it prosper? shall he not pull up the roots thereof, and destroy the fruit thereof, and cause them to dry? all the leaves of her bud shall wither without great power, or many people, to pluck it up by the roots thereof. Behold, it was planted: but shall it prosper? shall it not be dried up, and wither? when the East wind shall touch it, it shall wither in the trenches, where it grew.

Moreover, the word of the Lord came unto me, saying, Say now to this rebellious house, Know ye not, what these things mean? tell them, Behold, the King of Babel is come to Jerusalem, and hath taken the King thereof, and the princes thereof, and led them with him to Babel, and hath taken one of the King’s seed, and made a covenant with him, & hath taken an oath of him: he hath also taken the princes of the land, that the kingdom might be in subjection, and not lift itself up, but keep their covenant, and stand to it. But he rebelled against him, and sent his ambassadours into Egypt, that they might give him horses, and much people: shall he prosper? shall he escape, that doth such things? or shall he break the covenant, and be delivered? As I live, saith the Lord God, he shall die in the midst of Babel, in the place of the King, that had made him King, whose oath he despised, and whose covenant made with him, he brake. Neither shall Pharaoh with his mighty host, and great multitude of people, maintain him in the war, when they have cast up mounts, and builded ramparts to destroy many persons. For he hath despised the oath, and broken ye covenant (yet lo, he had given his hand) because he hath done all these things, he shall not escape. Therefore, thus saith the Lord God, As I live, I will surely bring mine oath that he hath despised, and my covenant that he hath broken upon his own head. And I will spread my net upon him, & he shall be taken in my net, & I will bring him to Babel, and will enter into judgment with him there for his trespass that he hath committed against me. And all that flee from him with all his host, shall fall by the sword, & they that remain, shall be scattered toward all the winds: and ye shall know that I the Lord have spoken it.

Thus saith the Lord God, I will also take off the top of this high cedar, and will set it, and cut off the top of the tender plant thereof, and I will plant it upon an high mountain and great. Even in the high mountain of Israel will I plant it: and it shall bring forth boughs & bear fruit, and be an excellent cedar, and under it shall remain all birds, and every fowl shall dwell in the shadow of the branches thereof. And all the trees of the field shall know that I the Lord have brought down the high tree, and exalted the low tree, that I have dried up the green tree, and made the dry tree to flourish: I the Lord have spoken it, and have done it.

The word of the Lord came unto me again, saying, What mean ye that ye speak this proverb, concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children’s teeth are set on edge? As I live, saith the Lord God, ye shall use this proverb no more in Israel. Behold, all souls are mine, both the soul of the father, and also the soul of the son are mine: the soul that sinneth, it shall die. But if a man be just, and do that which is lawful, and right, and hath not eaten upon the mountains, neither hath lift up his eyes to the idols of the house of Israel, neither hath defiled his neighbour’s wife, neither hath lain with a menstruous woman, neither hath oppressed any, but hath restored the pledge to his detour: he that hath spoiled none by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, and hath not given forth upon usury, neither hath taken any increase, but hath withdrawn his hand from iniquity, and hath executed true judgment between man and man, and hath walked in my statutes, and hath kept my judgments to deal truly, he is just, he shall surely live, saith the Lord God. If he beget a son, that is a thief, or a sheader of blood, if he do any one of these things, though he do not all these things, but either hath eaten upon the mountains, or defiled his neighbour’s wife, or hath oppressed the poor and needy, or hath spoiled by violence, or hath not restored the pledge, or hath lift up his eyes unto the idols, or hath committed abomination, or hath given forth upon usury, or hath taken increase, shall he live? he shall not live: seeing he hath done all these abominations, he shall die the death, and his blood shall be upon him. But if he beget a son, that seeth all his father’s sins, which he hath done, and feareth, neither doth such like, that hath not eaten upon the mountains, neither hath lift up his eyes to the idols of ye house of Israel, nor hath defiled his neighbour’s wife, neither hath oppressed any, nor hath withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, neither hath withdrawn his hand from the afflicted, nor received usury nor increase, but hath executed my judgments, and hath walked in my statutes, he shall not die in the iniquity of his father, but he shall surely live. His father, because he cruelly oppressed and spoiled his brother by violence, and hath not done good among his people, lo, even he dyeth in his iniquity. Yet say ye, Wherefore shall not the son bear the

iniquity of the father? because ye son hath executed judgment & justice, and hath kept all my statutes, and done them, he shall surely live, the same soul that sinneth, shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son, but the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon himself. But if the wicked will return from all his sins that he hath committed, and keep all my statutes, and do that which is lawful & right, he shall surely live, and shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him, but in his righteousness that he hath done, he shall live. Have I any desire that the wicked should die, saith the Lord God? or shall he not live, if he return from his ways? But if the righteous turn away from his righteousness, & commit iniquity, and do according to all the abominations, that the wicked man doth, shall he live? all his righteousness that he hath done, shall not be mentioned: but in his transgression that he hath committed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal: hear now, O house of Israel. Is not my way equal? or are not your ways unequal? For when a righteous man turneth away from his righteousness, and committeth iniquity, he shall even die for the same, he shall even die for his iniquity, that he hath done. Again when the wicked turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live and shall not die. Yet saith ye house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? or are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God: return therefore and cause others to turn away from all your transgressions: so iniquity shall not be your destruction. Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I desire not the death of him that dieth, saith the Lord God: cause therefore one another to return, and live ye.

Thou also, take up a lamentation for the princes of Israel, and say, Wherefore lay thy mother as a lioness among the lions? she nourished her young ones among the lions whelps, and she brought up one of her whelps, and it became a lion, and it learned to catch the prey, and it devoured men. The nations also heard of him, and he was taken in their nets, and they brought him in chains unto the land of Egypt. Now when she saw, that she had waited and her hope was lost, she took another of her whelps, and made him a lion. Which went among the lions, and became a lion, and learned to catch the prey, and he devoured men. And he knew their widows, & he destroyed their cities, and the land was wasted, and all that was therein by the noise of his roaring. Then the nations set against him on every side of the countries, and laid their nets for him: so he was taken in their pit. And they put him in prison and in chains, and brought him to the King of

Babel, and they put him in holds, that his voice should no more be heard upon the mountains of Israel. Thy mother is like a vine in thy blood, planted by the waters: she brought forth fruit and branches by the abundant waters, and she had strong rods for the scepters of them that bear rule, and her stature was exalted among the branches, and she appeared in her height with the multitude of her branches. But she was plucked up in wrath: she was cast down to the ground, & the East wind dried up her fruit: her branches were broken, & withered: as for the rod of her strength, the fire consumed it. And now she is planted in the wilderness in a dry and thirsty ground. And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a scepter to rule: this is a lamentation and shall be for a lamentation.

And in the seventh year, in the fifth month, the tenth day of the month, came certain of the elders of Israel to inquire of the Lord, and sat before me. Then came the word of the Lord unto me, saying, Son of man, speak unto the Elders of Israel, and say unto them, Thus saith the Lord God, Are ye come to inquire of me? As I live, saith the Lord God, when I am asked, I will not answer you. Wilt thou judge them, son of man? Wilt thou judge them? cause them to understand the abominations of their fathers, and say unto them, Thus saith the Lord God, In the day when I chose Israel, and lift up mine hand unto the seed of the house of Jaakob, and made my self known unto them in the land of Egypt, when I lift up mine hand unto them, and said, I am the Lord your God, in the day that I lift up mine hand unto them to bring them forth of the land of Egypt, into a land that I had provided for them, flowing with milk & honey which is pleasant among all lands, then said I unto them, Let every man cast away the abominations of his eyes, and defile not yourselves with the idols of Egypt: for I am the Lord your God. But they rebelled against me, & would not hear me: for none cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I thought to power out mine indignation upon them, & to accomplish my wrath against them in the midst of the land of Egypt. But I had respect to my Name, that it should not be polluted before the heathen, among whom they were, & in whose sight I made my self known unto them in bringing them forth of the land of Egypt. Now I carried them out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and declared my judgments unto them, which if a man do, he shall live in them. Moreover I gave them also my Sabbaths to be a sign between me & them, that they might know that I am the Lord, that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they cast away my judgments, which if a man do, he shall live in them, and my Sabbaths have they greatly polluted: then I thought to pour out mine indignation upon them in the wilderness to consume them, but I had respect to my Name, that it should not be polluted before the heathen in whose sight I brought them out. Yet nevertheless, I lift up mine hand unto them in the wilderness that I would

not bring them into the land, which I had given them, flowing with milk and honey, which was pleasant above all lands, because they cast away my judgments, and walked not in my statutes, but have polluted my Sabbaths: for their heart went after their idols. Nevertheless, mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the ordinances of your fathers, neither observe their manners, nor defile yourselves with their idols. I am the Lord your God: walk in my statutes, and keep my judgments and do them, and sanctify my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my judgments to do them, which if a man do, he shall live in them, but they polluted my Sabbaths: then I thought to power out mine indignation upon them, and to accomplish my wrath against them in the wilderness. Nevertheless I withdrew mine hand & had respect to my Name that it should not be polluted before the heathen, in whose sight I brought them forth. Yet I lift up mine hand unto them in the wilderness, that I would scatter them among the heathen, & disperse them through the countries, because they had not executed my judgments, but had cast away my statutes and had polluted my Sabbaths, and their eyes were after their fathers’ idols. Wherefore I gave them also statutes that were not good, and judgments, wherein they should not live. And I polluted them in their own gifts in that they caused to pass by the fire all that first openeth ye womb, that I might destroy them, to the end, that they might know that I am ye Lord.

Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God, Yet in this your fathers have blasphemed me, though they had before grievously transgressed against me. For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented their offering of provocation: there also they made their sweet savour, and poured out there their drink offerings. Then I said unto them, What is the high place whereunto ye go? And the name thereof was called Bamah unto this day. Wherefore, say unto the house of Israel, Thus saith the Lord God, Are ye not polluted after the manner of your fathers? and commit ye not whoredom after their abominations? For when you offer your gifts, and make your sons to pass through the fire, you pollute yourselves with all your idols unto this day: shall I answer you when I am asked, O house of Israel? As I live, saith the Lord God, I will not answer you when I am asked. Neither shall that be done that cometh into your mind: for ye say, We will be as the heathen, and as the families of the countries, and serve wood, and stone. As I live, saith the Lord God, I will surely rule you with a mighty hand, and with a stretched out arm, and in my wrath poured out, and will bring you from the people, and will gather you out of the countries, wherein ye are scattered, with a

mighty hand, and with a stretched out arm, and in my wrath poured out, and I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and will bring you into the bond of the covenant. And I will choose out from among you the rebels, and them that transgress against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and you shall know that I am the Lord. As for you, O house of Israel, thus saith the Lord God, Go you, and serve every one his idol, seeing that ye will not obey me, and pollute mine holy Name no more with your gifts and with your idols. For in mine holy mountain, even in the high mountain of Israel, saith the Lord God, there shall all the house of Israel, and all in the land, serve me: there will I accept them, and there will I require your offerings and the first fruits of your oblations, with all your holy things. I will accept your sweet savour, when I bring you from the people, and gather you out of the countries, wherein ye have been scattered, that I may be sanctified in you before ye heathen. And ye shall know, that I am the Lord, when I shall bring you into the land of Israel, into the land, for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your works, wherein ye have been defiled, and ye shall judge yourselves worthy to be cut off, for all your evils, that ye have committed. And ye shall know, that I am the Lord, when I have respect unto you for my Names sake, and not after your wicked ways, nor according to your corrupt works, O ye house of Israel, saith the Lord God.

Moreover, the word of the Lord came unto me, saying, Son of man, set thy face toward the way of Teman, and drop thy word toward the South, and prophecy toward the forest of the field of the South, and say to the forest of the South, Hear the word of the Lord: thus saith the Lord God, Behold, I will kindle a fire in thee, and it shall devour all the green wood in thee, and all the dry wood: the continual flame shall not be quenched, and every face from the South to the North shall be burnt therein. And all flesh shall see, that I the Lord have kindled it, and it shall not be quenched. Then said I, Ah Lord God, they say of me, Doth not he speak parables?

The word of ye Lord came to me again, saying, Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophecy against the land of Israel. And say to the land of Israel, Thus saith the Lord, Behold, I come against thee, and will draw my sword out of his sheath, and cut off from thee both the righteous and the wicked. Seeing then that I will cut off from thee both the righteous and wicked, therefore shall my sword go out of his sheath against all flesh from the South to the North, that all flesh may know that I the Lord have drawn my sword out of his sheath, and it shall not return any more. Mourn therefore, thou son of man, as in the pain of thy reigns, and mourn bitterly before them. And if they say unto thee, Wherefore mournest

thou? then answer, Because of the bruit: for it cometh, and every heart shall melt, and all hands shall be weak, and all minds shall faint, and all knees shall fall away as water: behold, it cometh, and shall be done, saith the Lord God.

Again, the word of the Lord came unto me, saying, Son of man, prophecy, and say, Thus saith the Lord God, say, A sword, a sword both sharp, and furbished. It is sharpened to make a sore slaughter, and it is furbished that it may glitter: how shall we rejoice? for it condemneth the rod of my son, as all other trees. And he hath given it to be furbished, that he may handle it: this sword is sharp, & is furbished, that he may give it into ye hand of the slayer. Cry, and howl, son of man: for this shall come to my people, and it shall come unto all the princes of Israel: the terrours of the sword shall be upon my people: smite therefore upon thy thigh. For it is a trial, and what shall this be, if the sword condemn even the rod? It shall be no more, saith the Lord God. Thou therefore, son of man, prophecy, and smite hand to hand, and let the sword be doubled: let the sword that hath killed, return the third time: it is the sword of the great slaughter entering into their privy chambers. I have brought the fear of the sword into all their gates to make their heart to faint, and to multiply their ruins. Ah it is made bright, and it is dressed for the slaughter. Get thee alone: go to the right hand, or get thy self to the left hand, whithersoever thy face turneth. I will also smite mine hands together, & will cause my wrath to cease. I the Lord have said it.

The word of the Lord came unto me again, saying, Also thou son of man, appoint thee two ways, that the sword of the King of Babel may come: both twain shall come out of one land, and choose a place, and choose it in the corner of the way of the city. Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the strong city . And the King of Babel stood at the parting of the way, at the head of the two ways, consulting by divination, and made his arrows bright: he consulted with idols, and looked in the liver. At his right hand was the divination for Jerusalem to appoint captains, to open their mouth in the slaughter, and to lift up their voice with shouting, to lay engines of war against the gates, to cast a mount, and to build a fortress. And it shall be unto them as a false divination in their sight for the oaths made unto them: but he will call to remembrance their iniquity, to the intent they should be taken. Therefore thus saith the Lord God, Because ye have made your iniquity to be remembered, in discovering your rebellion, that in all your works your sins might appear: because, I say, that ye are come to remembrance, ye shall be taken with the hand. And thou prince of Israel polluted, and wicked, whose day is come, when iniquity shall have an end, thus saith the Lord God, I will take away the diadem, and take off the crown: this shall be no more the same: I will exalt the humble, and will abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until he come, whose right it is, and I will give it him. And thou, son of man, prophecy, and say, Thus saith the

Lord God to the children of Ammon, and to their blasphemy: say thou, I say, The sword, the sword is drawn forth, and furbished to the slaughter, to consume, because of the glittering: Whiles they see vanity unto thee, & prophesied a lie unto thee to bring thee upon the necks of the wicked that are slain, whose day is come when their iniquity shall have an end. Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, even in the land of thine habitation. And I will power out mine indignation upon thee, and will blow against thee in the fire of my wrath, and deliver thee into the hand of beastly men, and skillful to destroy. Thou shalt be in the fire to be devoured: thy blood shall be in the midst of the land, and thou shalt be no more remembered: for I the Lord have spoken it.

Moreover, the word of the Lord came unto me, saying, Now thou son of man, wilt thou judge, wilt thou judge this bloody city? wilt thou shew her all her abominations? Then say, Thus saith the Lord God, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to pollute her self. Thou hast offended in thy blood, that thou hast shed, & hast polluted thyself in thine idols, which thou hast made, and thou hast caused thy days to draw near, & art come unto thy term: therefore have I made thee a reproach to the heathen, and a mocking to all countries. Those that be near, & those that be far from thee, shall mock thee, which art vile in name and sore in affliction. Behold, the princes of Israel every one in thee was ready to his power, to shed blood. In thee have they despised father and mother: in the midst of thee have they oppressed the stranger: in thee have they vexed the fatherless and the widow. Thou hast despised mine holy things, and hast polluted my Sabbaths. In thee are men that carry tales to shed blood: in thee are they that eat upon the mountains: in ye midst of thee they commit abomination. In thee have they discovered their fathers shame: in thee have they vexed her that was polluted in her flowers. And every one hath committed abomination with his neighbour’s wife, and every one hath wickedly defiled his daughter-in-law, and in thee hath every man forced his own sister, even his father’s daughter. In thee have they taken gifts to shed blood: thou hast taken usurie and the increase, and thou hast defrauded thy neighbours by extortion, & hast forgotten me, saith the Lord God. Behold, therefore I have smitten mine hands upon thy covetousness, that thou hast used, and upon the blood, which hath been in the midst of thee. Can thine heart endure, or can thine hands be strong, in the days that I shall have to do with thee? I the Lord have spoken it, and will do it. And I will scatter thee among the heathen, and disperse thee in the countries, and will cause thy filthiness to cease from thee. And thou shalt take thine inheritance in thyself in the sight of the heathen, & thou shalt know that I am the Lord.

And the word of the Lord came unto me, saying, Son of man, the house of Israel is unto me as dross: all they are brass, and tin, and iron, and lead in the midst of the furnace:

they are even the dross of silver. Therefore, thus saith the Lord God, Because ye are all as dross, behold, therefore I will gather you in the midst of Jerusalem. As they gather silver and brass, and iron, and lead, and tin into the midst of the furnace, to blow the fire upon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there and melt you. I will gather you, I say, and blow the fire of my wrath upon you, and you shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof, and ye shall know, that I the Lord have poured out my wrath upon you.

And the word of the Lord came unto me, saying, Son of man, say unto her; Thou art the land, that is unclean, and not rained upon in the day of wrath. There is a conspiracy of her prophets in the midst thereof like a roaring lion, ravening the pray: they have devoured souls: they have taken the riches and precious things: they have made her many widows in the midst thereof. Her Priests have broken my Law, and have defiled mine holy things: they have put no difference between the holy and profane, neither discerned between the unclean, and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves, ravening the pray to shed blood, and to destroy souls for their own covetous lucre. And her prophets have daubed them with untempered mortar, seeing vanities, and divining lies unto them, saying, Thus saith the Lord God, when the Lord had not spoken. The people of the land have violently oppressed by spoiling and robbing, and have vexed the poor and the needy: yea, they have oppressed the stranger against right. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none. Therefore have I poured out mine indignation upon them, and consumed them with the fire of my wrath: their own ways have I rendered upon their heads, saith the Lord God.

The word of the Lord came again unto me, saying, Son of man, there were two women, the daughters of one mother. And they committed fornication in Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. And the names of them were Aholah the elder, & Aholibah her sister: and they were mine, and they bare sons and daughters: thus were their names. Samaria is Aholah, and Jerusalem Aholibah. And Aholah played the harlot when she was mine, and she was set on fire with her lovers, to wit, with the Assyrians her neighbours, which were clothed with blue silk, both captains and princes: they were all pleasant young men, and horsemen riding upon horses. Thus she committed her whoredom with them, even with all them that were the chosen men of Asshur, and with all on whom she doted, and defiled herself with all their idols. Neither left she her fornications, learned of the Egyptians: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her. Wherefore I delivered her into the hands

of her lovers, even into the hands of the Assyrians, upon whom she doted. These discovered her shame: they took away her sons and her daughters, and slew her with the sword, and she had an evil name among women: for they had executed judgment upon her. And when her sister Aholibah saw this, she marred herself with inordinate love, more then she, and with her fornications more then her sister with her fornications. She doted upon the Assyrians her neighbours, both captains and princes clothed with divers suits, horsemen riding upon horses: they were all pleasant young men.

Then I saw that she was defiled, and that they were both after one sort, and that she increased her fornications: for when she saw men painted upon the wall, the images of the Caldeans painted with vermelon, and girded with girdles upon their loins, and with dyed attire upon their heads (looking all like princes after the manner of the Babylonians in Caldea, the land of their nativity). As soon, I say, as she saw them, she doted upon them, and sent messengers unto them into Caldea. Now when the Babylonians came to her into the bed of love, they defiled her with their fornication, and she was polluted with them, and her lust departed from them. So she discovered her fornication, and disclosed her shame: then mine heart forsook her, like as mine heart had forsaken her sister. Yet she increased her whoredom more, and called to remembrance ye days of her youth, wherein she had played the harlot in the land of Egypt. For she doted upon their servants whose members are as the members of asses, and whose issue is like the issue of horses. Thou calledst to remembrance the wickedness of thy youth, when thy teats were bruised by ye Egyptians: therefore ye paps of thy youth are thus.

Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise up thy lovers against thee, from whom thine heart is departed, and I will bring them against thee on every side, to wit, the Babylonians, and all the Caldeans, Peked, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant young men, captains and princes: all they were valiant and renowned, riding upon horses. Even these shall come against thee with chariots, wagons, and wheels, and with a multitude of people, which shall set against thee, buckler and shield, and helmet round about: and I will leave the punishment unto them, and they shall judge thee according to their judgments. And I will lay mine indignation upon thee, and they shall deal cruelly with thee: they shall cut off thy nose and thine ears, and thy remnant shall fall by the sword: they shall carry away thy sons and thy daughters, and thy residue shall be devoured by the fire. They shall also strip thee out of thy clothes, and take away thy fair jewels. Thus will I make thy wickedness to cease from thee and thy fornication out of the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more. For thus saith the Lord God, Behold, I will deliver thee into the hand of them, whom thou hatest: even into the hands of them from whom thine heart is departed. And they shall handle thee despitefully, and shall take away all thy labour, and shall leave thee naked and bare, and

the shame of thy fornications shall be discovered, both thy wickedness, and thy whoredom. I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols. Thou hast walked in the way of thy sister: therefore will I give her cup into thine hand. Thus saith ye Lord God, Thou shalt drink of thy sisters cup, deep and large: thou shalt be laughed to scorn and had in derision, because it containeth much. Thou shalt be filled with drunkenness and sorrow, even with the cup of destruction, and desolation, with the cup of thy sister Samaria. Thou shalt even drink it, and wring it out to the dregges, and thou shalt break the sheards thereof, and tear thine own breasts: for I have spoken it, saith the Lord God. Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy back, therefore thou shalt also bear thy wickedness and thy whoredom.

The Lord said moreover unto me, Son of man, wilt thou judge Aholah & Aholibah? and wilt thou declare to them their abominations? For they have played the whores, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass by the fire to be their meat. Moreover, thus have they done unto me: they have defiled my Sanctuary in the same day, and have profaned my Sabbaths. For when they had slain their children to their idols, they came the same day into my Sanctuary to defile it: and lo, thus have they done in the midst of mine house. And how much more is it that they sent for men to come from far unto whom a messenger was sent, and lo, they came? for whom thou didst wash thy self, and paintedst thine eyes, and deckedst thee with ornaments, and sattest upon a costly bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil. And a voice of a multitude being at ease, was with her: and with the men to make the company great were brought men of Saba from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads. Then I said unto her, that was old in adulteries, Now shall she and her fornications come to an end. And they went in unto her as they go to a common harlot: so went they to Aholah and Aholibah the wicked women. And ye righteous men they shall judge them, after the manner of harlots, and after the manner of murderers: for they are harlots, and blood is in their hands. Wherefore thus saith the Lord God, I will bring a multitude upon them, and will give them unto the tumult, and to the spoil, and the multitude shall stone them with stones, and cut them with their swords: they shall slay their sons, and their daughters, and burn up their houses with fire. Thus will I cause wickedness to cease out of the land, that all women may be taught not to do after your wickedness. And they shall lay your wickedness upon you, and ye shall bear the sins of your idols, and ye shall know that I am the Lord God.

Again in the ninth year, in the tenth month, in the tenth day of the month, came the word of the Lord unto me, saying, Son of man, write thee the name of the day, even of this

same day: for the King of Babel set himself against Jerusalem this same day. Therefore speak a parable unto the rebellious house, and say unto them, Thus saith the Lord God, Prepare a pot, prepare it, and also pour water into it. Gather the pieces thereof into it, even every good piece, as the thigh and the shoulder, and fill it with the chief bones. Take one of the best sheep, and burn also the bones under it, and make it boil well, and seethe the bones of it therein, because the Lord God saith thus, Woe to the bloody city, even to the pot, whose skin is therein, & whose skin is not gone out of it: bring it out piece by piece: let no lot fall upon it. For her blood is in the midst of her: she set it upon an high rock, and poured it not upon on the ground to cover it with dust, that it might cause wrath to arise, & take vengeance: even I have set her blood upon an high rock that it should not be covered. Therefore thus saith ye Lord God, Woe to the bloody city, for I will make ye burning great. Heap on much wood: kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt. Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, and that the skin of it may be consumed. She hath wearied her self with lies, and her great skin went not out of her: therefore her skin shall be consumed with fire. Thou remainest in thy filthiness and wickedness: because I would have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness, till I have caused my wrath to light upon thee. I the Lord have spoken it: it shall come to pass, and I will do it: I will not go back, neither will I spare, neither will I repent: according to thy ways, & according to thy works shall they judge thee, saith the Lord God.

Also the word of ye Lord came unto me, saying, Son of man behold, I take away from thee the pleasure of thine eyes with a plague: yet shalt thou neither mourn nor weep, neither shall thy tears run down. Cease from sighing: make no mourning for the dead, and bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spake unto the people in the morning, and at even my wife died: and I did in the morning, as I was commanded.

And the people said unto me, Wilt thou not tell us what these things mean toward us that thou doest so? Then I answered them, The word of the Lord came unto me, saying, Speak unto the house of Israel, Thus saith the Lord God, Behold, I will pollute my Sanctuary, even the pride of your power, the pleasure of your eyes, and your hearts desire, and your sons, and your daughters whom ye have left, shall fall by the sword. And ye shall do as I have done: ye shall not cover your lips, neither shall ye eat the bread of men. And your tire shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep, but ye shall pine away for your iniquities, and mourn one toward another. Thus Ezekiel is unto you a sign: according to all that he hath done, ye shall do: and when this cometh, ye shall know that I am the Lord God. Also, thou son of man, shall it not be in the day when I take from them their power, ye joy of their honor,

ye pleasure of their eyes, & the desire of their heart, their sons & their daughters? That he that escapeth in that day, shall come unto thee to tell thee that which he hath heard with his ears? In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb, & thou shalt be a sign unto them, and they shall know that I am the Lord.

The word of the Lord came again unto me, saying, Son of man, set thy face against the Ammonites, and prophecy against them, and say unto the Ammonites, Hear the word of the Lord God, Thus saith the Lord God, Because thou saidst, Ha, ha, against my Sanctuary, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Judah, when they went into captivity, behold, therefore I will deliver thee to the men of the East for a possession, and they shall set their palaces in thee, & make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a dwelling place for camels, and the Ammonites a sheepcoat, and ye shall know that I am the Lord. For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel, behold, therefore I will stretch out mine hand upon thee, and will deliver thee to be spoiled of the heathen, and I will root thee out from the people, and I will cause thee to be destroyed out of the countries, and I will destroy thee, and thou shalt know that I am the Lord. Thus saith the Lord God, Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen, therefore, behold, I will open the side of Moab, even of the cities of his cities, I say, in his frontiers with the pleasant country, Beth-ieshimoth, Baal-meon, and Karia-thaim. I will call the men of the East against the Ammonites, and will give them in possession, so that the Ammonites shall no more be remembered among the nations, and I will execute judgments upon Moab, and they shall know that I am the Lord. Thus saith the Lord God, Because that Edom hath done evil by taking vengeance upon the house of Judah, and hath committed great offense, and revenged himself upon them, therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword. And I will execute my vengeance upon Edom by the hand of my people Israel, and they shall do in Edom according to mine anger, and according to mine indignation, & they shall know my vengeance, saith the Lord God. Thus saith the Lord God, Because the Philistims have executed vengeance, and revenged themselves with a despiteful heart, to destroy it for the old hatred, therefore thus saith the Lord God, Behold, I will stretch out mine hand upon the Philistims, and I will cut off the Cherethims, and destroy the remnant of the sea coast. And I will execute great vengeance upon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance upon them.

And in the eleventh year, in the first day of the month, the word of the Lord came unto me, saying, Son of man, because that Tyrus hath said against Jerusalem, Aha, the gate of the people is broken: it is turned unto me: for seeing she is desolate, I shall be replenished, therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring up many nations against thee, as the sea mounteth up with his waves. And they shall destroy the walls of Tyrus and break down her towers: I will also scrape her dust from her, & make her like the top of a rock. Thou shalt be for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God, and it shall be a spoil to ye nations. And her daughters which are in the field, shall be slain by the sword, and they shall know that I am the Lord. For thus saith the Lord God, Behold, I will bring upon Tyrus Nebuchad-nezzar King of Babel, a King of kings from the North, with horses and with chariots, and with horsemen, with a multitude and much people. He shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. He shall set engines of war before him against thy walls, and with his weapons break down thy towers. The dust of his horses shall cover thee, for their multitude: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates as into the entry of a city that is broken down. With the hooves of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and the pillars of thy strength shall fall down to the ground. And they shall rob thy riches, and spoil thy merchandise, and they shall break down thy walls, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the midst of the water. Thus will I cause the sound of thy songs to cease, and the sound of thine harps shall be no more heard. I will lay thee like the top of a rock: thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord have spoken it, saith the Lord God. Thus saith the Lord God to Tyrus, Shall not the isles tremble at the sound of thy fall? and at the cry of the wounded, when they shall be slain and murdered in the midst of thee? Then all the princes of the sea shall come down from their thrones: they shall lay away their robes, and put off their broidered garments, and shall clothe themselves with astonishment: they shall sit upon the ground, and be astonished at every moment, and be amazed at thee. And they shall take up a lamentation for thee, and say to thee, Howe art thou destroyed, that wast inhabited of the sea men, the renowned city which was strong in the sea, both she and her inhabitants, which cause their fear to be on all that haunt therein! Now shall the isles be astonished in the day of thy fall: yea, the isles that are in the sea, shall be troubled at thy departure. For thus saith the Lord God, When I shall make thee a desolate city, like ye cities that are not inhabited, and when I shall bring the deep upon thee, and great waters shall cover thee, when I shall cast thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, like the old ruins, with them, I say, which go down to the pit, so that thou shalt not

be inhabited, and I shall shew my glory in the land of the living, I will bring thee to nothing, & thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God.

The word of the Lord came again unto me, saying, Son of man, take up a lamentation for Tyrus, and say unto Tyrus, that is situate at the entry of the sea, which is the mart of the people for many isles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beauty. Thy borders are in the midst of the sea, and thy builders have made thee of perfect beauty. They have made all thy ship boards of fir trees of Shenir: they have brought cedars from Lebanon, to make masts for thee. Of ye oaks of Bashan have they made thine ores: the company of the Assyrians have made thy banks of yuorie, brought out of ye isles of Chittim. Fine linen with broidered work, brought from Egypt, was spread over thee to be thy sail, blue silk and purple, brought from the isles of Elishah, was thy covering. The inhabitants of Zidon, and Aruad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy pilots.The ancients of Gebal, and the wise men thereof were in thee thy calkers, all the ships of the sea with their mariners were in thee to occupy thy merchandise. They of Persia, and of Lud & of Phut were in thine army: thy men of war they hanged the shield and helmet in thee: they set forth thy beauty. The men of Aruad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about: they have made thy beauty perfect. They of Tarshish were thy merchants for the multitude of all riches, for silver, iron, tin, and lead, which they brought to thy fairs. They of Jauan, Tubal and Meshech were thy merchants, concerning the lives of men, and they brought vessels of brass for thy merchandise. They of the house of Togarmah brought to thy fairs horses, and horsemen, and mules. The men of Dedan were thy merchants: and the merchandise of many isles were in thine hands: they brought thee for a present horns, teeth, and peacocks. They of Aram were thy merchants for the multitude of thy wares: they occupied in thy fairs with emeralds, purple, & broidred work, and fine linen, and coral, and pearl. They of Judah & of the land of Israel were thy merchants: they brought for thy merchandise wheat of Minnith, and Pannag, and honey and oil, and balm. They of Damascus were thy merchants in ye multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wool. They of Dan also and of Jauan, going to and from, occupied in thy fairs: iron work, cassia and calamus were among thy merchandise. They of Dedan were thy merchants in precious clothes for the chariots. They of Arabia, and all the princes of Kedar occupied with thee, in lambs, and rams and goats: in these were they thy merchants. The merchants of Sheba, and Raamah were thy : they occupied in thy fairs with the chief of all spices, and with all precious stones and gold. They of Haram and Canneh and Eden, the merchants of Sheba, Asshur and Chilmad were thy merchants. These were thy merchants in all sorts of things, in

raiment of blue silk, and of broidred work, and in coffers for the rich apparel, which were bound with cords: chains also were among thy merchandise. The ships of Tarshish were thy chief in thy merchandise, and thou wast replenished and made very glorious in the midst of the sea. Thy robbers have brought thee into great waters: the East wind hath broken thee in the midst of the sea. Thy riches and thy fairs, thy merchandise, thy mariners and pilots, thy calkers, and the occupiers of thy merchandise & all thy men of war that are in thee, and all thy multitude which is in the midst of thee, shall fall in the midst of the sea in the day of thy ruin. The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the ore, the mariners and all the pilots of the sea shall come down from their ships, and shall stand upon the land, and shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast dust upon their heads, & wallow themselves in the ashes. They shall pluck off their hear for thee & gird them with a sackcloth, and they shall weep for thee with sorrow of heart & bitter mourning. And in their mourning, they shall take up a lamentation for thee, saying, What city is like Tyrus, so destroyed in the midst of the sea! When thy wares went forth of the seas, thou filledst many people, & thou didst enrich the Kings of the earth with the multitude of thy riches and of thy merchandise. When thou shalt be broken by ye seas in the depths of the waters, thy merchandise and all thy multitude, which was in the midst of thee, shall fall. All the inhabitants of the isles shall be astonished at thee, and all their Kings shall be sore afraid and troubled in their countenance. The merchants among the people shall hiss at thee: thou shalt be a terrour, and never shalt be any more.

The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord God, Because thine heart is exalted, & thou hast said, I am a God, I sit in the seat of God in ye midst of the sea, yet thou art but a man & not God, and though thou didst think in thine heart, that thou wast equal with God, behold, thou art wiser then Daniel: there is no secret, that they can hide from thee. With thy wisdom and thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures. By thy great wisdom and by thine occupying hast thou increased thy riches, and thine heart is lifted up because of thy riches. Therefore thus saith the Lord God, Because thou didst think in thine heart, that thou wast equal with God, behold, therefore I will bring strangers upon thee, even the terrible nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall cast thee down to the pit, and thou shalt die the death of them, that are slain in the midst of the sea. Wilt thou say then before him, that slayeth thee, I am a god? but thou shalt be a man, and no God, in the hands of him that slayeth thee. Thou shalt die the death of the uncircumcised by the hands of strangers: for I have spoken it, saith the Lord God.

Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the King of Tyrus, and say unto him, Thus saith the Lord God, Thou

sealest up the sum, and art full of wisdom and perfect in beauty. Thou hast been in Eden the garden of God: every precious stone was in thy garment, the ruby, the topaz and the diamond, the chrysolite, the onyx, and the jasper, the sapphire, emerald, and the carbuncle and gold: the workmanship of thy timbrels, & of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed Cherub, that covereth, and I have set thee in honour: thou wast upon the holy mountain of God: thou hast walked in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise, they have filled the midst of thee with cruelty, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering Cherub from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, and thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to ye ground: I will lay thee before Kings that they may behold thee. Thou hast defiled thy sanctification by the multitude of thine iniquities, & by the iniquity of thy merchandise: therefore will I bring forth a fire from the midst of thee, which shall devour thee: and I will bring thee to ashes upon the earth, in the sight of all them that behold thee. All they that know thee among the people, shall be astonished at thee: thou shalt be a terrour, and never shalt thou be any more.

Again, the word of the Lord came unto me, saying, Son of man, set thy face against Zidon, and prophesy against it, and say, Thus saith the Lord God, Behold, I come against thee, O Zidon, and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her. For I will send into her pestilence, & blood into her streets, and the slain shall fall in the midst of her: the enemy shall come against her with the sword on every side, and they shall know that I am the Lord. And they shall be no more a pricking thorn unto the house of Israel, nor any grievous thorn of all that are round about them, and despised them, and they shall know that I am the Lord God. Thus saith the Lord God, When I shall have gathered the house of Israel from the people where they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the land, that I have given to my servant Jaakob. And they shall dwell safely therein, & shall build houses, and plant vineyards: yea, they shall dwell safely, when I have executed judgments upon all round about them that despise them, and they shall know that I am the Lord their God.

In the tenth year, and in the tenth month in the twelfth day of the month, the word of the Lord came unto me, saying, Son of man, set thy face against Pharaoh the King of Egypt, and prophecy against him, and against all Egypt. Speak, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh King of Egypt, the great dragon, that lieth in the midst of his rivers, which hath said, The river is mine, and I have made it for my

self. But I will put hooks in thy chaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will draw thee out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will leave thee in the wilderness, both thee & all the fish of thy rivers: thou shalt fall upon ye open field: thou shalt not be brought together, nor gathered: for I have given thee for meat to the beasts of the field, and to the fowls of heaven. And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. When they took hold of thee with their hand, thou didst break, & rent all their shoulder: & when they leaned upon thee, thou brakest and madest all their loins to stand upright. Therefore thus saith the Lord God, Behold, I will bring a sword upon thee, and destroy man and beast out of thee, and the land of Egypt shall be desolate, and waste, & they shall know that I am ye Lord: because he hath said, The river is mine, & I have made it, behold, therefore I come upon thee, and upon thy rivers, & I will make the land of Egypt utterly waste and desolate from the tower of Seveneh, even unto the borders of the black Mores. No foot of man shall pass by it, nor foot of beast shall pass by it, neither shall it be inhabited forty years. And I will make the land of Egypt desolate in the midst of the countries, that are desolate, and her cities shall be desolate among the cities that are desolate, for forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries. Yet thus saith the Lord God, At the end of forty years will I gather the Egyptians from the people, where they were scattered, and I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation, and they shall be there a small kingdom. It shall be the smallest of the kingdoms, neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule the nations. And it shall be no more the confidence of the house of Israel, to bring their iniquity to remembrance by looking after them, so shall they know, that I am the Lord God.

In the seven and twentieth year also in the first month, and in the first day of the month, came the word of the Lord unto me, saying, Son of man, Nebuchad-nezzar King of Babel caused his army to serve a great service against Tyrus: every head was made bald, & every shoulder was made bare: yet had he no wages, nor his army for Tyrus, for the service that he served against it. Therefore thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchad-nezzar the King of Babel, and he shall take her multitude, and spoil her spoil, and take her prey, and it shall be the wages for his army. I have given him the land of Egypt for his labour, that he served against it, because they wrought for me, saith the Lord God. In that day will I cause the horn of the house of Israel to grow, and I will give thee an open mouth in the midst of them, and they shall know that I am the Lord.

The word of the Lord came again unto me, saying, Son of man, prophesy, and say, Thus saith the Lord God, Howl and cry, Woe be unto this day. For the day is near, & the day of the Lord is at hand, a cloudy day, and it shall be the time of the heathen. And the sword shall come upon Egypt, and fear shall be in Ethiopia, when the slain shall fall in Egypt, when they shall take away her multitude, and when her foundations shall be broken down. Ethiopia and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword. Thus saith the Lord, They also that maintain Egypt, shall fall, and the pride of her power shall come down: from the tower of Seveneh shall they fall by the sword, saith the Lord God. And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed. In that day shall their messengers go forth from me in ships, to make the careless Mores afraid, and fear shall come upon them, as in the day of Egypt: for lo, it cometh. Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar King of Babel. For he and his people with him, even the terrible nations shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain. And I will make the rivers dry, and fell the land into the hands of the wicked, and I will make the land waste, and all that therein is by the hands of strangers: I the Lord have spoken it. Thus saith the Lord God, I will also destroy the idols, and I will cause their idols to cease out of Noph, and there shall be no more a prince of the land of Egypt, and I will send a fear in the land of Egypt. And I will make Pathros desolate, and will set fire in Zoan, and I will execute judgment in No. And I will pour my wrath upon Sin, which is the strength of Egypt: and I will destroy the multitude of No. And I will set fire in Egypt: Sin shall have great sorrow and No shall be destroyed, and Noph shall have sorrows daily. The young men of Aven, and of Phibeseth shall fall by the sword: and these cities shall go into captivity. At Tehaphnehes the day shall restrain his light, when I shall break there the bars of Egypt: and when the pomp of her power shall cease in her, the cloud shall cover her, and her daughters shall go into captivity. Thus will I execute judgments in Egypt, and they shall know that I am the Lord.

And in the eleventh year, in the first month, and in the seventh day of the month, the word of the Lord came unto me, saying, Son of man, I have broken the arm of Pharaoh King of Egypt: and lo, it shall not be bound up to be healed, neither shall they put a rule to bind it, & so make it strong, to hold the sword. Therefore thus saith the Lord God, Behold, I come against Pharaoh King of Egypt, and will break his arm, that was strong, but is broken, and I will cause the sword to fall out of his hand. And I will scatter the Egyptians among the nations, and will disperse them through the countries. And I will strengthen the arm of the King of Babel, and put my sword in his hand, but I will break

Pharaoh’s arms, and he shall cast out sighings, as the sighings of him, that is wounded before him. But I will strengthen the arms of the king of Babel, and the arms of Pharaoh shall fall down, and they shall know, that I am the Lord, when I shall put my sword into the hand of the King of Babel, and he shall stretch it out upon the land of Egypt. And I will scatter the Egyptians among the nations, & disperse them among ye countries, and they shall know, that I am the Lord.

And in the eleventh year, in the third month, and in the first day of the month the word of the Lord came unto me, saying, Son of man, speak unto Pharaoh King of Egypt, and to his multitude, Whom art thou like in thy greatness? Behold, Asshur was like a cedar in Lebanon with fair branches, & with thick shadowing boughs, and shot up very high, and his top was among the thick boughs. The waters nourished him, and the deep exalted him on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches were long, because of the multitude of the waters, which the deep sent out. All the fowls of the heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all mighty nations. Thus was he fair in his greatness, and in the length of his branches: for his root was near great waters. The cedars in the garden of God could not hide him: no fir tree was like his branches, and the chestnut trees were not like his boughs: all the trees in the garden of God were not like unto him in his beauty. I made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him. Therefore thus saith the Lord God, Because he is lift up on high, and hath shot up his top among the thick boughs, and his heart is lift up in his height, I have therefore delivered him into the hands of the mightiest among the heathen: he shall handle him, for I have cast him away for his wickedness. And the strangers have destroyed him, even the terrible nations, and they have left him upon the mountains, and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land: and all the people of the earth are departed from his shadow, and have forsaken him. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches, so that none of all the trees by the waters shall be exalted by their height, neither shall shoot up their top among the thick boughs, neither shall their leaves stand up in their height, which drink so much water: for they are all delivered unto death in the nether parts of the earth in the midst of the children of men among them that go down to the pit. Thus saith the Lord God, In the day when he went down to hell, I caused them to mourn, and I covered the deep for him, and I did restrain the floods thereof, and the great waters were stayed: I caused Lebanon to mourn for him, and all the trees of the field fainted. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that

descend into the pit, & all the excellent trees of Eden, and the best of Lebanon: even all that are nourished with waters, shall be comforted in the nether parts of the earth. They also went down to hell with him unto them that be slain with the sword, and his arm, and they that dwelt under his shadow in the midst of the heathen. To whom art thou thus like in glory and in greatness among the trees of Eden? yet thou shalt be cast down with the trees of Eden unto the nether parts of the earth: thou shalt sleep in the midst of the uncircumcised, with them that be slain by the sword: this is Pharaoh and all his multitude, saith the Lord God.

And in the twelfth year in the twelfth month, and in the first day of the month, the word of the Lord came unto me, saying, Son of man, take up a lamentation for Pharaoh King of Egypt, and say unto him, Thou art like a lion of the nations and art as a dragon in the sea: thou castedst out thy rivers and troubledst the waters with thy feet, and stampedst in their rivers. Thus saith the Lord God, I will therefore spread my net over thee with a great multitude of people, and they shall make thee come up into my net. Then will I leave thee upon the land, and I will cast thee upon the open field, and I will cause all the fowls of the heaven to remain upon thee, and I will fill all the beasts of the field with thee. And I will lay thy flesh upon the mountains, and fill the valleys with thine height. I will also water with thy blood the land wherein thou swimmest, even to ye mountains, and the rivers shall be full of thee. And when I shall put thee out, I will cover the heaven, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light. All the lights of heaven will I make dark for thee, and bring darkness upon thy land, saith the Lord God. I will also trouble the hearts of many people, when I shall bring thy destruction among the nations and upon the countries which thou hast not known. Yea, I will make many people amazed at thee, and their Kings shall be astonished with fear for thee, when I shall make my sword to glitter against their faces, and they shall be afraid at every moment: every man for his own life in the day of thy fall. For thus saith the Lord God, The sword of the King of Babel shall come upon thee. By the swords of the mighty will I cause thy multitude to fall: they all shall be terrible nations, and they shall destroy the pomp of Egypt, and all the multitude thereof shall be consumed. I will destroy also all the beasts thereof from the great watersides, neither shall the foot of man trouble them any more, nor the hooves of beast trouble them. Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God. When I shall make the land of Egypt desolate, and the country with all that is therein, shall be laid waste: when I shall smite all them which dwell therein, then shall they know that I am ye Lord. This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lord God.

In the twelfth year also in the fifteenth day of the month, came the word of the Lord unto me, saying, Son of man, lament for the multitude of Egypt, and cast them down, even them and the daughters of the mighty nations unto the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty? go down and sleep with the uncircumcised. They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her down, and all her multitude. The most mighty & strong shall speak to him out of the midst of hell with them that help her: they are gone down and sleep with the uncircumcised that be slain by the sword. Asshur is there and all his company: their graves are about him: all they are slain and fallen by the sword. Whose graves are made in the side of the pit, and his multitude are round about his grave: all they are slain and fallen by the sword, which caused fear to be in the land of the living. There is Elam & all his multitude round about his grave: all they are slain and fallen by the sword which are gone down with the uncircumcised into the nether parts of the earth, which caused themselves to be feared in the land of the living, yet have they borne their shame with them that are gone down to the pit. They have made his bed in the midst of the slain with all his multitude: their graves are round about him: all these uncircumcised are slain by the sword: though they have caused their fear in the land of ye living, yet have they borne their shame with them that go down to the pit: they are laid in the midst of them, that be slain. There is Meshech, Tubal, & all their multitude, their graves are round about them: all these uncircumcised were slain by the sword, though they caused their fear to be in ye land of the living. And they shall not lie with the valiant of the uncircumcised, that are fallen, which are gone down to the grave, with their weapons of war, & have laid their swords under their heads, but their iniquity shall be upon their bones: because they were the fear of the mighty in the land of the living. Yea, thou shalt be broken in the midst of the uncircumcised, and lie with them that are slain by the sword. There is Edom, his Kings, and all his princes, which with their strength are laid by them that were slain by the sword: they shall sleep with the uncircumcised, and with them that go down to the pit. There be all the princes of the North, with all the Zidonians, which are gone down with the slain, with their fear: they are ashamed of their strength, and the uncircumcised sleep with them that be slain by the sword, and bear their shame with them that go down to the pit. Pharaoh shall see them, and he shall be comforted over all his multitude: Pharaoh, and all his army shall be slain by the sword, saith the Lord God. For I have caused my fear to be in the land of the living: and he shall be laid in the midst of the uncircumcised with them, that are slain by the sword, even Pharaoh and all his multitude, saith the Lord God.

Again, the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man from among them, and make him their watchman, if when he seeth the

sword come upon ye land, he blow the trumpet, & warn the people, then he that heareth the sound of the trumpet, and will not be warned, if the sword come, and take him away, his blood shall be upon his own head. For he heard the sound of the trumpet, and would not be admonished: therefore his blood shall be upon him: but he that receiveth warning, shall save his life. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, he is taken away for his iniquity, but his blood will I require at the watchman’s hand. So thou, O son of man, I have made thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and admonish them from me. When I shall say unto the wicked, O wicked man, thou shalt die the death, if thou dost not speak, and admonish the wicked of his way, that wicked man shall die for his iniquity, but his blood will I require at thine hand. Nevertheless, If thou warn the wicked of his way, to turn from it, if he do not turn from his way, he shall die for his iniquity, but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak and say, If our transgressions and our sins be upon us, and we are consumed because of them, how should we then live? Say unto them, As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way & live: turn you, turn you from your evil ways, for why will ye die, O ye house of Israel? Therefore thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression, nor the wickedness of the wicked shall cause him to fall therein, in the day that he returneth from his wickedness, neither shall the righteous live for his righteousness in the day that he sinneth. When I shall say unto the righteous, that he shall surely live, if he trust to his own righteousness, and commit iniquity, all his righteousness shall be no more remembered, but for his iniquity that he hath committed, he shall die for the same. Again when I shall say unto the wicked, thou shalt die the death, if he turn from his sin, and do that which is lawful and right, to wit, if the wicked restore the pledge, and give again that he had robbed, and walk in the statutes of life, without committing iniquity, he shall surely live, and not die. None of his sins that he hath committed, shall be mentioned unto him: because he hath done that, which is lawful, and right, he shall surely live. Yet the children of thy people say, The way of the Lord is not equal: but their own way is unequal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked return from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways. Also in the twelfth year of our captivity, in the tenth month, and in the fifth day of the month, one that had escaped out of Jerusalem, came unto me, and said, The city is smitten. Now the hand of the Lord had been upon me in ye evening afore he that had escaped, came, and had opened my mouth until he came to me in the morning: and when he had opened my mouth, I was no more dumb. Again the

word of the Lord came unto me, and said, Son of man, these that dwell in the desolate places of the land of Israel, talk and say, Abraham was but one, and he possessed the land: but we are many, therefore the land shall be given us in possession. Wherefore say unto them, Thus saith the Lord God, Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: should ye then possess the land? Ye lean upon your swords: ye work abomination, and ye defile every one his neighbour’s wife: should ye then possess the land? Say thus unto them, Thus saith the Lord God, As I live, so surely they that are in the desolate places, shall fall by the sword: and him that is in the open field, will I give unto the beasts to be devoured: and they that be in the forts and in the caves, shall die of the pestilence. For I will lay the land desolate and waste, and the pomp of her strength shall cease: and the mountains of Israel shall be desolate, and none shall pass through. Then shall they know that I am the Lord, when I have laid ye land desolate & waste, because of all their abominations, that they have committed. Also thou son of man, the children of thy people that talk of thee by the walls & in the doors of houses, and speak one to another, every one to his brother, saying, Come, I pray you, & hear what is the word that cometh from the Lord. For they come unto thee, as the people useth to come: and my people sit before thee, and hear thy words, but they will not do them: for with their mouths they make jests, and their heart goeth after their covetousness. And lo, thou art unto them, as a jesting song of one that hath a pleasant voice, and can sing well: for they hear thy words, but they do them not. And when this cometh to pass (for lo, it will come) then shall they know, that a Prophet hath been among them.

And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy & say unto them, Thus saith the Lord God unto the shepherds, Woe be unto the shepherds of Israel, that feed themselves: should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool: ye kill them that are fed, but ye feed not the sheep. The weak have ye not strengthened: the sick have ye not healed, neither have ye bound up the broken, nor brought again that which was driven away, neither have ye sought that which was lost, but with cruelty, and with rigour have ye ruled them. And they were scattered without a shepherd: and when they were dispersed, they were devoured of all the beasts of the field. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered through all the earth, and none did seek or search after them. Therefore ye shepherds, hear the word of the Lord. As I live, saith the Lord God, surely because my flock was spoiled, and my sheep were devoured of all the beasts of the field, having no shepherd, neither did my shepherds seek my sheep, but the shepherds fed themselves, and fed not my sheep, therefore, hear ye the word of the Lord, O ye shepherds. Thus saith the Lord God, Behold, I come against the shepherds, and will require my sheep at their hands, and

cause them to cease from feeding the sheep: neither shall the shepherds feed themselves any more: for I will deliver my sheep from their mouths, and they shall no more devour them. For thus saith the Lord God, Behold, I will search my sheep, and seek them out. As a shepherd searcheth out his flock, when he hath been among his sheep that are scattered, so will I seek out my sheep and will deliver them out of all places, where they have been scattered in the cloudy and dark day, and I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold and in fat pasture shall they feed upon the mountains of Israel. I will feed my sheep, and bring them to their rest, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen the weak but I will destroy the fat & the strong, and I will feed them with judgment. Also you my sheep, Thus saith the Lord God, behold, I judge between sheep, & sheep, between the rams and the goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pasture? and to have drunk of the deep waters, but ye must trouble the residue with your feet? And my sheep eat that which ye have trodden with your feet, and drink that which ye have troubled with your feet. Therefore thus saith the Lord God unto them, behold, I, even I will judge between the fat sheep and the lean sheep. Because ye have thrust with side and with shoulder, & pushed all the weak with your horns, till ye have scattered them abroad, therefore will I help my sheep, and they shall no more be spoiled, & I will judge between sheep and sheep. And I will set up a shepherd over them, and he shall feed them, even my servant David, he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David shall be the prince among them. I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will set them, as a blessing, even round about my mountain: and I will cause rain to come down in due season, & there shall be rain of blessing. And the tree of the field shall yield her fruit, and the earth shall give her fruit, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the cords of their yoke, & delivered them out of the hands of those that served themselves of them. And they shall no more be spoiled of the heathen, neither shall the beasts of the land devour them, but they shall dwell safely and none shall make them afraid. And I will raise up for them a plant of renown, & they shall be no more consumed with hunger in the land, neither bear the reproach of the heathen any more. Thus shall they understand, that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.

And ye my sheep, the sheep of my pasture are men, and I am your God, saith the Lord God.

Moreover the word of the Lord came unto me, saying, Son of man, Set thy face against mount Seir, and prophesy against it, and say unto it, Thus saith the Lord God, Behold, O mount Seir, I come against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste. I will lay thy cities waste, and thou shalt be desolate, & thou shalt know that I am the Lord. Because thou hast had a perpetual hatred and hast put the children of Israel to flight by the force of the sword in the time of their calamity, when their iniquity had an end, therefore as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: except thou hate blood, even blood shall pursue thee. Thus will I make mount Seir desolate and waste, and cut off from it him that passeth out & him that returneth. And I will fill his mountains with his slain men: in thine hills, and in thy valleys and in all thy rivers shall they fall, that are slain with the sword. I will make thee perpetual desolations, and thy cities shall not return, and ye shall know that I am the Lord. Because thou hast said, These two nations, and these two countries shall be mine, and we will possess them (seeing the Lord was there), therefore as I live, saith the Lord God, I will even do according to thy wrath, and according to thine indignation which thou hast used in thine hatred against them: & I will make my self known among them when I have judged thee. And thou shalt know, that I the Lord have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They lie waste, they are given us to be devoured. Thus with your mouths ye have boasted against me, & have multiplied your words against me: I have heard them. Thus saith the Lord God, So shall all the world rejoice when I shall make thee desolate. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, & they shall know, that I am the Lord.

Also thou son of man, prophesy unto the mountains of Israel, & say, Ye mountains of Israel, hear the word of the Lord. Thus saith the Lord God, because the enemy hath said against you, Aha, even the high places of the world are ours in possession, therefore prophesy, & say, Thus saith the Lord God, Because that they have made you desolate, & swallowed you up on every side, that ye might be a possession unto the residue of the heathen, & ye are come unto the lips & tongues of men, and unto the reproach of the people, therefore ye mountains of Israel, hear the word of the Lord God, Thus saith the Lord God to the mountains & to the hills, to the rivers, and to the valleys, and to the waste, and desolate places, and to the cities that are forsaken: which are spoiled & had in derision of the residue of the heathen that are round about. Therefore thus saith the Lord God, Surely in the fire of mine indignation have I spoken against the residue of the heathen, and against all Idumea, which have taken my land for their possession, with the

joy of all their heart, and with despiteful minds to cast it out for a pray. Prophesy therefore upon the land of Israel, and say unto the mountains, and to the hills, to the rivers, & to the valleys, Thus saith the Lord God, Behold, I have spoken in mine indignation, and in my wrath, because ye have suffered the shame of the heathen, therefore thus saith the Lord God, I have lifted up mine hand, surely the heathen that are about you, shall bear their shame. But you, O mountains of Israel, ye shall shoot forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come. For behold, I come unto you, & I will turn unto you, and ye shall be tilled and sown. And I will multiply the men upon you, even all the house of Israel wholly, & the cities shall be inhabited, & the desolate places shall be built. And I will multiply upon you man & beast, and they shall increase, and bring fruit, and I will cause you to dwell after your old estate, & I will bestow benefits upon you more then at the first, and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel, and they shall possess you, and ye shall be their inheritance, and ye shall no more henceforth deprive them of men. Thus saith the Lord God, because they say unto you, Thou land devourest up men, & hast been a waster of thy people, therefore thou shalt devour men no more, neither waste thy people henceforth, saith the Lord God, neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt cause thy folk to fall any more, saith the Lord God. Moreover the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own ways, & by their deeds: their way was before me as the filthiness of the menstruous. Wherefore I powered my wrath upon them, for the blood that they had shed in the land, and for their idols, wherewith they had polluted it. And I scattered them among the heathen, and they were dispersed through the countries for according to their ways, and according to their deeds, I judged them. And when they entered unto the heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land. But I favoured mine holy Name which the house of Israel had polluted among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith ye Lord God, I do not this for your sakes, O house of Israel, but for mine holy Name’s sake, which ye polluted among the heathen whither ye went. And I will sanctify my great Name, which was polluted among the heathen, among whom you have polluted it, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I pour clean water upon you, and ye shall be clean: yea, from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my

statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land, that I gave to your fathers, and ye shall be my people, & I will be your God. I will also deliver you from all your filthiness, and I will call for corn, and will increase it, and lay no famine upon you. For I will multiply the fruit of the trees, & the increase of the field, that ye shall bear no more the reproach of famine among the heathen. Then shall ye remember your own wicked ways, & your deeds that were not good, & shall judge yourselves worthy to have been destroyed for your iniquities, and for your abominations. Be it known unto you that I do not this for your sakes, saith the Lord God: therefore, O ye house of Israel, be ashamed, and confounded for your own ways. Thus saith the Lord God, What time as I shall have cleansed you from all your iniquities, I will cause you to dwell in the cities, & the desolate places shall be built. And the desolate land shall be tilled, whereas it lay waste in the sight of all that passed by. For they said, This wasteland was like the garden of Eden, and these waste & desolate and ruinous cities were strong, and were inhabited. Then the residue of the heathen that are left round about you, shall know that I the Lord build the ruinous places, and plant the desolate places: I the Lord have spoken it, and will do it. Thus saith the Lord God, I will yet for this be sought of ye house of Israel, to perform it unto them: I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in their solemn feasts, so shall the desolate cities be filled with flockes of men, and they shall know, that I am the Lord.

The hand of the Lord was upon me, & carried me out in ye spirit of ye Lord, & set me down in ye midst of the field, which was full of bones. And he led me round about by them, and behold, they were very many in the open field, and lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, & make flesh grow upon you, & cover you with skin, and put breath in you, that ye may live, and ye shall know that I am the Lord. So I prophesied, as I was commanded: and as I prophesied, there was a noise, and behold, there was a shaking, & the bones came together, bone to his bone. And when I beheld, lo, the sinews, & the flesh grew upon them, and above, the skin covered them, but there was no breath in them. Then said he unto me, Prophesy unto the wind: prophecy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he had commanded me: and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is gone, and we are clean cut off.

Therefore prophecy, and say unto them, Thus saith the Lord God, Behold, my people, I will open your graves, and cause you to come up out of your sepulchres, and bring you into the land of Israel, and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your sepulchres, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then ye shall know that I the Lord have spoken it, and performed it, saith the Lord.

The word of the Lord came again unto me, saying, Moreover thou son of man, take thee a piece of wood, and write upon it, Unto Judah, and to the children of Israel his companions then take another piece of wood, and write upon it, Unto Joseph the tree of Ephraim, and to all the house of Israel his companions. And thou shalt join the one to another into one tree, & they shall be as one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Thou shalt answer them, Thus saith the Lord God, Behold, I will take the tree of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the tree of Judah, and make them one tree, and they shall be one in mine hand. And the pieces of wood, whereon thou writest, shall be in thine hand, in their sight. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, & bring them into their own land. And I will make them one people in the land, upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two peoples, neither be divided any more henceforth into two kingdoms. Neither shall they be polluted any more with their idols, nor with their abominations, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them, and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land, that I have given unto Jaakob my servant, where your fathers have dwelt, and they shall dwell therein, even they, and their sons, & their sons sons for ever, and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them: it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my Sanctuary among them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. Thus the heathen shall know, that I the Lord do sanctify Israel, when my Sanctuary shall be among them for evermore.

And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, and against the land of Magog, the chief prince of Meshech and Tubal, and prophecy against him, and say, Thus saith the Lord God, Behold, I come against thee, O Gog the chief prince of Meshech and Tubal. And I will destroy thee, & put hooks in thy chaws,

and I will bring thee forth, and all thine host both horses, and horsemen, all clothed with all sorts of armour, even a great multitude with bucklers, and shields, all handling swords. They of Paras, of Cush, and Phut with thee, even all they that bear shield and helmet. Gomer and all his bands, and the house of Togarmah of the North quarters, & all his bands, and much people with thee. Prepare thyself, & make thee ready, both thou, and all thy multitude, that are assembled unto thee, and be thou their safeguard. After many days thou shalt be visited: for in the latter years thou shalt come into the land, that hath been destroyed with the sword, and is gathered out of many people upon the mountains of Israel, which have long lain waste: yet they have been brought out of the people, and they shall dwell all safe. Thou shalt ascend and come up like a tempest, and shalt be like a cloud to cover the land, both thou, and all thy bands, and many people with thee. Thus saith the Lord God, Even at ye same time shall many things come into thy mind, and thou shalt think evil thoughts. And thou shalt say, I will go up to the land that hath no walled towers: I will go to them that are at rest, and dwell in safety, which dwell all without walls, and have neither bars nor gates, Thinking to spoil the prey, and to take a booty, to turn thine hand upon the desolate places that are now inhabited, and upon the people, that are gathered out of the nations which have gotten cattle and goods, and dwell in the midst of the land. Sheba and Dedan, and thee of Tarshish with all the lions thereof shall say unto thee, Art thou come to spoil the prey? Hast thou gathered thy multitude to take a booty? To carry away silver and gold, to take away cattle and goods, and to spoil a great prey? Therefore, son of man, prophecy, and say unto Gog, Thus saith the Lord God, In that day when my people of Israel dwelleth safe, shalt thou not know it? And come from thy place out of the North parts, thou and much people with thee? All shall ride upon horses, even a great multitude and a mighty army. And thou shalt come up against my people of Israel, as a cloud to cover the land: thou shalt be in the latter days, and I will bring thee upon my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God, Art not thou he, of whom I have spoken in old time, by ye hand of my servants the Prophets of Israel which prophesied in those days and years, that I would bring thee upon them? At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger. For in mine indignation and in the fire of my wrath have I spoken it: surely at that time there shall be a great shaking in the land of Israel, So that the fishes of the sea, and the fowls of the heaven, & the beasts of the field & all that move & creep upon the earth, and all ye men that are upon the earth, shall tremble at my presence, & the mountains shall be overthrown, and the stairs shall fall, and every wall shall fall to the ground. For I will call for a sword against him throughout all my mountains, saith the Lord God: every mans sword shall be against his brother. And I will plead against him with pestilence, and with blood, and I will cause to rain upon him and upon his bands, and upon the great people, that are with him, a sore rain, and hailstones, fire, and

brimstone. Thus will I be magnified, and sanctified, and known in the eyes of many nations, & they shall know, that I am the Lord.

Therefore, thou son of man, prophecy against Gog, and say, Thus saith the Lord God, Behold, I come against thee, O Gog, ye chief prince of Meshech and Tubal. And I will destroy thee and leave but the sixth part of thee, and will cause thee to come up from the North parts and will bring thee upon the mountains of Israel: And I will smite thy bow out of thy left hand, and I will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, and all thy bands and the people, that is with thee: for I will give thee unto the birds and to every feathered fowl and beast of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God. And I will send a fire on Magog, and among them that dwell safely in the isles, and they shall know that I am the Lord. So will I make mine holy Name known in the midst of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the holy one of Israel. Behold, it is come, and it is done, saith the Lord God: and this is the day whereof I have spoken. And they that dwell in the cities of Israel, shall go forth, and shall burn and set fire upon the weapons, and on the shields, and bucklers, upon the bows, and upon the arrows, and upon the staves in their hands, and upon the spears, and they shall burn them with fire seven years. So that they shall bring no wood out of the field, neither cut down any out of the forests: for they shall burn the weapons with fire, and they shall rob those that robbed them, and spoil those that spoiled them, saith the Lord God. And at the same time will I give unto Gog a place there for burial in Israel, even the valley whereby men go toward the East part of the sea: and it shall cause them that pass by, to stop their noses, and there shall they bury Gog with all his multitude: and they shall call it the valley of Hamon-Gog. And seven months long shall the house of Israel be burying of the, that they may cleanse the land. Yea, all the people of the land shall bury them, and they shall have a name when I shall be glorified, saith the Lord God. And they shall choose out men to go continually through the land with them that travail, to bury those that remain upon ye ground, and cleanse it: they shall search to the end of seven months. And the travelers that pass through the land, if any see a mans bone, then shall he set up a sign by it, till the buriers have buried it, in the valley of Hamon-Gog. And also the name of the city shall be Hamonah: thus shall they cleanse the land. And thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to all the beasts of the field, Assemble yourselves, and come gather yourselves on every side to my sacrifice: for I do sacrifice a great sacrifice for you upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the valiant, and drink the blood of the princes of the earth, of the weathers, of the lambs, and of the goats, and of bullocks, even of all fat beasts of Bashan. And ye shall eat fat till you be full, and drink blood, till ye be drunken of my

sacrifice, which I have sacrificed for you. Thus you shall be filled at my table with horses and chariots, with valiant men, and with all men of war, saith the Lord God. And I will set my glory among the heathen, and all the heathen shall see my judgment, that I have executed, and mine hand, which I have laid upon them. So the house of Israel shall know, that I am the Lord their God from that day and so forth. And the heathen shall know, that ye house of Israel went into captivity for their iniquity, because they trespassed against me: therefore hid I my face from them, and gave them into ye hand of their enemies: so fell they all by the sword. According to their uncleanness, and according to their transgressions have I done unto thee, and hid my face from them. Therefore thus saith the Lord God, Now will I bring again the captivity of Jaakob, and have compassion upon the whole house of Israel, and will be jealous for mine holy Name, after that they have borne their shame, & all their transgression, whereby they have transgressed against me, when they dwelt safely in their land, and without fear of any. When I have brought them again from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of many nations, then shall they know, that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there, neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God.

In the five and twentieth year of our being in captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the self-same day, the hand of the Lord was upon me, and brought me thither. Into the land of Israel brought he me by a divine vision, & set me upon a very high mountain, whereupon was as the building of a city, toward the South. And he brought me thither, and behold, there was a man, whose similitude was to look to, like brass, with a linen thread in his hand, and a reed to measure with: and he stood at the gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee: for to the intent, that they might be shewed thee, art thou brought hither: declare all that thou seest, unto the house of Israel. And behold, I saw a wall on the outside of the house round about: and in the man’s hand was a reed to measure with, of six cubits long, by the cubit, and an hand breadth: so he measured the breadth of the building with one reed, and the height with one reed. Then came he unto the gate, which looketh toward the East, and went up the stairs thereof, and measured the post of the gate, which was one reed broad, and the other post of the gate, which was one reed broad. And every chamber was one reed long, & one reed broad, & between the chambers were five cubits: & the post of the gate by the porch of the gate within was one reed. He measured also the porch of the gate within with one reed. Then measured he the porch of the gate of eight cubits, and the posts thereof, of

two cubits, and the porch of the gate was inward. And the chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the posts had one measure on this side, and one on that side. And he measured the breadth of the entry of the gate ten cubits, and the height of the gate thirteen cubits. The space also before the chambers was one cubit on this side, and the space was one cubit on that side, and the chambers were six cubits on this side and six cubits on that side. He measured then the gate from the roof of a chamber to the top of the gate: the breadth was five and twenty cubits, door against door. He made also posts of threescore cubits, and the posts of the court, and of the gate had one measure round about. And upon the forefront of the entry of the gate unto the forefront of the porch of the gate within were fifty cubits. And there were narrow windows in the chambers, & in their posts within the gate round about, and likewise to the arches: and the windows went round about within: and upon the posts were palm trees. Then brought he me into the outward court, and lo, there were chambers, & a pavement made for the court round about, & thirty chambers were upon the pavement. And the pavement was by the side of the gates over against the length of the gates, and the pavement was beneath. Then he measured the breadth from the forefront of the lower gate without, unto the forefront of the court within, an hundred cubits Eastward and Northward. And the gate of the outward court, that looked toward the North, measured he after the length and breadth thereof. And the chambers thereof were, three on this side, and three on that side, and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. And their windows, and their arches with their palm trees, were after the measure of the gate that looketh toward the East, and the going up unto it had seven steps, and the arches thereof were before them. And the gate of the inner court stood over against the gate toward the North, and toward the East, and he measured from gate to gate an hundred cubits. After that, he brought me toward the South, and lo, there was a gate toward the South, and he measured the posts thereof, and the arches thereof according to these measures. And there were windows in it, and in the arches thereof round about, like those windows: the height was fifty cubits, and the breadth five and twenty cubits. And there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side upon the post thereof. And there was a gate in the inner court toward the South, and he measured from gate to gate toward the South an hundred cubits. And he brought me into the inner court by the South gate, and he measured the South gate according to these measures, and the chambers thereof, and the posts thereof, and the arches thereof according to these measures, and there were windows in it, and in the arches thereof round about, it was fifty cubits long and five and twenty cubits broad. And the arches round about were five and twenty cubits long, and five cubits broad. And the arches thereof were toward the utter court, and palm trees were upon the posts thereof, and the

going up to it had eight steps. Again he brought me into ye inner court toward the East, and he measured the gate according to these measures. And the chambers thereof, and the posts thereof, and the arches thereof were according to these measures, and there were windows therein, and in the arches thereof round about, it was fifty cubits long, and five and twenty cubits broad. And the arches thereof were toward the utter court, and palm trees were upon the posts thereof, on this side and on that side, & the going up to it had eight steps. After he brought me to the North gate, and measured it, according to these measures, the chambers thereof, the posts thereof, and the arches thereof, and there were windows therein round about: the height was fifty cubits, and the breadth five and twenty cubits. And the posts thereof were toward the utter court, and palm trees were upon the posts thereof on this side, and on that side, & the going up to it had eight steps. And every chamber, and the entry thereof was under the posts of the gates: there they washed the burnt offering. And in the porch of the gate stood two tables on this side, and two tables on that side, upon the which they slew the burnt offering, and the sin offering, and the trespass offering. And at the side beyond the steps, at the entry of the North gate stood two tables, and on the other side, which was at the porch of the gate were two tables. Four tables were on this side, and four tables on that side by the side of the gate, even eight tables whereupon they slew their sacrifice. And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice. And within were borders an hand broad, fastened round about, and upon the tables lay the flesh of the offering. And without the inner gate were ye chambers of the singers in the inner Court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, having the prospect toward the North. And he said unto me, This chamber whose prospect is toward the South, is for the Priests that have the charge to keep the house. And the chamber whose prospect is toward the North, is for the Priests that have the charge to keep the altar: these are the sons of Zadok among ye sons of Levi which may come near to the Lord to minister unto him. So he measured the court, an hundred cubits long, & an hundred cubits broad, even four square: likewise the altar that was before ye house. And he brought me to the porch of the house, and measured the posts of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side. The length of the porch was twenty cubits, and ye breadth eleven cubits, & he brought me by the steps whereby they went up to it, and there were pillars by the posts, one on this side, and another on that side.

Afterward, he brought me to the Temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the Tabernacle.

And the breadth of the entry was ten cubits, and the sides of the entry were five cubits on the one side, and five cubits on the other side, and he measured the length thereof forty cubits, and the breadth twenty cubits. Then went he in, and measured the posts of the entry two cubits, and the entry six cubits, and the breadth of the entry seven cubits. So he measured the length thereof twenty cubits, and the breadth twenty cubits before the Temple; he said unto me, This is the most holy place. After, he measured the wall of the house, six cubits, and the breadth of every chamber four cubits round about the house, on every side. And the chambers were chamber upon chamber, three and thirty foot high, and they entered into the wall made for the chambers which was round about the house, that the posts might be fastened therein, and not be fastened in the wall of the house. And it was large and went round mounting upward to the chambers: for the stair of the house was mounting upward, round about the house: therefore the house was larger upward: so they went up from the lowest chamber to the highest by the midst. I saw also the house high round about: the foundations of the chambers were a full reed of six great cubits. The thickness of the wall which was for the chamber without, was five cubits, and that which remained, was the place of the chambers that were within. And between the chambers was the wideness of twenty cubits round about the House on every side. And the doors of the chambers were toward the place that remained, one door toward the North, and another door toward the South, and the breadth of the place that remained, was five cubits round about. Now the building that was before the separate place toward the West corner, was seventy cubits broad, and the wall of the building was five cubits thick, round about, and ye length ninety cubits. So he measured the house an hundred cubits long, and the separate place and the building with the walls thereof were an hundred cubits long. Also the breadth of the forefront of the house and of the separate place toward the East, was an hundred cubits. And he measured the length of the building, over against the separate place, which was behind it, and the chambers on the one side and on the other side an hundred cubits with the Temple within, and the arches of the court. The posts and the narrow windows, and the chambers round about, on three sides over against the posts, sealed with cedar wood round about, and from the ground up to the windows, and the windows were sealed. And from above the door unto the inner house and without, and by all the wall round about within and without it was sealed according to the measure. And it was made with Cherubims and palm trees, so that a palm tree was between a Cherub and a Cherub: and every Cherub had two faces. So that the face of a man was toward the palm tree on the one side, and the face of a lion toward the palm tree on the other side: thus was it made through all the house round about. From the ground unto above the door were Cherubims and palm trees made as in the wall of the Temple. The posts of the Temple were squared, & thus to look unto was the similitude and form of the Sanctuary. The altar of wood was three cubits high, and the length thereof two cubits, and the corners thereof and the length

thereof and the sides thereof were of wood; he said unto me, This is the table that shall be before the Lord. And the Temple and the Sanctuary had two doors. And the doors had two wickets, even two turning wickets, two wickets for one door, and two wickets for another door. And upon the doors of the Temple there were made Cherubims and palm trees, like as was made upon the walls, and there were thick planks upon the forefront of the porch without. And there were narrow windows & palm trees on the one side, and on the other side, by the sides of the porch, and upon ye sides of the house, and thick planks.

Then brought he me into the utter court by the way toward the North, and he brought me into the chamber that was over against the separate place, and which was before the building toward the North. Before ye length of an hundred cubits, was the North door, and it was fifty cubits broad. Over against the twenty cubits which were for the inner court, and over against the pavement, which was for the utter court, was chamber against chamber in three rows. And before the chambers was a gallery of ten cubits wide, and within was a way of one cubit, and their doors toward the North. Now the chambers above were narrower: for those chambers seemed to eat up these, to wit, the lower, and those that were in the midst of the building. For they were in three rows, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, even from the ground. And the wall that was without over against the chambers, toward the utter court on the forefront of the chambers, was fifty cubits long. For the length of the chambers that were in the utter court, was fifty cubits: and lo, before the Temple were an hundred cubits. And under these chambers was the entry, on the East side, as one goeth into them from the outward court. The chambers were in the thickness of the wall of the court toward the East, over against the separate place, and over against the building. And the way before them was after ye manner of the chambers, which were toward ye North, as long as they, and as broad as they: and all their entries were like, both according to their factions, and according to their doors. And according to ye doors of ye chambers that were toward the South, was a door in the corner of the way, even the way directly before the wall toward the East, as one entereth. Then said he unto me, The North chambers and ye South chambers which are before ye separate place, they be holy chambers, wherein the Priests that approach unto ye Lord, shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering: for the place is holy. When the Priests enter therein, they shall not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and so shall approach to those things, which are for the people. Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the East, and measured it round about. He measured the

East side with the measuring rod, five hundred reeds, even with the measuring reed round about. He measured also the Northside, five hundred reeds, even with the measuring reed round about. And he measured the South side five hundred reeds with the measuring reed. He turned about also to the West side, and measured five hundred reeds with the measuring reed. He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad to make a separation between the Sanctuary, and the profane place.

Afterward he brought me to the gate, even the gate that turneth toward the East. And behold, the glory of the God of Israel came from out of the East, whose voice was like a noise of great waters, and the earth was made light with his glory. And the vision which I saw was like the vision, even as the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar: and I fell upon my face. And the glory of the Lord came into the house by the way of the gate, whose prospect is toward the East. So the Spirit took me up and brought me into the inner court, and behold, the glory of the Lord filled the house. And I heard one speaking unto me out of the house: and there stood a man by me, Which said unto me, Son of man, this place is my throne, & the place of the soles of my feet, whereas I will dwell among the children of Israel for ever, & the house of Israel shall no more defile mine holy Name, neither they, nor their Kings by their fornication, nor by the carcasses of their Kings in their high places. Albeit they set their thresholds by my thresholds, and their posts by my posts (for there was but a wall between me and them) yet have they defiled mine holy Name with their abominations, that they have committed: wherefore I have consumed them in my wrath. Now therefore let them put away their fornication, and the carcasses of their Kings far from me, and I will dwell among them for ever. Thou son of man, shew this House to the house of Israel, that they may be ashamed of their wickedness, & let them measure ye pattern. And if they be ashamed of all that they have done, shew them the form of the House, & ye pattern thereof, & the going out thereof, & the coming in thereof, & the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the laws thereof: & write it in their sight, that they may keep the whole fashion thereof, & all the ordinances thereof, & do them. This is the description of the house, It shall be upon the top of the mount: all the limits thereof round about shall be most holy. Behold, this is the description of the house. And these are the measures of the Altar, after the cubits, the cubit is a cubit, & an had breadth, even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the height of the altar. And from the bottom which toucheth the ground to the lower piece shall be two cubits: and the breadth one cubit, and from the little piece to the great piece shall be four cubits, and the breadth one cubit. So the altar shall be four cubits, and from the altar upward shall be four horns. And the

altar shall be twelve cubits long, and twelve broad, and foursquare in the four corners thereof. And ye frame shall be fourteen cubits log, and fourteen broad in the foursquare corners thereof, & the border about it shall be half a cubit, & the bottom thereof shall be a cubit about, & the steps thereof shall be turned toward ye East. And he said unto me, Son of man, thus saith ye Lord God, These are ye ordinances of ye altar in the day when they shall make it to offer the burnt offering thereon, & to sprinkle blood thereon. And thou shalt give to the Priests, and to the Levites, that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin offering. And thou shalt take of the blood thereof, & put it on the four horns of it, & on the four corners of the frame, and upon the border round about: thus shalt thou cleanse it, and reconcile it. Thou shalt take the bullock also of the sin offering, and burn it in the appointed place of the house without the Sanctuary. But the second day thou shalt offer an he goat without blemish for a sin offering, & they shall cleanse ye altar, as they did cleanse it with the bullock. When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, & a ram out of the flock without blemish. And thou shalt offer them before ye Lord, and the Priests shall cast salt upon them, & they shall offer them for a burnt offering unto ye Lord. Seven days shalt thou prepare every day an he goat for a sin offering: they shall also prepare a young bullock and a ram out of the flock, without blemish. Thus shall they seven days purify the altar, and cleanse it, and consecrate it. And when these days are expired, upon the eight day and so forth, the Priests shall make your burnt offerings upon the altar, & your peace offerings, & I will accept you, saith the Lord God.

Then he brought me toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut. Then said the Lord unto me, This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entered by it, and it shall be shut. It appertaineth to the Prince: the Prince himself shall sit in it to eat bread before the Lord: he shall enter by the way of the porch of that gate, & shall go out by the way of the same. Then brought he me toward the North gate before the House: and when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell upon my face. And the Lord said unto me, Son of man, mark well, & behold with thine eyes, & hear with thine ears, all that I say unto thee, concerning all the ordinances of the house of the Lord, & all the laws thereof, & mark well the entering in of the house with every going forth of the Sanctuary, and thou shalt say to the rebellious, even to ye house of Israel, Thus saith ye Lord God, O house of Israel, ye have enough of all your abominations, seeing that ye have brought into my Sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my Sanctuary, to pollute mine house, when ye offer my bread, even fat, and blood: and they have broken my covenant, because of all your abominations. For ye have not kept the ordinances of mine holy things: but you

yourselves have set other to take the charge of my Sanctuary. Thus saith the Lord God, No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my Sanctuary, of any stranger that is among the children of Israel, neither yet ye Levites that are gone back from me, when Israel went astray, which went astray from thee after their idols, but they shall bear their iniquity. And they shall serve in my Sanctuary, and keep the gates of the House, and minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before them to serve them. Because they served before their idols, & caused the house of Israel to fall into iniquity, therefore have I lift up mine head against thee, saith the Lord God, and they shall bear their iniquity, and they shall not come near unto me to do ye office of ye Priest unto me, neither shall they come near unto any of mine holy things in the most holy place, but they shall bear their shame & their abominations, which they have committed. And I will make them keepers of ye watch of the House, for all the service thereof, and for all that shall be done therein. But the Priests of the Levites, the sons of Zadok, that kept the charge of my Sanctuary, when the children of Israel went astray from me, they shall come near to me to serve me, and they shall stand before me to offer me the fat and the blood, saith the Lord God. They shall enter into my Sanctuary, and shall come near to my table, to serve me, and they shall keep my charge. And when they shall enter in at the gates of the inner court, they shall be clothed with linen garments, & no wool shall come upon the while they serve in ye gates of the inner court, & within. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins: they shall not gird themselves in the sweating places. But when they go forth into the utter court, even to the utter court to the people, they shall put off their garments, wherein they ministered, and lay them in the holy chambers, & they shall put on other garments: for they shall not sanctify the people with their garments. They shall not also shave their heads, nor suffer their locks to grow long, but round their heads. Neither shall any Priest drink wine when they enter into the inner court. Neither shall they take for their wives a widow, or her that is divorced: but they shall take maidens of the seed of the house of Israel, or a widow that hath been the widow of a Priest. And they shall teach my people the difference between the holy and profane, & cause them to discern between the unclean & the clean. And in controversy they shall stand to judge, and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies, and they shall sanctify my Sabbaths. And they shall come at no dead person to defile themselves, except at their father, or mother, or son, or daughter, brother or sister, that hath had yet none husband: in these may they be defiled. And when he is cleansed, they shall reckon unto him seven days. And when he goeth into ye Sanctuary unto the inner court to minister in the Sanctuary, he shall offer his sin offering, saith ye Lord God. And the Priesthood shall be their inheritance, yea, I am their inheritance: therefore shall ye give them no possession in Israel, for I am their possession. They shall

eat the meat offering, and the sin offering, and the trespass offering, and every dedicate thing in Israel shall be theirs. And all the first of all the first borne, & every oblation, even all of every sort of your oblations shall be the Priests. Ye shall also give unto the Priest the first of your dough, that he may cause the blessing to rest in thine house. The Priests shall not eat of any thing, that is dead, or bullocks, whether it be fowl or beast.

Moreover when ye shall divide the land for inheritance, ye shall offer an oblation unto the Lord an holy portion of the land, five and twenty thousand reeds long, and ten thousand broad: this shall be holy in all the borders thereof round about. Of this there shall be for the Sanctuary five hundred in length with five hundred in breadth, all square round about, and fifty cubits round about for the suburbs thereof. And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the Sanctuary, and the most holy place. The holy portion of the land shall be the Priests, which minister in the Sanctuary, which came near to serve the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary. And in the five and twenty thousand of length, and the ten thousand of breadth shall the Levites that minister in the house, have their possession for twenty chambers. Also ye shall appoint the possession of the city, five thousand broad, and five and twenty thousand log over against the oblation of ye holy portion: it shall be for the whole house of Israel. And a portion shall be for the prince on ye one side, and on that side of the oblation of the holy portion, & of the possession of the city, even before the oblation of the holy portion, and before the possession of the city from the West corner Westward, and from the East corner Eastward, and the length shall be by one of the portions from the West border unto the East border. In this land shall be his possession in Israel: and my princes shall no more oppress my people, and the rest of the land shall they give to ye house of Israel, according to their tribes. Thus saith the Lord God, Let it suffice you, O princes of Israel: leave off cruelty and oppression, & execute judgment and justice: take away your exactions from my people, saith the Lord God. Ye shall have just balances, and a true Ephah, and a true Bath. The Ephah and the Bath shall be equal: a Bath shall contain the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equality thereof shall be after the Homer. And the shekel shall be twenty gerahs, and twenty shekels, and five and twenty shekels and fifteen shekels shall be your Maneh. This is the oblation that ye shall offer, ye sixth part of an Ephah of an Homer of wheat, and ye shall give the sixth part of an Ephah of an Homer of barley. Concerning ye ordinance of the oil, even of the Bath of oil, ye shall offer the tenth part of a Bath out of ye Cor (ten Baths are an Homer: for ten Baths fill an Homer) and one lamb of two hundred sheep out of ye fat pastures of Israel for a meat offering, and for a burnt offering and for peace offerings, to make reconciliation for them, saith the Lord God. All the people of the land shall give this oblation for the prince in Israel. And it shall be ye

princes part to give burnt offerings, and meat offerings, and drink offerings in the solemn feasts and in the new moons, & in the Sabbaths, and in all the high feasts of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel. Thus saith the Lord God, In the first month, in the first day of the month, thou shalt take a young bullock without blemish and cleanse the Sanctuary. And the Priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the frame of the altar, and upon the posts of the gate of the inner court. And so shalt thou do the seventh day of the month, for every one that hath erred and for him that is deceived: so shall you reconcile the house. In the first month in the fourteenth day of the month, ye shall have the Passover, a feast of seven days, & ye shall eat unleavened bread. And upon that day, shall the prince prepare for him self, and for all the people of the land, a bullock for a sin offering. And in the seven days of the feast he shall make a burnt offering to the Lord, even of seven bullocks, and seven rams without blemish daily for seven days, and an he goat daily for a sin offering. And he shall prepare a meat offering of an Ephah for a bullock, an Ephah for a ram, and an Hin of oil for an Ephah. In the seventh month, in the fifteenth day of the month, shall he do the like in the feast for seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

Thus saith the Lord God, The gate of the inner court, that turneth toward the East, shall be shut the six working days: but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he shall worship at the threshold of the gate: after, he shall go forth, but the gate shall not be shut till the evening. Likewise the people of the land shall worship at the entry of this gate before the Lord on the Sabbaths, and in the new moons. And the burnt offering that the prince shall offer unto the Lord on the Sabbath day, shall be six lambs without blemish, and a ram without blemish. And the meat offering shall be an Ephah for a ram: and the meat offering for the lambs a gift of his hand, and an Hin of oil to an Ephah. And in the day of the new moon it shall be a young bullock without blemish, and six lambs and a ram: they shall be without blemish. And he shall prepare a meat offering, even an Ephah for a bullock, and an Ephah for a ram, and for the lambs according as his hand shall bring, and an Hin of oil to an Ephah. And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof. But when the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the North gate to worship, shall go out by the way of the South gate: & he that entereth by the way of the South gate, shall go forth by the way of the North gate: he shall not return by the way of

the gate whereby he came in, but they shall go forth over against it. And the prince shall be in the midst of them: he shall go in when they go in, & when they go forth, they shall go forth together. And in the feasts, and in the solemnities the meat offering shall be an Ephah to a bullock, and an Ephah to a ram, and to the lambs, the gift of his hand, and an Hin of oil to an Ephah. Now when the prince shall make a free burnt offering or peace offerings freely unto the Lord, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering and his peace offerings, as he did on the Sabbath day: after, he shall go forth, and when he is gone forth, one shall shut the gate. Thou shalt daily make a burnt offering unto the Lord of a lamb of one year without blemish: thou shalt do it every morning. And thou shalt prepare a meat offering for it every morning, the sixth part of an Ephah, and the third part of an Hin of oil, to mingle with the fine flour: this meat offering shall be continually by a perpetual ordinance unto the Lord. Thus shall they prepare the lamb, and the meat offering and the oil every morning, for a continual burnt offering. Thus saith the Lord God, If the prince give a gift of his inheritance unto any of his sons, it shall be his sons, and it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty: after, it shall return to ye prince, but his inheritance shall remain to his sons for them. Moreover the prince shall not take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sons to inherit of his own possession, that my people be not scattered every man from his possession. After, he brought me through the entry, which was at the side of the gate, into the holy chambers of the Priests, which stood toward the North: and behold, there was a place at the West side of them. Then said he unto me, This is the place where the Priests shall see the trespass offering and the sin offering, where they shall bake the meat offering, that they should not bear them into the utter court, to sanctify ye people. Then he brought me forth into the utter court, and caused me to go by the four corners of the court: and behold, in every corner of the court, there was a court. In the four corners of the court there were courts joined of forty cubits long, & thirty broad: these four corners were of one measure. And there went a wall about them, even about those four, and kitchens were made under the walls round about. Then said he unto me, This is the kitchen where the ministers of the house shall seethe the sacrifice of the people.

Afterward he brought me unto the door of the house: & behold, waters issued out from under the threshold of the house Eastward: for the forefront of the house stood toward the East, and the waters ran down from under the right side of the house, at the southside of ye altar. Then brought he me out toward the North gate, and led me about by the way without unto the utter gate, by the way that turneth Eastward: & behold, there came forth waters on ye right side And when the man that had the line in his hand, went forth Eastward, he measured a thousand cubits, and he brought me through the waters: the

waters were to the ankles. Again he measured a thousand, and brought me through the waters: the waters were to the knees: again he measured a thousand, & brought me through: ye waters were to ye loins. Afterward he measured a thousand, and it was a river, that I could not pass over: for the waters were risen, and the waters did flow, as a river that could not be passed over. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I returned, behold, at the brink of the river were very many trees on the one side, and on the other. Then said he unto me, These waters issue out toward the East country, and run down into the plain, and shall go into one sea: they shall run into another sea, and the waters shall be wholesome. And everything that liveth, which moveth, wheresoever the rivers shall come, shall live, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be wholesome, and every thing shall live whither the river cometh. And then the fishers shall stand upon it, and from En-gedi even unto En-eglaim, they shall spread out their nets: for their fish shall be according to their kinds, as the fish of the main sea, exceeding many. But the miry places thereof, and the marises thereof shall not be wholesome: they shall be made salt pits. And by this river upon the brink thereof, on this side, and on that side shall grow all fruitful trees, whose leaf shall not fade, neither shall ye fruit thereof fail: it shall bring forth new fruit according to his months, because their waters run out of ye Sanctuary: and the fruit thereof shall be meat, and the leaf thereof shall be for medicine. Thus saith the Lord God, This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions. And ye shall inherit it, one as well as another: concerning the which I lift up mine hand to give it unto your fathers, and this land shall fall unto you for inheritance. And this shall be the border of the land toward the North side, from the main sea toward Hethlon as men go to Zedadah: Hamath, Berothah, Sibraim, which is between the border of Damascus, and the border of Hamath, & Hazar, Hatticon, which is by the coast of Hauran. And the border from the sea shall be Hazar, Enan, & the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so shall be the North part. But the East side shall ye measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iorden, and from the border unto the East sea: and so shall be the East part. And the Southside shall be toward Teman from Tamar to the waters of Meriboth in Kadesh, and the river to the main sea: so shall be the South part toward Teman. The West part also shall be the great sea from the border, till a man come over against Hamath: this shall be the West part. So shall ye divide this land unto you, according to the tribes of Israel. And you shall divide it by lot for an inheritance unto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be unto you, as borne in the country among the children of Israel, they shall part inheritance with you in the midst of

the tribes of Israel. And in what tribe the stranger dwelleth, there shall ye give him his inheritance, saith the Lord God.

Now these are the names of the tribes. From the North side, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, & the border of Damascus Northward the coast of Hamath, even from the East side to the West shall be a portion for Dan. And by the border of Dan from the East side unto the West side, a portion for Asher. And by the border of Asher from the East part even unto the West part a portion for Naphtali. And by the border of Naphtali from the East quarter unto the West side, a portion for Manasseh. And by the border of Manasseh from the East side unto the West side a portion for Ephraim. And by the border of Ephraim, from the East part even unto the West part, a portion for Reuben. And by the border of Reuben, from the East quarter unto the West quarter, a portion for Judah. And by the border of Judah from the East part unto the West part shall be the offering which they shall offer of five and twenty thousand reeds broad, and of length as one of the other parts, from the East side unto the Westside, and the Sanctuary shall be in the midst of it. The oblation that ye shall offer unto the Lord, shall be of five and twenty thousand long, and of ten thousand the breadth. And for them, even for the Priests shall be this holy oblation, toward the North five and twenty thousand long, and toward the West, ten thousand broad, and toward the East ten thousand broad, and toward the South five and twenty thousand long, and the Sanctuary of the Lord shall be in the midst thereof. It shall be for the Priests that are sanctified of the sons of Zadok, which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray. Therefore this oblation of the land that is offered, shall be theirs, as a thing most holy by the border of the Levites. And over against the border of the Priests the Levites shall have five and twenty thousand long, and ten thousand broad: all the length shall be five and twenty thousand, and the breadth ten thousand. And they shall not sell of it, neither change it, nor abalienate the first fruits of the land: for it is holy unto the Lord. And the five thousand that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for housing, and for suburbs, and the city shall be in the midst thereof. And these shall be the measures thereof, the North part five hundred & four thousand, and the South part five hundred and four thousand, and the East part five hundred and four thousand, and the West part five hundred and four thousand. And the suburbs of the city shall be toward the North two hundred and fifty, and toward the South two hundred and fifty, and toward the East two hundred and fifty, and toward the West two hundred and fifty. And the residue in length over against the oblation of the holy portion shall be ten thousand Eastward, and ten thousand Westward: and it shall be over against the oblation of the holy portion, and the increase thereof shall be for food unto them that serve in the city. And they that serve in the city, shall be of all the tribes of Israel that

shall serve therein. All the oblation shall be five and twenty thousand with five and twenty thousand: you shall offer this oblation four square for the Sanctuary, and for the possession of the city. And the residue shall be for the prince on the one side and on the other of the oblation of the Sanctuary, and of the possession of the city, over against the five and twenty thousand of the oblation toward the East border, and Westward over against the five and twenty thousand toward the West border, over against shall be for the portion of the prince: this shall be the holy oblation, and the house of the Sanctuary shall be in the midst thereof. Moreover, from the possession of the Levites, and from the possession of the city, that which is in the midst shall be the princes: between the border of Judah, and between the border of Benjamin shall be the princes. And the rest of the tribes shall be thus: from the East part unto the West part Benjamin shall be a portion. And by the border of Benjamin, from the East side unto the West side Simeon a portion. And by the border of Simeon from the East part unto the West part, Isshachar a portion. And by the border of Isshachar, from the East side unto the West, Zebulun a portion. And by the border of Zebulun from the East part unto the West part, Gad a portion. And by the border of Gad at the South side, toward Temath, the border shall be even from Tamar unto the waters of Meribath in Kadesh, and to the river, that runneth into the main sea. This is the land, which ye shall distribute unto the tribes of Israel for inheritance, & these are their portions, saith the Lord God. And these are the bounds of the city, on the North side five hundred, and four thousand measures. And the gates of the city shall be after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Judah, and one gate of Levi. And at the East side five hundred and four thousand, and three gates, and one gate of Joseph, one gate of Benjamin, & one gate of Dan. And at the South side, five hundred and four thousand measures, and three ports, one gate of Simeon, one gate of Isshachar, and one gate of Zebulun. At the West side, five hundred and four thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali. It was round about eighteen thousand measures, and the name of the city from that day shall be, The Lord is there.

DANIEL

In the third year of the reign of Jehoiakim king of Judah, came Nebuchad-nezzar King of Babel unto Jerusalem and besieged it. And ye Lord gave Jehoikim king of Judah into his hand; with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god, and he brought the vessels into his god’s treasury. And

the King spake unto Ashpenaz the master of his Eunuchs, that he should bring certain of the children of Israel, of the King's seed, and of the princes: Children in whom was no blemish, but well favoured, and instruct in all wisdom, and well seen in knowledge, and able to utter knowledge, & such as were able to stand in the king's palace, and whom they might teach the learning, and the tongue of the Caldeans. And the King appointed them provision every day of a portion of the King's meat, and of the wine, which he drank, so nourishing them three years, that at the end thereof, they might stand before the King. Now among these were certain of the children of Judah, Daniel, Hananiah, Mishael and Azariah. Unto whom the chief of the Eunuchs gave other names: for he called Daniel, Belteshazzar, and Hananiah, Shadrach, & Mishael, Meshach, and Azariah, Abednego. But Daniel had determined in his heart, that he would not defile him self with the portion of the King's meat, nor with the wine which he drank: therefore he required the chief of the Eunuchs that he might not defile himself. (Now God had brought Daniel into favour, and tender love with the chief of the Eunuchs) and the chief of the Eunuchs said unto Daniel, I fear my lord the King, who hath appointed your meat and your drink: therefore if he sees your faces worse liking then the other children, which are of your sort, then shall you make me lose mine head unto the King. Then said Daniel to Melzar, whom the chief of the Eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenances of the children that eat of the portion of the King's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days, their countenances appeared fairer, and in better liking then all the children's, which did eat the portion of the King's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse. As for these four children, God gave them knowledge, & understanding in all learning and wisdom: also he gave Daniel understanding of all visions and dreams. Now when the time was expired, that the King had appointed to bring them in, the chief of the Eunuchs brought them before Nebuchad-nezzar. And the King communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom, and understanding that the King inquired of them, he found them ten times better then all the enchanters and astrologians, that were in all his realm. And Daniel was unto the first year of king Cyrus.

And in the second year of the reign of Nebuchad-nezzar, Nebuchad-nezzar dreamed dreams wherewith his spirit was troubled, and his sleep was upon him. Then the King commanded to call the enchanters, and the astrologians and the sorcerers, and the Caldeans for to shew the King his dreams: so they came and stood before the King. And

the King said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Caldeans to the King in the Aramites language, O King, live for ever: shew thy servants thy dream, and we shall shew the interpretation. And the King answered & said to the Caldeans, The thing is gone from me. If ye will not make me understand the dream with the interpretation thereof, ye shall be drawn in pieces, and your houses shall be made a jakes. But if ye declare the dream and the interpretation thereof, ye shall receive of me gifts and rewards, and great honour: therefore shew me the dream and the interpretation of it. They answered again, and said, Let the King shew his servants the dream, and we will declare the interpretation thereof. Then the King answered, and said, I know certainly that ye would gain the time, because ye see the thing is gone from me. But if ye will not declare me the dream, there is but one judgment for you: for ye have prepared lying and corrupt words, to speak before me till the time be changed: therefore tell me the dream, that I may know, if ye can declare me the interpretation thereof. Then the Caldeans answered before the King, and said, There is no man upon earth that can declare the King's matter: yea, there is neither king nor prince nor lord that asked such things at an enchanter or astrologian or Caldean. For it is a rare thing that the King requireth, and there is none other that can declare it before the King, except the gods whose dwelling is not with flesh. For this cause the king was angry and in great fury, and commanded to destroy all the wise men of Babel. And when sentence was given, the wise men were slain: and they sought Daniel and his fellows to be put to death. Then Daniel answered with counsel and wisdom to Arioch the King's chief steward, which was gone forth to put to death the wise men of Babel. Yea, he answered and said unto Arioch the king's captain, Why is the sentence so hasty from the king? Then Arioch declared the thing to Daniel. So Daniel went and desired the king that he would give him leisure and that he would shew the king the interpretation thereof. Then Daniel went to his house & shewed the matter to Hananiah, Mishael, and Azariah his companions, that they should beseech the God of heaven for grace in this secret, that Daniel and his fellows should not perish with the rest of ye wise men of Babel. Then was the secret revealed unto Daniel in a vision by night: therefore Daniel praised the God of heaven. And Daniel answered and said, The Name of God be praised for ever and ever: for wisdom and strength are his, and he changeth the times & seasons: he taketh away kings: he setteth up kings: he giveth wisdom unto the wise, and understanding to those that understand. He discovereth the deep and secret things: he knoweth what is in darkness, and the light dwelleth with him. I thank thee & praise thee, O thou God of my fathers, that thou hast given me wisdom and strength, and hast shewed me now the thing that we desired of thee: for thou hast declared unto us the king's matter. Therefore Daniel went unto Arioch, whom the King had ordained to destroy the wise men of Babel: he went and said thus unto him, Destroy not the wise men of Babel, but bring me before the King, and I will declare unto the King the

interpretation. Then Arioch brought Daniel before the King in all haste, and said thus unto him, I have found a man of the children of Judah that were brought captives, that will declare unto the King the interpretation. Then answered the King, and said unto Daniel, whose name was Belteshazzar, Art thou able to shew me the dream, which I have seen, and the interpretation thereof? Daniel answered in the presence of the King, and said, The secret which the King hath demanded, can neither the wise, the astrologians, the enchanters, nor the soothsayers declare unto the King. But there is a God in heaven that revealeth secrets, and sheweth the King Nebuchad-nezzar what shall be in the latter days. Thy dream, and the things which thou hast seen in thine head upon thy bed, is this. O King, when thou wast in thy bed, thoughts came into thy mind, what should come to pass hereafter, and he that revealeth secretes, telleth thee, what shall come. As for me, this secret is not shewed me for any wisdom that I have, more then any other living, but only to shew the King the interpretation, and that thou mightest know the thoughts of thine heart. O King, thou sawest, and behold, there was a great image: this great image whose glory was so excellent, stood before thee, & the form thereof was terrible. This images head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, and his feet were part of iron, and part of clay. Thou beheldest it till a stone was cut without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken all together, and became like the chaff of the summer flowers, and the wind carried them away, that no place was found for them: and the stone that smote the image, became a great mountain, and filled the whole earth. This is the dream, and we will declare before the King the interpretation thereof. O King, thou art a king of Kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And in all places where the children of men dwell, the beasts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou art this head of gold. And after thee shall rise another kingdom, inferior to thee, of silver, and another third kingdom shall be of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: for as iron breaketh in pieces, and subdueth all things, and as iron bruiseth all these things, so shall it break in pieces, and bruise all. Where as thou sawest the feet and toes, part of potters clay, and part of iron: the kingdom shall be divided, but there shall be in it of the strength of the iron, as thou sawest the iron mixed with the clay, and earth. And as the toes of the feet were part of iron, and part of clay, so shall the kingdom be partly strong, and partly broken. And where as thou sawest iron mixed with clay and earth, they shall mingle themselves with the seed of men: but they shall not join one with another, as iron can not be mixed with clay. And in the days of these Kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and this kingdom shall not be given to another people, but it shall break, and destroy all these kingdoms, and it shall stand for

ever. Where as thou sawest, that the stone was cut of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: so the great God hath shewed the King, what shall come to pass hereafter, and the dream is true, and the interpretation thereof is sure. Then the King Nebuchad-nezzar fell upon his face, and bowed himself unto Daniel, and commanded that they should offer meat offerings, and sweet odours unto him. Also the King answered unto Daniel, and said, I know of a truth that your God is a God of gods, and the Lord of Kings, and the revealer of secrets, seeing thou couldest open this secret. So the King made Daniel a great man, and gave him many and great gifts. He made him governour over the whole province of Babel, and chief of the rulers, and above all the wise men of Babel. Then Daniel made request to the King, and he set Shadrach, Meshach, and Abednego over the charge of the province of Babel: but Daniel sat in the gate of the King.

Nebuchad-nezzar the King made an image of gold, whose height was three score cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babel. Then Nebuchad-nezzar ye King sent forth to gather together the nobles, the princes and the dukes, the judges, the receivers, the counselors, the officers, and all the governours of the provinces, that they should come to the dedication of the image, which Nebuchad-nezzar the King had set up. So the nobles, princes and dukes, the judges, the receivers, the counselors, the officers, and all the governours of the provinces were assembled unto the dedicating of the image, that Nebuchad-nezzar the King had set up: and they stood before the image, which Nebuchad-nezzar had set up. Then an herald cried aloud, Be it known to you, O people, nations, and languages, That when ye hear the sound of the cornet, trumpet, harp, sackbut, psaltery, dulcimer, and all instruments of music, ye fall down and worship the golden image, that Nebuchad-nezzar the King hath set up, and whosoever falleth not down & worshipeth, shall the same hour be cast into the midst of an hot fiery furnace. Therefore as soon as all the people heard the sound of the cornet, trumpet, harp, sackbut, psaltery, and all instruments of music, all the people, nations, and languages fell down, and worshiped the golden image, that Nebuchad-nezzar the King had set up. By reason whereof at that same time came men of the Caldeans, and grievously accused the Jews. For they spake and said to the King Nebuchad-nezzar, O King, live for ever. Thou, O King, hast made a decree, that every man that shall hear the sound of the cornet, trumpet, harp, sackbut, psaltery, and dulcimer, and all instruments of music, shall fall down and worship the golden image, And whosoever falleth not down, and worshipeth, that he should be cast into the mids of an hot fiery furnace. There are certain Jews whom thou hast set over the charge of ye province of Babel, Shadrach, Meshach, and Abednego: these men, O King, have not regarded thy commandment, neither will they serve thy gods, nor worship the golden image, that thou hast set up. Then Nebuchad-nezzar in his anger and wrath commanded

that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the King. And Nebuchad-nezzar spake, and said unto them, What disorder? Will not you, Shadrach, Meshach, and Abednego serve my god, nor worship the golden image, that I have set up? Now therefore are ye ready when ye hear the sound of the cornet, trumpet, harp, sackbut, psaltery, and dulcimer, and all instruments of music, to fall down, and worship the image, which I have made? For if ye worship it not, ye shall be cast immediately into the midst of an hot fiery furnace: for who is that God, that can deliver you out of mine hands?

Shadrach, Meshach, and Abednego answered and said to the King, O Nebuchad-nezzar, we are not careful to answer thee in this matter. Behold, our God whom we serve, is able to deliver us from the hot fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known to thee, O King, that we will not serve thy gods, nor worship the golden image, which thou hast set up. Then was Nebuchad-nezzar full of rage, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he charged and commanded that they should heat the furnace at once seven times more then it was wont to be heat. And he charged the most valiant men of war that were in his army, to bind Shadrach, Meshach, and Abednego, and to cast them into the hot fiery furnace. So these men were bound in their coats, their hosen, and their cloaks, with their other garments, and cast into the midst of the hot fiery furnace. Therefore, because the King's commandment was straight, that the furnace should be exceeding hot, the flame of the fire slew those men that brought forth Shadrach, Meshach and Abednego. And these three men Shadrach, Meshach and Abednego fell down bound into the midst of the hot fiery furnace. And they walked in the midst of the flame, praising God, & magnified the Lord.

Then Azarias stood up, & prayed on this manner, and opening his mouth in ye midst of the fire, said, Blessed be thou, O Lord God of our fathers: thy Name is worthy to be praised and honoured for evermore. For thou art righteous in all the things, that thou hast done unto us, and all thy works are true, and thy ways are right, and all thy judgments certain. In all the things that thou hast brought upon us, and upon Jerusalem, the holy city of our fathers, thou hast executed true judgments: for by right and equity hast thou brought all these things upon us, because of our sins. For we have sinned and done wickedly, departing from thee: in all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hadst commanded us, that we might prosper. Wherefore in all that thou hast brought upon us, and in every thing that thou hast done to us, thou hast done them in true judgment: As in delivering us into the hands of our wicked enemies, and most hateful traitours, and to an unrighteous King, and the most wicked in all the world. And now we may not open our mouths: we are become a shame and reproof unto thy servants, and to them that worship thee. Yet for thy name's

sake, we beseech thee, give us not up for ever, neither break thy covenant, neither take away thy mercy from us, for thy beloved Abraham's sake, and for thy servant Isaac's sake, and for thine holy Israel's sake, to whom thou hast spoken and promised, that thou wouldst multiply their seed as ye stars of heaven, & as the sand, that is upon the sea shore. For we, O Lord, are become less then any nation, and be kept under this day in all the world, because of our sins: So that now we have neither prince, nor prophet, nor governour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer ye first fruits before thee, that we might find mercy. Nevertheless in a contrite heart, & an humble spirit, let us be received. As in the burnt offering of rams & bullocks, and as in ten thousand of fat lambs, so let our offering be in thy sight this day, that it may please thee: for there is no confusion unto them that put their trust in thee. And now we follow thee with all our heart, and fear thee, and seek thy face. Put us not to shame, but deal with us after thy loving kindness, and according to the multitude of thy mercies. Deliver us also by thy miracles, and give thy Name the glory, O Lord, that all they which do thy servants evil, may be confounded: even let them be confounded by thy great force and power, and let their strength be broken, that they may know, that thou only art the Lord God, and glorious over the whole world. Now the king's servants that had cast them in, ceased not to make the oven hot with naphtha, and with pitch, and with tow, & with fagots, so that the flame went out of the furnace forty and nine cubits. And it brake forth, and burnt those Chaldeans, that it found by the furnace. But the Angel of the Lord went down into the furnace with them that were with Azarias, and smote the flame of the fire out of the furnace, and made in the midst of the furnace like a moist hissing wind, so that the fire touched the not at all, neither grieved, nor troubled them.

Then these three (as out of one mouth) praised, and glorified, and blessed God in the furnace, saying, Blessed be thou, O Lord God of our fathers, and praised, & exalted above all things for ever, & blessed be thy glorious & holy Name, and praised above all things, and magnified for ever. Blessed be thou in the Temple of thine holy glory, and praised above all things, and exalted for ever. Blessed be thou that beholdest the depths, and sittest upon the Cherubins, and praised above all things, and exalted for ever. Blessed be thou in the glorious Throne of thy kingdom, and praised above all things, and exalted for ever. Blessed be thou in the firmament of heaven, & praised above all things, & glorified for ever. All ye works of the Lord, bless ye the Lord: praise him, and exalt him above all things for ever. O heavens, bless ye the Lord: praise him, and exalt him above all things for ever. O Angels of the Lord, bless ye the Lord: praise him, & exalt him above all things for ever. All ye waters that be above the heaven, bless ye the Lord: praise him, and exalt him above all things for ever. All ye powers of the Lord, bless ye ye Lord: praise him, & exalt him above all things for ever. O sun & moon, bless ye the Lord: praise him, and exalt him above all things for ever. O stars of heaven, bless ye the

Lord: praise him, and exalt him above all things for ever. Every shower and dew, bless ye the Lord: praise him, & exalt him above all things for ever. All ye winds, bless ye the Lord: praise him, and exalt him above all things for ever. O fire & heat, bless ye the Lord: praise him, and exalt him above all things for ever. O winter & summer, bless ye ye Lord: praise him, and exalt him above all things for ever. O dews and storms of snow, bless ye the Lord: praise him, & exalt him above all things for ever. O frost and cold, bless ye the Lord: praise him, and exalt him above all things for ever. O ye & snow, bless ye the Lord: praise him, and exalt him above all things for ever. O nights & days, bless ye the Lord: praise him, and exalt him above all things for ever. O light and darkness, bless ye the Lord: praise him, and exalt him above all things for ever. O lightnings & clouds, bless ye the Lord: praise him, and exalt him above all things for ever. Let the earth bless the Lord: let it praise him, and exalt him above all things for ever. O mountains, & hills, bless ye the Lord: praise him, & exalt him above all things for ever. All things that grow on the earth, bless ye the Lord: praise him, and exalt him above all things for ever. O fountains, bless ye the Lord: praise him, and exalt him above all things for ever. O sea, and floods, bless ye the Lord: praise him, and exalt him above all things for ever. O whales, and all that move in the waters, bless ye the Lord: praise him, and exalt him above all things for ever. All ye fowls of heaven, bless ye the Lord: praise him, & exalt him above all things for ever. All ye beasts and cattle, bless ye the Lord: praise him, & exalt him above all things for ever. O children of men, bless ye the Lord: praise him, and exalt him above all things for ever. Let Israel bless the Lord, praise him, and exalt him above all things for ever. O Priests of the Lord, bless ye the Lord: praise him, & exalt him above all things for ever. O servants of the Lord, bless ye the Lord: praise him, and exalt him above all things for ever. O spirits and souls of the righteous, bless ye the Lord: praise him, and exalt him above all things for ever O Saints and humble of heart, bless ye the Lord: praise him, and exalt him above all things for ever. O Ananias, Azarias, and Misael, bless ye the Lord: praise him, & exalt him above all things for ever: for he hath delivered us from the hell, & saved us from the hand of death, and delivered us out of the midst of the furnace, and burning flame: even out of the midst of the fire hath he delivered us. Confess unto the Lord, that he is gracious: for his mercy endureth for ever. All ye that worship the Lord, bless the God of gods: praise him, and acknowledge him: for his mercy endureth world without end.

Then Nebuchad-nezzar the King was astonied and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? Who answered and said unto the King, It is true, O King. And he answered, and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the son of God. Then the King Nebuchad-nezzar came near to the mouth of the hot fiery furnace, and spake and said, Shadrach, Meshach and Abednego,

the servants of the high God go forth and come hither: so Shadrach, Meshach & Abednego came forth of the midst of the fire. Then the nobles, princes and dukes, and the King's counselors came together to see these men, because the fire had no power over their bodies: for not an hair of their head was burnt, neither was their coats changed, nor any smell of fire came upon them. Wherefore Nebuchad-nezzar spake & said, Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his Angel, and delivered his servants, that put their trust in him, and have changed the King's commandment, and yielded their bodies rather then they would serve or worship any god, save their own God. Therefore I make a decree, that every people, nation, and language, which speak any blasphemy against the God of Shadrach, Meshach and Abednego, shall be drawn in pieces, and their houses shall be made a jakes, because there is no god that can deliver after this sort. Then the King promoted Shadrach, Meshach and Abednego in the province of Babel.

Nebuchad-nezzar King unto all people, nations & languages, that dwell in all the world, Peace be multiplied unto you: I thought it good to declare the signs and wonders, that the high God hath wrought toward me. How great are his signs, and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. I Nebuchad-nezzar being at rest in mine house, and flourishing in my palace, saw a dream, which made me afraid, and the thoughts upon my bed, and the visions of mine head troubled me. Therefore made I a decree, that they should bring all the wise men of Babel before me, that they might declare unto me the interpretation of the dream. So came the enchanters, the astrologians, the Caldeans and the soothsayers, to whom I told the dream, but they could not shew me the interpretation thereof, till at the last Daniel came before me, (whose name was Belteshazzar, according to the name of my god, which hath the spirit of the holy gods in him) and before him I told the dream, saying, O Belteshazzar, chief of the enchanters, because I know, that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream, that I have seen and the interpretation thereof. Thus were the visions of mine head in my bed; behold, I saw a tree in the midst of the earth and the height thereof was great: A great tree and strong, and the height thereof reached unto heaven, and the sight thereof to the ends of all the earth. The boughs thereof were fair & the fruit thereof much, and in it was meat for all: it made a shadow under it for the beasts of the field, and the fowls of the heaven dwelt in the boughs thereof, and all flesh feed of it. I saw in the visions of mine head upon my bed, and behold, a watchman and an holy one came down from heaven, and cried aloud, and said thus, Hew down the tree, and break off his branches: shake off his leaves, and scatter his fruit, that the beasts may flee from under it, and the fowls from his branches. Nevertheless leave the stump of his roots in the earth, and with a band of iron and brass bind it among the grass of the field, and let it be wet with the dew of

heaven, and let his portion be with the beasts among the grass of the field. Let his heart be changed from man's nature, and let a beast's heart be given unto him, and let seven times be passed over him. The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demand was answered, to the intent that living men may know, that the most High hath power over the kingdom of men, and giveth it to whomsoever he will, and appointeth over it the most abject among men. This is the dream, that I King Nebuchad-nezzar have seen: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wisemen of my kingdom are not able to shew me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

Then Daniel (whose name was Belteshazzar) held his peace by the space of one hour, and his thoughts troubled him, & the King spake and said, Belteshazzar, let neither the dream, nor the interpretation thereof trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which was great and mighty, whose height reached unto the heaven, and the sight thereof through all the world, whose leaves were fair & the fruit thereof much, and in it was meat for all, under the which the beasts of the field dwelt, and upon whose branches the fowls of the heaven did sit, it is thou, O King, that art great and mighty: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the ends of the earth. Where as the King saw a watchman, and an holy one, that came down from heaven, and said, Hew down the tree and destroy it, yet leave the stump of the roots thereof in the earth, and with a band of iron and brass bind it among the grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him, This is the interpretation, O King, and it is the decree of the most High, which is come upon my lord the King, that they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as the oxen, and they shall wet thee with the dew of heaven: and seven times shall pass over thee, till thou know, that the most High beareth rule over the kingdom of men, and giveth it to whom so ever he will. Where as they said, that one should leave the stump of the tree roots, thy kingdom shall remain unto thee: after that, thou shalt know, that the heavens have the rule. Wherefore, O King, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by mercy toward the poor: lo, let there be an healing of thine errour. All these things shall come upon the King Nebuchad-nezzar.

At the end of twelve months, he walked in the royal palace of Babel. And the King spake and said, Is not this great Babel, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the King's mouth, a voice came down from heaven, saying, O King Nebuchad-nezzar, to thee be it spoken, Thy kingdom is departed from thee, and they shall drive thee from

men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass, as the oxen, and seven times shall pass over thee, until thou knowest, that the most High beareth rule over the kingdom of men, and giveth it unto whomsoever he will. The very same hour was this thing fulfilled upon Nebuchad-nezzar, and he was driven from men, and did eat grass as the oxen, and his body was wet with the dew of heaven, till his hairs were grown as eagles feathers, & his nails like birds claws.

And at the end of these days I Nebuchad-nezzar lift up mine eyes unto heaven, and mine understanding was restored unto me, and I gave thanks unto the most High, and I praised and honoured him that liveth for ever, whose power is an everlasting power, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing: and according to his will he worketh in the army of heaven, and in the inhabitants of the earth: and none can stay his hand, nor say unto him, What doest thou? At the same time was mine understanding restored unto me, and I returned to the honour of my kingdom: my glory and my beauty was restored unto me, and my counselors and my princes sought unto me, and I was established in my kingdom, and my glory was augmented toward me. Now therefore I Nebuchad-nezzar praise and extol & magnify the King of heaven, whose works are all truth, & his ways judgment, and those that walk in pride, he is able to abase.

King Belshazzar made a great feast to a thousand of his princes, and drank wine before the thousand. And Belshazzar whiles he tasted the wine, commanded to bring him the golden and silver vessels, which his father Nebuchad-nezzar had brought from the Temple in Jerusalem, that the King and his princes, his wives, and his concubines might drink therein. Then were brought the golden vessels, that were taken out of the Temple of the Lord’s house at Jerusalem, and the King and his princes, his wives and his concubines drank in them. They drunk wine and praised the gods of gold, and of silver, of brass, of iron, of wood and of stone. At the same hour appeared fingers of a man’s hand, which wrote over against the candlestick upon the plaster of the wall of ye King’s palace, and the King saw the palm of the hand that wrote. Then the King’s countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against the other. Wherefore the King cried loud, that they should bring the astrologians, the Caldeans and the soothsayers; the King spake, and said to the wise men of Babel, Whosoever can read this writing, and declare me the interpretation thereof, shall be clothed with purple, and shall have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came all the King’s wise men, but they could neither read the writing, nor shew the King the interpretation. Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied. Now the Queen by reason of the talk of the King, and his princes came into the banquet house, and the Queen spake, and said, O King, live for ever: let

not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom, in whom is the spirit of the holy gods, and in the days of thy father light and understanding and wisdom like the wisdom of the gods, was found in him: whom the King Nebuchad-nezzar thy father, the King, I say, thy father, made chief of the enchanters, astrologians, Caldeans, and soothsayers, because a more excellent spirit, and knowledge, and understanding (for he did expound dreams, and declare hard sentences, and dissolved doubts) were found in him, even in Daniel, whom the King named Belteshazzar: now let Daniel be called, and he will declare the interpretation.

Then was Daniel brought before the King, and the King spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom my father the King brought out of Jewry? Now I have heard of thee, that the spirit of the holy gods is in thee, and that light and understanding and excellent wisdom is found in thee. Now therefore, wisemen and astrologians have been brought before me, that they should read this writing, and shew me the interpretation thereof: but they could not declare the interpretation of the thing. Then heard I of thee, that thou couldest shew interpretations, and dissolve doubts: now if thou canst read the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chain of gold about thy neck, & shalt be the third ruler in the kingdom. Then Daniel answered, and said before the King, Keep thy rewards to thy self, and give thy gifts to another: yet I will read the writing unto the King, and shew him the interpretation. O King, hear thou, The most high God gave unto Nebuchad-nezzar thy father a kingdom, and majesty, and honour and glory. And for the majesty that he gave him, all people, nations, and languages trembled, and feared before him: he put to death whom he would: he smote whom he would: whom he would he set up, and whom he would he put down. But when his heart was puffed up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his honour from him. And he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of the heaven, till he knew, that the most high God bare rule over the kingdom of men, and that he appointeth over it, whomsoever he pleaseth. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all these things, but hast lift thy self up against the Lord of heaven, and they have brought the vessels of his House before thee, and thou and thy princes, thy wives and thy concubines have drunk wine in them, and thou hast praised the gods of silver and gold, of brass, iron, wood and stone, which neither see, neither hear, nor understand: and the God in whose hand thy breath is and all thy ways, him hast thou not glorified. Then was the palm of the hand sent from him, and hath written this writing. And this is the writing that he hath written, Mene, Mene, Tekel Upharsin. This is the interpretation of the thing, Mene, God hath numbered thy kingdom, and hath finished it.

Tekel, thou art weighed in the balance, and art found too light. Peres, thy kingdom is divided, and given to the Medes and Persians. Then at the commandment of Belshazzar they clothed Daniel with purple, and put a chain of gold about his neck, and made a proclamation concerning him that he should be the third ruler in the kingdom. The same night was Belshazzar the King of the Caldeans slain. And Darius of the Medes took the kingdom, being threescore and two year old.

It pleased Darius to set over the kingdom an hundred and twenty governours, which should be over the whole kingdom, and over these, three rulers (of whom Daniel was one) that the governours might give accompts unto them, and the King should have no domage. Now this Daniel was preferred above the rulers and governours, because the spirit was excellent in him, and the King thought to set him over the whole realm. Wherefore the rulers and governours sought an occasion against Daniel concerning the kingdom: but they could find none occasion nor fault: for he was so faithful that there was no blame nor fault found in him. Then said these men, We shall not find an occasion against this Daniel, except we find it against him concerning the Law of his God. Therefore the rulers and these governours went together to the King, and said thus unto him, King Darius, live for ever. All the rulers of thy kingdom, the officers and governours, the counselors, and dukes have consulted together to make a decree for the King and to establish a statute, that whosoever shall ask a petition of any god or man for thirty days save of thee, O King, he shall be cast into the den of lions. Now, O King, confirm the decree, and seal the writing, that it be not changed according to the law of the Medes and Persians, which altereth not. Wherefore King Darius sealed the writing and the decree. Now when Daniel understood that he had sealed the writing, he went into his house, and his window being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and praised his God, as he did aforetime. Then these men assembled, and found Daniel praying, and making supplication unto his God. So they came &, spake unto the King concerning the King’s decree, Hast thou not sealed the decree, that every man that shall make a request to any god or man within thirty days, save to thee, O King, shall be cast into the den of lions? The King answered, and said, The thing is true, according to the Law of the Medes and Persians, which altereth not. Then answered they, and said unto the King, This Daniel which is of the children of the captivity of Judah, regardeth not thee, O King, nor the decree, that thou hast sealed, but maketh his petition three times a day. When the King heard these words, he was sore displeased with himself, and set his heart on Daniel, to deliver him: and he laboured till the sun went down, to deliver him. Then these men assembled unto the King, and said unto ye King, Understand, O King, that the law of the Medes and Persians is, that no decree nor statute which the King confirmeth, may be altered. Then the King commanded, and they brought Daniel, and cast him into the den of lions: now

the King spake, and said unto Daniel, Thy God, whom thou alway servest, even he will deliver thee. And a stone was brought, and laid upon the mouth of the den, and the King sealed it with his own signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel. Then the King went unto his palace, and remained fasting, neither were the instruments of music brought before him, and his sleep went from him. Then the King arose early in the morning, & went in all haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the King spake, and said to Daniel, O Daniel, the servant of ye living God, is not thy God (whom thou alway servest) able to deliver thee from the lions? Then said Daniel unto the King, O King, live for ever. My God hath sent his Angel and hath shut the lions mouths, that they have not hurt me: for my justice was found out before him: and unto thee, O King, I have done no hurt. Then was the King exceeding glad for him, and commanded that they should take Daniel out of the den: so Daniel was brought out of the den, and no manner of hurt was found upon him, because he believed in his God. And by the commandment of the King these men which had accused Daniel, were brought, and were cast into the den of lions, even they, their children, and their wives: and the lions had the mastery of them, & brake all their bones a pieces, or ever they came at the ground of the den. Afterward King Darius wrote, Unto all people, nations and languages, that dwell in all the world: Peace be multiplied unto you. I make a decree that in all the dominion of my kingdom, men tremble and fear before the God of Daniel: for he is the living God, and remaineth for ever: and his kingdom shall not perish, and his dominion shall be everlasting. He rescueth and delivereth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius and in the reign of Cyrus of Persia.

In the first year of Belshazzar King of Babel, Daniel saw a dream, and there were visions in his head, upon his bed: then he wrote the dream, and declared the sum of the matter. Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea: And four great beasts came up from the sea one divers from another. The first was as a lion, & had eagles wings: I beheld, till the wings thereof were plucked of, and it was lifted up from the earth, and set upon his feet as a man, and a man’s heart was given him. And behold, another beast which was the second, was like a bear & stood upon the one side: and he had three ribs in his mouth between his teeth, and they said thus unto him, Arise and devour much flesh. After this I beheld, and lo, there was an other like a leopard, which had upon his back four wings of a fowl: the beast had also four heads, and dominion was given him. After this I saw in the visions by night, and behold, the fourth beast was fearful and terrible and very strong. It had great iron teeth: it devoured and brake in pieces and stamped the residue under his feet: and it was unlike to the beasts that were before it: for it had ten horns. As I

considered the horns, behold, there came up among them another little horn, before whom there were three of the first horns plucked away: and behold, in this horn were eyes like the eyes of man, and a mouth speaking presumptuous things. I beheld, till the thrones were set up, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth from before him: thousand thousands ministered unto him, and ten thousand thousands stood before him: the judgment was set, and the books opened. Then I beheld, because of the voice of the presumptuous words, which the horn spake: I beheld, even till the beast was slain, and his body destroyed, and given to the burning fire. As concerning the other beasts, they had taken away their dominion: yet their lives were prolonged for a certain time and season. As I beheld in visions by night, behold, one like the son of man came in the clouds of heaven, and approached unto the Ancient of days, and they brought him before him. And he gave him dominion, and honour, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall never be taken away: and his kingdom shall never be destroyed.

I Daniel was troubled in my spirit, in the midst of my body, and the visions of mine head made me afraid. Therefore I came unto one of them that stood by, and asked him the truth of all this: so he told me, and shewed me the interpretation of these things. These great beasts which are four, are four Kings, which shall arise out of the earth, And they shall take the kingdom of the Saints of the most High, and posses the kingdom for ever, even for ever and ever. After this, I would know the truth of the fourth beast, which was so unlike to all the others, very fearful, whose teeth were of iron, and his nails of brass: which devoured, break in pieces, and stamped the residue under his feet. Also to know of the ten horns that were in his head, and of the other which came up, before whom three fell, and of the horn that had eyes, and of the mouth that spake presumptuous things, whose look was more stout then his fellows. I beheld, and the same horn made battle against the Saints, yea, & prevailed against them, until the Ancient of days came, and judgment was given to the Saints of the most High: and the time approached, that the Saints possessed the kingdom. Then he said, The fourth beast shall be the fourth kingdom in the earth, which shall be unlike to all the kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten Kings that shall rise: and an other shall rise after them, and he shall be unlike to the first, and he shall subdue three Kings, and shall speak words against the most High, and shall consume the Saints of the most High, and think that he may change times and laws, and they shall be given into his hand, until a time, and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom, and dominion, and the greatness

of the kingdom under the whole heaven shall be given to the holy people of the most High, whose kingdom is an everlasting kingdom and all powers shall serve and obey him. Even this is the end of the matter, I Daniel had many cogitations which troubled me, and my countenance changed in me: but I kept the matter in mine heart.

In the third year of the reign of King Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the province of Elam, and in a vision me thought I was by the river of Ulai. Then I looked up and saw, and behold, there stood before the river a ram, which had two horns: and these two horns were high: but one was higher then another, and the highest came up last. I saw the ram pushing against ye West, and against the North, and against the South: so that no beasts might stand before him, nor could deliver out of his hand, but he did what he listed, and became great. And as I considered, behold, a goat came from the West over the whole earth, and touched not the ground: and this goat had an horn that appeared between his eyes. And he came unto the ram that had the two horns, whom I had seen standing by the river, and ran unto him in his fierce rage. And I saw him come unto the ram, and being moved against him, he smote the ram, and brake his two horns: and there was no power in the ram to stand against him, but he cast him down to the ground, and stamped upon him, and there was none that could deliver the ram out of his power. Therefore the goat waxed exceeding great, and when he was at the strongest, his great horn was broken: and for it came up four that appeared toward the four winds of ye heaven. And out of one of them came forth a little horn, which waxed very great toward the South, and toward the East, and toward the pleasant land. Yea, it grew up unto the host of heaven, and it cast down some of the host, & of the stars to the ground, and trod upon them, and extolled himself against the prince of the host from whom the daily sacrifice was taken away, and the place of his Sanctuary was cast down. And a time shall be given him over the daily sacrifice for the iniquity: and it shall cast down the truth to the ground, and thus shall it do, and prosper. Then I heard one of the Saints speaking, and one of the Saints spake unto a certain one, saying, How long shall endure the vision of the daily sacrifice, and the iniquity of the desolation to tread both the Sanctuary and the army under foot? And he answered me, Unto the evening and the morning, two thousand and three hundred: then shall the Sanctuary be cleansed.

Now when I Daniel had seen the vision, and sought for the meaning, behold, there stood before me like the similitude of a man. And I heard a mans voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for in the last time shall be the vision. Now as he was speaking unto me, I being a sleep fell on my face to the ground: but he touched me,

and set me up in my place. And he said, Behold, I will shew thee what shall be in the last wrath: for in the end of the time appointed it shall come. The ram which thou sawest having two horns, are the Kings of the Medes and Persians. And the goat is the King of Grecia, and the great horn that is between his eyes, is the first King. And that that is broken, and four stood up for it, are four kingdoms, which shall stand up of that nation, but not in his strength. And in the end of their kingdom, when the rebellious shall be consumed, a King of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not in his strength: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty, and the holy people. And through his policy also, he shall cause craft to prosper in his hand, and he shall extol himself in his heart, and by peace shall destroy many: he shall also stand up against the prince of princes, but he shall be broken down without hand. And the vision of the evening and the morning, which is declared, is true: therefore seal thou up the vision, for it shall be after many days. And I Daniel was stricken and sick certain days: but when I rose up, I did the King's business, and I was astonished at the vision, but none understood it.

In the first year of Darius the son of Ahashuerosh, of the seed of the Medes, which was made King over the realm of the Caldeans, even in the first year of his reign, I Daniel understood by books the number of the years, whereof the Lord had spoken unto Jeremiah the Prophet, that he would accomplish seventy years in the desolation of Jerusalem. And I turned my face unto the Lord God, and sought by prayer and supplications with fasting and sackcloth and ashes. And I prayed unto the Lord my God, and made my confession, saying, Oh Lord God, which art great and fearful, & keepest covenant and mercy toward them which love thee, and toward them that keep thy commandments, we have sinned, and have committed iniquity and have done wickedly, yea, we have rebelled, and have departed from thy precepts, and from thy judgments. For we would not obey thy servants the Prophets, which spake in thy Name to our Kings, to our princes, and to our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, and unto us open shame, as appeareth this day unto every man of Judah, and to the inhabitants of Jerusalem: yea, unto all Israel, both near and far off, through all the countries, whither thou hast driven them, because of their offenses, that they have committed against thee. O Lord, unto us appertaineth open shame, to our Kings, to our princes, and to our fathers, because we have sinned against thee. Yet compassion and forgiveness is in the Lord our God, albeit we have rebelled against him. For we have not obeyed the voice of the Lord our God, to walk in his laws, which he had laid before us by the ministry of his servants the Prophets. Yea, all Israel have transgressed thy Law, and are turned back, and have not heard thy voice: therefore the curse is powered upon us, and the oath that is written in the Law of Moses the

servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great plague: for under the whole heaven hath not been the like, as hath been brought upon Jerusalem. All this plague is come upon us, as it is written in the Law of Moses: yet made we not our prayer before the Lord our God, that we might turn from our iniquities and understand thy truth. Therefore hath the Lord made ready the plague, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we would not hear his voice. And now, O Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thee renown, as appeareth this day, we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy wrath be turned away from thy city Jerusalem thine holy Mountain: for because of our sins, & for the iniquities of our fathers, Jerusalem and thy people are a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy Sanctuary, that lieth waste for the Lord's sake. O my God, incline thine ear and hear: open thine eyes, and behold our desolations, and the city whereupon thy Name is called: for we do not present our supplications before thee for our own righteousness, but for thy great tender mercies. O Lord, hear, O Lord forgive, O Lord consider, and do it: defer not, for thine own sake, O my God: for thy Name is called upon thy city, and upon thy people. And whiles I was speaking and praying, and confessing my sin, and the sin of my people Israel, and did present my supplication before the Lord my God, for the holy Mountain of my God, yea, while I was speaking in prayer, even the man Gabriel, whom I had seen before in the vision, came flying, and touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee knowledge and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee, for thou art greatly beloved: therefore understand the matter and consider the vision. Seventy weeks are determined upon thy people and upon thine holy city, to finish the wickedness, and to seal up the sins, and to reconcile the iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to bring again the people, and to build Jerusalem, unto Messiah the prince, shall be seven weeks and threescore and two weeks, and the street shall be built again, and the wall even in a troublous time. And after threescore and two weeks, shall Messiah be slain, and shall have nothing, and the people of the prince that shall come, shall destroy the city and the Sanctuary, and the end thereof shall be with a flood: and unto the end of the battle it shall be destroyed by desolations. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease,

and for the overspreading of the abominations, he shall make it desolate, even until the consummation determined shall be powered upon the desolate.

In the third year of Cyrus King of Persia, a thing was revealed unto Daniel (whose name was called Belteshazzar) and the word was true, but the time appointed was long, and he understood the thing, and had understanding of the vision. At the same time I Daniel was in heaviness for three weeks of days. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint my self at all, till three weeks of days were fulfilled. And in the four and twentieth day of the first month, as I was by the side of that great river, even Hiddekel, and I lift up mine eyes, and looked, and behold, there was a man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the Chrysolite, and his face (to look upon) like the lightning, & his eyes as lamps of fire, and his arms and his feet were like in colour to polished brass, & the voice of his words was like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great fear fell upon them, so that they fled away and hid themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my strength was turned in me into corruption, and I retained no power. Yet heard I the voice of his words: and when I heard the voice of his words, I slept on my face: and my face was toward the ground. And behold, an hand touched me, which set me up upon my knees and upon the palms of mine hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand in thy place: for unto thee am I now sent; when he had said this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to humble thy self before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael one of the chief princes, came to help me, and I remained there by the Kings of Persia. Now I am come to shew thee what shall come to thy people in the latter days: for yet the vision is for many days. And when he spake these words unto me, I set my face toward the ground, and held my tongue. And behold, one like the similitude of the sons of man touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are returned upon me, and I have retained no strength. For how can the servant of this my Lord talk with my Lord being such one? for as for me, straight way there remained no strength in me, neither is there breath left in me. Then there came again, and touched me one like the appearance of a man, and he strengthened me, and said, O man, greatly beloved, fear not: peace be unto thee: be strong and of good courage; when he had spoken unto me, I was strengthened, and said, Let my Lord speak: for thou hast strengthened me. Then said he, Knowest thou wherefore I am come unto thee? but now will I return to fight with the prince of Persia: and when I am gone forth,

lo, the prince of Grecia shall come. But I will shew thee that which is decreed in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

Also I, in ye first year of Darius of ye Medes, even I stood to encourage & to strengthen him. And now will I shew thee ye truth, Behold, there shall stand up yet three Kings in Persia, and the fourth shall be far richer then they all: and by his strength, and by his riches he shall stir up all against the realm of Grecia. But a mighty King shall stand up, that shall rule with great dominion, and do according to his pleasure. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven: and not to his posterity, nor according to his dominion, which he ruled: for his kingdom shall be plucked up, even to be for others besides those. And ye King of ye South shall be mighty, and one of his princes, and shall prevail against him, & bear rule: his dominion shall be a great dominion. And in the end of years they shall be joined together: for the King's daughter of ye South shall come to the King of the North to make an agreement, but she shall not retain the power of the arm, neither shall he continue, nor his arm: but she shall be delivered to death, and they that brought her, and he that begat her, and he that comforted her in these times. But out of the bud of her roots shall one stand up in his stead, which shall come with an army, and shall enter into the fortress of the King of the North, and do with them as he list, and shall prevail, And shall also carry captives into Egypt their gods with their molten images, and with their precious vessels of silver and of gold, and he shall continue more years then the King of the North. So the King of ye South shall come into his kingdom, and shall return into his own land. Wherefore his sons shall be stirred up, and shall assemble a mighty great army: and one shall come, and overflow, & pass through: then shall he return, and be stirred up at his fortress. And the King of the South shall be angry, and shall come forth, and fight with him, even with the King of the North: for he shall set forth a great multitude, and the multitude shall be given into his hand. Then the multitude shall be proud, and their heart shall be lifted up: for he shall cast down thousands: but he shall not still prevail. For the King of the North shall return, and shall set forth a greater multitude then afore, and shall come forth (after certain years) with a mighty army, and great riches. And at the same time there shall many stand up against the King of the South: also the rebellious children of thy people shall exalt them selves to establish the vision, but they shall fall. So the King of the North shall come, and cast up a mount, and take the strong city: and the arms of the South shall not resist, neither his chosen people, neither shall there be any strength to withstand. But he that shall come, shall do unto him as he list, and none shall stand against him: and he shall stand in the pleasant land, which by his hand shall be consumed. Again he shall set his face to enter with the power of his whole kingdom, and his confederates with him: thus shall he do, and he shall give

him the daughter of women, to destroy her: but she shall not stand on his side, neither be for him. After this shall he turn his face unto the isles, and shall take many, but a prince shall cause his shame to light upon him, beside that he shall cause his own shame to turn upon himself. For he shall turn his face toward the forts of his own land: but he shall be overthrown and fall, and be no more found.

Then shall stand up in his place in the glory of the kingdom, one that shall raise taxes: but after few days he shall be destroyed, neither in wrath, nor in battle. And in his place shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And the arms shall be overthrown with a flood before him, and shall be broken: and also the prince of the covenant. And after the league made with him, he shall work deceitfully: for he shall come up, and overcome with a small people. He shall enter into the quiet and plentiful province, and he shall do that which his fathers have not done, nor his fathers fathers: he shall divide among them the pray and the spoil, and the substance, yea, and he shall forecast his devices against the strong holds, even for a time. Also he shall stir up his power and his courage 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 he shall not stand: for they shall forecast and practice against him. Yea, they that feed of the portion of his meat, shall destroy him: & his army shall overflow: and many shall fall, and be slain. And both these King's hearts shall be to do mischief, and they shall talk of deceit at one table: but it shall not avail: for yet the end shall be at the time appointed. Then shall he return into his land with great substance: for his heart shall be against the holy covenant: so shall he do and return to his own land. At the time appointed he shall return, and come toward the South: but the last shall not be as the first. For the ships of Chittim shall come against him: therefore he shall be sorry and return, and fret against the holy covenant: so shall he do, he shall even return and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the Sanctuary of strength, and shall take away the daily sacrifice, and they shall set up the abominable desolation. And such as wickedly break ye covenant, shall he cause to sin by flattery: but the people that do know their God, shall prevail & prosper. And they that understand among the people, shall instruct many: yet they shall fall by sword, & by flame, by captivity & by spoil many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave unto them feignedly. And some of the of understanding shall fall to try them, & to purge, & to make them white, till the time be out: for there is a time appointed. And the King shall do what him list: he shall exalt himself, and magnify himself against all, that is God, & shall speak marvelous things against ye God of gods, & shall prosper, till ye wrath be accomplished: for ye determination is made. Neither shall he regard the God of his fathers, nor the desires of

women, nor care for any God: for he shall magnify himself above all. But in his place shall he honour the god Mauzzim, and the god whom his fathers knew not, shall he honour with gold and with silver, and with precious stones, and pleasant things. Thus shall he do in the holds of Mauzzim with a strange god whom he shall acknowledge: he shall increase his glory, and shall cause them to rule over many and shall divide ye land for gain. And at ye end of time shall the King of the South push at him, & the king of the North shall come against him like a whirlwind with chariots, & with horsemen, and with many ships, & he shall enter into ye countries, & shall overflow & pass through. He shall enter also into the pleasant land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon. He shall stretch forth his hands also upon the countries, and ye land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt, and of the Libyans, and of the black Mores where he shall pass. But the tidings out of the East & the North shall trouble him: therefore he shall go forth with great wrath to destroy & root out many. And he shall plant the tabernacles of his palace between the seas in the glorious and holy mountain, yet he shall come to his end, and none shall help him.

And at that time shall Michael stand up, ye great prince, which standeth for ye children of thy people, & there shall be a time of trouble, such as never was since there began to be a nation unto that same time: and at that time thy people shall be delivered, every one that shall be found written in ye book. And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and perpetual contempt. And they that be wise, shall shine, as ye brightness of the firmament: and they that turn many to righteousness, shall shine as the stars, for ever & ever. But thou, O Daniel, shut up the words, and seal the book till the end of the time: many shall run to and fro, and knowledge shall be increased.

Then I Daniel looked, & behold, there stood other two, ye one on this side of ye brink of ye river, & the other on that side of ye brink of the river. And one said unto the man clothed in linen, which was upon ye waters of the river, When shall be the end of these wonders? And I heard ye man clothed in linen which was upon the waters of the river, when he held up his right hand, & his left hand unto heaven, & swear by him that liveth for ever, that it shall tarry for a time, two times & an half: & when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Then I heard it, but I understood it not: then said I, O my Lord, what shall be ye end of these things? And he said, Go thy way, Daniel: for ye words are closed up, and sealed, till the end of the time. Many shall be purified, made white, & tried: but the wicked shall do wickedly, and none of the wicked shall have understanding: but the wise shall understand. And from the time that the daily sacrifice shall be taken away &

abominable desolation set up, there shall be a thousand, two hundred & ninety days. Blessed is he that waiteth & cometh to the thousand, three hundred & five & thirty days. But go thou thy way till ye end be: for thou shalt rest & stand up in thy lot, at ye end of ye days.

There dwelt a man in Babylon called Joacim, and he took a wife, whose name was Susanna, the daughter of Helcias, a very fair woman, & one that feared God. Her father and her mother also were godly people, and taught their daughter according to the Law of Moses. Now Joacim was a great rich man, and had a fair garden joining unto his house, and to him resorted the Jews, because he was more honourable then all others. The same year were appointed two of the ancients of the people to be Judges, such as the Lord speaketh of, that the iniquity came from Babylon, and from the ancient Judges, which seemed to rule the people. These haunted Joacim's house, and all such as had any thing to do in the Law, came thither unto them.

Now when the people departed away at noon, Susanna went into her husbands garden to walk. And the two Elders saw her that she went in daily and walked, so that their lust was inflamed toward her. Therefore they turned away their mind, & cast down their eyes, that they should not see heaven, nor remember just Judgments. And albeit they both were wounded with her love, yet durst not one shew another his grief. For they were ashamed to declare their lust, that they desired to have to do with her. Yet they watched diligently from day to day to see her. And the one said to the other, Let us go now home, for it is dinner time. So they went their way, & departed, one from another: yet they returned again, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might find her alone. Now when they had spied out a convenient time, that she went in, as her manner was, with two maids only, and thought to wash her self in the garden (for it was an hot season) And there was no body there, save the two Elders that had hid themselves, & watched for her: She said to her maids, Bring me oil and soap, & shut the garden doors, that I may wash me. And they did as she bade them, and shut the garden doors, and went out themselves at a back door, to set the thing that she had commanded thee: but they saw not the Elders, because they were hid. Now when the maids were gone forth, the two Elders rose up and ran unto her, saying. Behold, the garden doors are shut, that no man can see us, and we burn in love with thee: therefore consent unto us, and lie with us. If thou wilt not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee. Then Susanna sighed, & said, I am in trouble on every side: for if I do this thing, it is death unto me: & if I do it not, I cannot escape your hands. It is better for me to fall into your hands, & not do it, then to sin in the sight of the Lord. With that

Susanna cried with a loud voice, and the two Elders cried out against her. Then ran the one, and opened the garden door.

So when the servants of the house heard the cry in the garden, they rushed in at the back door, to see what was done unto her. But when the Elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna. On the morrow after, came the people to Joacim her husband, and the two Elders came also, full of mischievous imagination against Susanna, to put her to death, and said before the people, Send for Susanna the daughter of Helcias Joacim's wife; immediately they sent. So she came with her father and mother, her children and all her kindred. Now Susanna was very tender, and fair of face. And these wicked men commanded to uncover her face (for she was covered) that they might so be satisfied with her beauty. Therefore they that were about her, and all they that knew her, wept. Then the two Elders stood up in the midst of the people, & laid their hands upon her head, which wept and looked up toward heaven: for her heart trusted in the Lord. And the Elders said, As we walked in the garden alone, she came in with two maids, whom she sent away from her, and shut the garden doors. Then a young man, which there was hid, come unto her, and lay with her. Then we which stood in a corner of the garden, seeing this wickedness, ran unto them, & we saw them as they were together, but we could not hold him: for he was stronger then we, & opened ye door, & leaped out. Now when we had taken this woman, we asked her what young man this was, but she would not tell us: of these things are we witnesses. Then the assembly believed them, as those that were the Elders and judges of the people: so they condemned her to death.

Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things afore they come to pass, thou knowest, that they have borne false witness against me, and behold, I must die, whereas I never did such things as these men have maliciously invented against me. And the Lord heard her voice. Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young child, whose name was Daniel. Who cried with a loud voice, I am clean from the blood of this woman. Then all the people turned them toward him, and said, What mean these words, that thou hast spoken? Then Daniel stood in the midst of them, and said, Are ye such fools, O Israelites, that without examination, or knowledge of the truth, ye have condemned a daughter of Israel? Return again to judgment: for they have borne false witness against her. Wherefore the people turned again in all haste, and the Elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the office of an Elder. Then said Daniel unto them, Put these two aside, one far from another, and I will examine them. So when they were put asunder, one from another, he called one of them and said unto him, O thou that art old in a wicked life, now thy sins which thou hast committed aforetime, are come to light. For thou hast pronounced false

judgments, and hast condemned the innocent, and hast let the guilty go free, albeit the Lord saith, The innocent and righteous shalt thou not slay. Now then, if thou hast seen her, tell me, under what tree sawest thou them companying together? Who answered, under a jentiske tree. Then said Daniel, Verily thou hast lied against thine own head: for lo, the Angel of God hath received ye sentence of God, to cut thee in two. So put he him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Judah, beauty hath deceived thee, and lust hath subverted thine heart. Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Judah would not abide your wickedness. Now therefore tell me, under what tree didst thou take the companying together? Who answered, under a prime tree. Then said Daniel unto him, Verily thou hast also lied against thine head: for the Angel of God waiteth with the sword to cut thee in two, and so to destroy you both. With that all the whole assembly cried with a loud voice, and praised God, which saveth them that trust in him. And they arose against the two Elders, (for Daniel had convicted them of false witness by their own mouth) And according to the Law of Moses they dealt with them, as they dealt wickedly against their neighbour, and put them to death. Thus the innocent blood was saved the same day. Therefore Helcias, and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, that there was no dishonesty found in her. From that day forth was Daniel had in great reputation in the sight of the people. And king Astyages was laid with his fathers, and Cyrus of Persia reigned in his stead.

Now when King Astyages was laid with his fathers, Cyrus the Persian received his kingdom. And Daniel did eat at the king’s table, and was honoured above all his friends. Now the Babylonians had an idol, called Bel, and there were spent upon him every day, twelve great measures of fine flour, and forty sheep, and six great pots of wine. And the king worshiped it, and went daily to honor it: But Daniel worshiped his own God; the king said unto him, Why dost not thou worship Bel? Who answered, and said, Because I may not worship idols made with hands, but the living God, which hath created the heaven and the earth, and hath power upon all flesh. Then said the king unto him, Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day? Then Daniel smiled and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat any thing. So the king was wroth, and called for his Priests, and said unto them, If ye tell me not, who this is that eateth up these expenses, ye shall die: But if ye can certify me that Bel eateth them, then Daniel shall die: for he hath spoken blasphemy against Bel; Daniel said unto the king, Let it be according to thy word. (Now the Priests of Bel were threescore and ten, beside their wives and children:) and the king went with Daniel into the temple of Bel. So Bel’s Priests said, Behold, we will go out, and set thou the meat there, O king, and let the wine

be filled: then shut the door fast, and seal it with thine own signet: And to morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death, or else Daniel that hath lied upon us. Now they thought themselves sure enough: for under ye table they had made a privy entrance, and there went they in ever, and took away the things. So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and these they strowed throughout all the Temple, in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed. Now in the night came ye Priests, with their wives and children, (as they were wont to do) and did eat and drink up all. In the morning betimes, the king arose and Daniel with him. And the king said, Daniel, are ye seals whole? Who answered, Yea, O king, they be whole. And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit. Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these. And the king said, I see the footsteps of men, women, and children: therefore the king was angry, and took the Priests, with their wives, and children, and they shewed him the privy doors, where they came in, and consumed such things as were upon the table. Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

Moreover in that same place there was a great Dragon, which the Babylonians worshiped. And the king said unto Daniel, Sayest thou, that this is of brass also? lo, he liveth and eateth and drinketh, so that thou canst not say, that he is no living god: therefore worship him. Then said Daniel unto the king, I will worship the Lord my God: for he is the living God. But give me leave, O king, and I will slay this Dragon without sword or staff; the king said, I give thee leave. Then Daniel took pitch, and fat, and hear, and did seethe the together, and made lumps thereof: this he put in the Dragons mouth, and so the Dragon burst in sunder; Daniel said, Behold, whom ye worship. When the Babylonians heard it, they were wonderful wroth, and gathered them together against the king, saying, The king is become a Jew for he hath destroyed Bel, and hath slain the Dragon, and put the Priests to death. So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house. Now when the king saw, that they preassed sore upon him, and that necessity constrained him, he delivered Daniel unto them: Who cast him into the Lyons den, where he was six days. In the den there were seven Lyons, and they had given them every day two bodies and two sheep, which then were not given them, to the intent that they might devour Daniel. Now there was in Jewry a Prophet called Abbacuc, which had made pottage, and broken bread into a bowl, and was going into the field for to bring it to the reapers. But the Angel of the Lord said unto Abbacuc, Go, carry the meat that thou hast, into Babylon unto Daniel, which is in

the Lyons den. And Abbacuc said, Lord, I never saw Babylon, neither do I know where the den is. Then the Angel took him by the crown of the head, and bare him by the hear of the head, and through a mighty wind set him in Babylon upon the den. And Abbacuc cried, saying, O Daniel, Daniel, take the dinner that God hath sent thee. Then said Daniel, O God, thou hast thought upon me, and thou never failest them that seek thee and love thee. So Daniel arose, and did eat, and the Angel of the Lord set Abbacuc in his own place again immediately. Upon the seventh day, the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel sat in the midst of the Lyons. Then cried the king with a loud voice, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee. And he drew him out of the den, and cast them that were the cause of his destruction into the den, & they were devoured in a moment before his face.

HOSEA

The word of the Lord that came unto Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah Kings of Judah, and in the days of Jeroboam the son of Joash king of Israel.

At the beginning the Lord spake by Hosea, and the Lord said unto Hosea, Go, take unto thee a wife of fornications, and children of fornications: for the land hath committed great whoredom, departing from the Lord. So he went, & took Gomer, ye daughter of Diblaim, which conceived & bare him a son. And the Lord said unto him, Call his name Izreel: for yet a little, and I will visit the blood of Izreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And at that day will I also break the bow of Israel in the valley of Izreel. She conceived yet again, & bare a daughter, and God said unto him, Call her name Lo-ruhamah: for I will no more have pity upon the house of Israel: but I will utterly take them away. Yet I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword nor by battle, by horses, nor by horsemen. Now when she had wained Lo-ruhamah, she conceived, and bare a son. Then said God, Call his name Lo-ammi: for ye are not my people: therefore will I not be yours. Yet the number of the children of Israel shall be as the sand of the sea, which can not be measured nor told: and in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah, and the children of Israel be

gathered together, and appoint them selves one head, & they shall come up out of the land: for great is the day of Izreel.

Say unto your brethren, Ammi, and to your sisters, Ruhamah, Plead with your mother: plead with her: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, & her adulteries from between her breasts. Lest I strip her naked, and set her as in the day that she was borne, and make her as a wilderness, and leave her like a dry land, and slay her for thirst. And I will have no pity upon her children: for they be the children of fornications. For their mother hath played the harlot: she that conceived them, hath done shamefully: for she said, I will go after my lovers that give me my bread and my water, my wool and my flax, mine oil and my drink. Therefore behold, I will stoop thy way with thorns, and make an hedge, that she shall not find her paths. Though she follow after her lovers, yet shall she not come at them: though she seek them, yet shall she not find them: then shall she say, I will go and return to my first husband: for at that time was I better then now.

Now she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they bestowed upon Baal. Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax lent, to cover her shame. And now will I discover her lewdness in the sight of her lovers, and no man shall deliver her out of mine hand. I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts. And I will destroy her vines & her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them as a forest, and the wild beasts shall eat them. And I will visit upon her the days of Baalim, wherein she burnt incense to them: and she decked herself with her earrings and her jewels, and she followed her lovers, and forgot me, saith the Lord. Therefore behold, I will allure her, and bring her into the wilderness, and speak friendly unto her. And I will give her her vineyards from thence, and the valley of Achor for the door of hope, and she shall sing there as in the days of her youth, and as in the days when she came up out of the land of Egypt. And at that day, saith the Lord, thou shalt call me Ishi, and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall be no more remembered by their names.

And in that day will I make a covenant for them, with the wild beasts, and with the fowls of the heaven, and with that that creepeth upon the earth: and I will break the bow, and the sword and the battle out of the earth, and will make them to sleep safely. And I will marry thee unto me for ever: yea, I will marry thee unto me in righteousness, and in judgment, and in mercy and in compassion. I will even marry thee unto me in faithfulness, and thou shalt know the Lord. And in that day I will hear, saith the Lord, I will even hear the heavens, and they shall hear the earth, and the earth shall hear the

corn, & the wine, and the oil, and they shall hear Izreel. And I will sow her unto me in the earth, and I will have mercy upon her, that was not pitied, and I will say to them which were not my people, Thou art my people; they shall say, Thou art my God.

Then said the Lord to me, Go yet, and love a woman (beloved of her husband, and was an harlot) according to the love of the Lord toward the children of Israel: yet they looked to other gods, and loved the wine bottles. So I bought her to me for fifteen pieces of silver, and for an homer of barley and an half homer of barley. And I said unto her, Thou shalt abide with me many days: thou shalt not play the harlot, and thou shalt be to none other man, and I will be so unto thee. For the children of Israel shall remain many days without a King & without a prince, and without an offering, and without an image, and without an Ephod and without Teraphim. Afterward shall the children of Israel convert, and seek the Lord their God, and David their King, and shall fear the Lord, and his goodness in the latter days.

Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth nor mercy nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and whoring they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein, shall be cut off, with the beasts of the field, and with the fowls of the heaven, and also the fishes of the sea shall be taken away. Yet let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest. Therefore shalt thou fall in the day, and the Prophet shall fall with thee in the night, and I will destroy thy mother. My people are destroyed for lack of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy children. As they were increased, so they sinned against me: therefore will I change their glory into shame. They eat up the sins of my people, and lift up their minds in their iniquity. And there shall be like people, like Priest: for I will visit their ways upon them, and reward them their deeds. For they shall eat, and not have enough: they shall commit adultery, & shall not increase, because they have left off to take heed to ye Lord. Whoredom, and wine, and new wine take away their heart. My people ask counsel at their stocks, and their staff teacheth them: for the spirit of fornications hath caused them to err, and they have gone a whoring from under their God. They sacrifice upon the tops of ye mountains, and burn incense upon the hills under the oaks, and the poplar tree, and the elm, because the shadow thereof is good: therefore your daughters shall be harlots, and your spouses shall be whores. I will not visit your daughters when they are harlots: nor your spouses when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that doeth not understand, shall fall. Though thou, Israel, play the harlot, yet let not Judah sin: come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The

Lord liueth. For Israel is rebellious as an unruly heifer. Now the Lord will feed them as a lamb in a large place. Ephraim is joined to idols: let him alone. Their drunkenness stinketh: they have committed whoredom: their rulers love to say with shame, Bring ye. The wind hath bound them up in her wings, and they shall be ashamed of their sacrifices.

O ye Priests, hear this, and hearken ye, O house of Israel, and give ye ear, O house of the King: for judgment is toward you, because you have been a snare on Mizpah, and a net spread upon Tabor. Yet they were profound, to decline to slaughter, though I have been a rebuker of them all. I know Ephraim, and Israel is not hid from me: for now, O Ephraim thou art become an harlot, and Israel is defiled. They will not give their minds to turn unto their God: for the spirit of fornication is in the midst of them, and they have not known the Lord. And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity: Judah also shall fall with them. They shall go with their sheep, and with their bullocks to seek the Lord: but they shall not find him: for he hath withdrawn himself from them. They have transgressed against the Lord: for they have begotten strange children: now shall a moneth devour them with their portions. Blow ye the trumpet in Gibeah, and the shame in Ramah: cry out at Beth-aven, after thee, O Benjamin. Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I caused to know the truth. The princes of Judah were like them that remove the bound: therefore will I power out my wrath upon them like water. Ephraim is oppressed, and broken in judgment, because he willingly walked after the commandment. Therefore will I be unto Ephraim as a moth, and to the house of Judah as a rottenness. When Ephraim saw his sickness, and Judah his wound, then went Ephraim unto Asshur, and sent unto King Jareb: yet could he not heal you, nor cure you of your wound. For I will be unto Ephraim as a lion, and as a lions whelp to the house of Judah: I, even I will spoil, and go away: I will take away, and none shall rescue it. I will go, and return to my place, till they acknowledge their fault, and seek me: in their affliction they will seek me diligently.

Come, and let us return to the Lord: for he hath spoiled, and he will heal us: he hath wounded us, and he will bind us up. After two days will he revive us, and in the third day he will raise us up, and we shall live in his sight. Then shall we have knowledge, and endeavor our selves to know the Lord: his going forth is prepared as the morning, and he shall come unto us as the rain, and as the latter rain unto the earth. O Ephraim, what shall I do unto thee? O Judah, how shall I entreat thee? for your goodness is as a morning cloud, and as the morning dew it goeth away. Therefore have I cut down by the Prophets: I have slain them by the words of my mouth, and thy judgments were as the light that goeth forth. For I desired mercy, and not sacrifice, and the knowledge of God more then burnt offerings. But they like men have transgressed the covenant: there have

they trespassed against me. Gilead is a city of them that work iniquity, and is polluted with blood. And as the eves wait for a man, so the company of Priests murder in the way by consent: for they work mischief. I have seen villainy in the house of Israel: there is ye whoredom of Ephraim: Israel is defiled. Yea, Judah hath set a plant for thee, whiles I would return ye captivity of my people. When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they have dealt falsely: and the thief cometh in, and the robber spoileth without. And they consider not in their hearts, that I remember all their wickedness: now their own inventions have beset them about: they are in my sight. They make the King glad with their wickedness, and the princes with their lies. They are all adulterers, and as a very oven heated by ye baker, which ceaseth from raising up, and from kneading ye dough until it be leavened. This is the day of our King: the princes have made him sick with flagons of wine: he stretcheth out his hand to scorners. For they have made ready their heart like an oven whiles they lie in wait: their baker sleepeth all the night: in the morning it burneth as a flame of fire. They are all hot as an oven, and have devoured their judges: all their Kings are fallen: there is none among them that calleth unto me. Ephraim hath mixed himself among the people. Ephraim is as a cake on the hearth not turned. Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not. And the pride of Israel testifieth to his face, and they do not return to the Lord their God, nor seek him for all this. Ephraim also is like a dove deceived, without heart: they call to Egypt: they go to Asshur. But when they shall go, I will spread my net upon them, and draw them down as the fowls of the heaven: I will chastise them as their congregation hath heard. Woe unto them: for they have fled away from me: destruction shall be unto them, because they have transgressed against me: though I have redeemed them, yet they have spoken lyes against me. And they have not cried unto me with their hearts, when they howled upon their beds: they assembled themselves for corne, and wine, and they rebel against me. Though I have bound & strengthened their arm, yet doe they imagine mischief against me. They return, but not to the most high: they are like a deceitful bow: their princes shall fall by the sword, for the rage of their tongues: this shall be their derision in the land of Egypt.

Set the trumpet to thy mouth: he shall come as an eagle against the House of the Lord, because they have transgressed my covenant, & trespassed against my Law. Israel shall cry unto me, My God, we know thee. Israel hath cast off ye thing that is good: the enemy shall pursue him. They have set up a King, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols: therefore shall they be destroyed. Thy calf, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without innocency! For it came even from Israel: the workman made it, therefore it is not God: but the calf of Samaria shall be

broken in pieces. For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall bring forth no meal: if so be it bring forth, the strangers shall devour it. Israel is devoured, now shall they be among the Gentiles as a vessel wherein is no pleasure. For they are gone up to Asshur: they are as a wild ass alone by himself: Ephraim hath hired lovers. Yet though they have hired among the nations, now will I gather them, and they shall sorrow a little, for the burden of the King and the princes. Because Ephraim hath made many altars to sin, his altars shall be to sin. I have written to them the great things of my Law: but they were counted as a strange thing. They sacrifice flesh for ye sacrifices of mine offerings, and eat it: but the Lord accepteth them not: now will he remember their iniquity, and visit their sins: they shall return to Egypt. For Israel hath forgotten his maker, and buildeth Temples, & Judah hath increased strong cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

Rejoice not, O Israel for joy as other people: for thou hast gone a whoring from thy God: thou hast loved a reward upon every corn floor. The floor, and the wine press shall not feed them, and the new wine shall fail in her. They will not dwell in the Lord's land, but Ephraim will return to Egypt, and they will eat unclean things in Asshur. They shall not offer wine to the Lord, neither shall their sacrifices be pleasant unto him: but they shall be unto them as the bread of mourners: all that eat thereof, shall be polluted: for their bread for their souls shall not come into the house of the Lord. What will ye do then in the solemn day, and in the day of the feast of the Lord? For lo, they are gone from destruction: but Egypt shall gather them up, and Memphis shall bury them: the nettle shall possess the pleasant places of their silver, and the thorn shall be in their tabernacles. The days of visitation are come: the days of recompense are come: Israel shall know it: the Prophet is a fool: the spiritual man is mad, for the multitude of thine iniquity: therefore the hatred is great. The watchman of Ephraim should be with my God: but the Prophet is the snare of a fouler in all his ways, and hatred in the House of his God. They are deeply set: they are corrupt as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins. I found Israel like grapes in the wilderness: I saw your fathers as the first ripe in the fig tree at her first time: but they went to Baal-Peor, and separated themselves unto that shame, and their abominations were according to their lovers. Ephraim their glory shall flee away like a bird: from the birth and from the womb, and from the conception. Though they bring up their children, yet I will deprive them from being men: yea, woe to them, when I depart from them. Ephraim, as I saw, is as a tree in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murderer. O Lord, give them: what wilt thou give them? give them a barren womb and dry breasts. All their wickedness is in Gilgal: for there do I hate them: for the wickedness of their inventions, I will cast them out of mine House: I will love them no more: all their princes are rebels. Ephraim is smitten, their root is dried up: they

can bring no fruit: yea, though they bring forth, yet will I slay even the dearest of their body. My God will cast them away, because they did not obey him: and they shall wander among the nations.

Israel is an empty vine, yet hath it brought forth fruit unto itself, and according to the multitude of the fruit thereof he hath increased the altars: according to the goodness of their land they have made fair images. Their heart is divided: now shall they be found faulty: he shall break down their altars: he shall destroy their images. For now they shall say, We have no King because we feared not the Lord: and what should a King do to us? They have spoken words, swearing falsely in making a covenant: thus judgment groweth as wormwood in the furrows of the field. The inhabitants of Samaria shall fear because of the calf of Beth-aven: for the people thereof shall mourn over it, and the Chemarims thereof, that rejoiced on it for the glory thereof, because it is departed from it. It shall be also brought to Asshur, for a present unto King Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel. Of Samaria, the King thereof is destroyed as the sum upon the water. The high places also of Aven shall be destroyed, even the sin of Israel: the thorn and the thistle shall grow upon their altars, and they shall say to the mountains, Cover us, and to the hills, Fall upon us. O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not touch them. It is my desire that I should chastise them, and the people shall be gathered against them, when they shall gather themselves in their two furrows. And Ephraim is as an heifer used to delight in threshing: but I will pass by her fair neck: I will make Ephraim to ride: Judah shall plow, and Jaakob shall break his clods. Sow to your selves in righteousness: reap after the measure of mercy: break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you. But you have plowed wickedness: ye have reaped iniquity: you have eaten the fruit of lies: because thou didst trust in thine own ways, and in the multitude of thy strong men, therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as Shalman destroyed Beth-arbell in the day of battle: the mother with the children was dashed in pieces. So shall Beth-el do unto you, because of your malicious wickedness: in a morning shall the King of Israel be destroyed.

When Israel was a child, then I loved him, and called my son out of Egypt. They called them, but they went thus from them: they sacrificed unto Baalim, and burnt incense to images. I led Ephraim also, as one should bear them in his arms: but they knew not that I healed them. I led them with cords of a man, even with bands of love, and I was to them, as he that taketh off the yoke from their jaws, and I laid the meat unto them. He shall no more return into the land of Egypt: but Asshur shall be his King, because they refused to convert. And the sword shall fall on his cities, and shall consume his bars, and devour them, because of their own counsels. And my people are bent to rebellion against me:

though they called them to the most high, yet none at all would exalt him. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? How shall I make thee, as Admah? how shall I set thee, as Zeboim? Mine heart is turned within me: my repentings are ruled together. I will not execute ye fierceness of my wrath: I will not return to destroy Ephraim: for I am God, and not man, the holy one in the midst of thee, and I will not enter into the city. They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children of the West shall fear. They shall fear as a sparrow out of Egypt, and as a dove of the land of Asshur, and I will place them in their houses, saith the Lord. Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the Saints.

Ephraim is fed with the wind, and followeth after the East wind: he increaseth daily lies and destruction, & they do make a covenant with Asshur, and oil is carried into Egypt. The Lord hath also a controversy with Judah, and will visit Jaakob, according to his ways: according to his works, will he recompense him. He took his brother by the heel in the womb, and by his strength he had power with God, and had power over the Angel, and prevailed: he wept and prayed unto him: he found him in Beth-el, and there he spake with us. Yea, the Lord God of hosts, the Lord is himself his memorial. Therefore turn thou to thy God: keep mercy and judgment, and hope still in thy God. 7 He is Canaan: the balances of deceit are in his hand: he loveth to oppress. And Ephraim said, Notwithstanding I am rich, I have found me out riches in all my labours: they shall find none iniquity in me, that were wickedness. Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in the days of the solemn feast. I have also spoken by the Prophets, and I have multiplied visions, and used similitudes by the ministry of the Prophets. Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal, and their altars are as heaps in the furrows of the field. And Jaakob fled into the country of Aram, and Israel served for a wife, and for a wife he kept sheep. And by a Prophet the Lord brought Israel out of Egypt, & by a Prophet was he reserved. But Ephraim provoked him with high places: therefore shall his blood be poured upon him, and his reproach shall his Lord reward him.

When Ephraim spake, there was trembling: he exalted himself in Israel, but he hath sinned in Baal, and is dead. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding: they were all the work of the craftsmen: they say one to another whiles they sacrifice a man, Let them kiss the calves. Therefore they shall be as the morning cloud, and as the morning dew that passeth away, as the chaff that is driven with a whirlwind out of the floor, and as the smoke that goeth out of the chimney. Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is no Saviour beside me. I did know thee in the wilderness, in the land of drought. As in their pastures, so were they

filled: they were filled, and their heart was exalted: therefore have they forgotten me. And I will be unto them as a very lion, and as a leopard in the way of Asshur. I will meet them, as a bear that is robbed of her whelps, and I will break the kall of their heart, and there will I devour them like a lion: the wild beast shall tear them. O Israel, one hath destroyed thee, but in me is thine help. I am: where is thy King, that should help thee in all thy cities? and thy judges, of whom thou saidest, Give me a King, and princes? I gave thee a King in mine anger, and I took him away in my wrath. The iniquity of Ephraim is bound up: his sin is hid. The sorrows of a travailing woman shall come upon him: he is an unwise son, else would he not stand still at the time, even at the breaking forth of the children. I will redeem them from the power of the grave: I will deliver them from death: O death, I will be thy death: O grave, I will be thy destruction: repentance is hid from mine eyes. Though he grew up among his brethren, an East wind shall come, even the wind of the Lord shall come up from the wilderness, and dry up his vein, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels. Samaria shall be desolate: for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, & their women with child shall be ripped.

O Israel, return unto the Lord thy God: for thou hast fallen by thine iniquity. Take unto you words, & turn to the Lord, and say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us, neither will we ride upon horses, neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. I will heal their rebellion: I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily and fasten his roots, as the trees of Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow, shall return: they shall revive as the corn, and flourish as the vine: the sent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and looked upon him: I am like a green fir tree: upon me is thy fruit found. Who is wise, and he shall understand these things? and prudent, and he shall know them? for the ways of the Lord are righteous, and the just shall walk in them: but the wicked shall fall therein.

JOEL

The word of the Lord that came to Joel the son of Pethuel.

Hear ye this, O Elders, and hearken ye all inhabitants of the land, whether such a thing hath been in your days, or yet in the days of your fathers. Tell you your children of it, and let your children shew to their children, and their children to another generation. That which is left of ye palmer worm, hath the grasshopper eaten, & the residue of ye grasshopper hath the canker worm eaten, and the residue of the canker worm hath the caterpillar eaten. Awake ye drunkards, and weep, & howl all ye drinkers of wine, because of the new wine: for it shall be pulled from your mouth. Yea, a nation cometh upon my land, mighty, & without number, whose teeth are like the teeth of a lion, and he hath the jaws of a great lion. He maketh my vine waste, & peeleth off the bark of my fig tree: he maketh it bare, and casteth it down: ye branches thereof are made white. Mourn like a virgin girded with sackcloth for the husband of her youth. The meat offering, & the drink offering is cut off from the House of the Lord: the Priests the Lord's ministers mourn. The field is wasted: the land mourneth: for the corn is destroyed: the new wine is dried up, and the oil is decayed. Be ye ashamed, O husband men: howl, O ye vine dressers for the wheat, and for the barley, because the harvest of the field is perished. The vine is dried up, and the fig tree is decayed: the pomegranate tree & the palm tree, and the apple tree, even all the trees of the field are withered: surely the joy is withered away from the sons of men. Gird your selves and lament, ye Priests: howl ye ministers of the altar: come, and lie all night in sackcloth, ye ministers of my God: for the meat offering, and the drink offering is taken away from the house of your God. Sanctify you a fast: call a solemn assembly: gather the Elders, and all the inhabitants of the land into the House of the Lord your God, and cry unto the Lord, Alas: for the day, for the day of the Lord is at hand, and it cometh as a destruction from the Almighty. Is not the meat cut off before our eyes? & joy, and gladness from the house of our God? The seed is rotten under their clods: the garners are destroyed: the barns are broken down, for the corn is withered. How did the beasts mourn! the herds of cattle pine away, because they have no pasture, & the flocks of sheep are destroyed.

O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burnt up all the trees of the field. The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness. Blow the trumpet in Zion, and shout in mine holy mountain: let all the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand. A day of darkness, and of blackness, a day of clouds, & obscurity, as the morning spread upon the mountains, so is there a great people, and a mighty: there was none like it from the beginning, neither shall be any more after it, unto the years of many generations. A fire

devoureth before him, and behind him a flame burneth up: the land is as the garden of Eden before him, & behind him a desolate wilderness, so that nothing shall escape him. The beholding of him is like the sight of horses, & like the horsemen, so shall they run. Like the noise of chariots in the tops of the mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, and as a mighty people prepared to the battle. Before his face shall the people tremble: all faces shall gather blackness. They shall run like strong men, and go up to the wall like men of war, and every man shall go forward in his ways, and they shall not stay in their paths. Neither shall one thrust another, but every one shall walk in his path: and when they fall upon the sword, they shall not be wounded. They shall run to & fro in the city: they shall run upon the wall: they shall climb up upon the houses, & enter in at ye windows like ye thief. The earth shall tremble before him, ye heavens shall shake, the sun & the moon shall be dark, & the stars shall withdraw their shining, and the Lord shall utter his voice before his host: for his host is very great: for he is strong that doeth his word: for the day of the Lord is great and very terrible, and who can abide it? Therefore also now the Lord saith, Turn you unto me with all your heart, & with fasting, and with weeping, and with mourning, and rent your heart, & not your clothes: and turn unto the Lord your God, for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth, if he will return & repent & leave a blessing behind him, even a meat offering, & a drink offering unto ye Lord your God?

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly. Gather the people: sanctify the congregation, gather the elders: assemble the children, & those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her bride chamber. Let the Priests, the ministers of the Lord weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage into reproach that the heathen should rule over them. Wherefore should they say among the people, Where is their God? Then will the Lord be jealous over his land, and spare his people.

Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and you shall be satisfied therewith: and I will no more make you a reproach among the heathen, but I will remove far off from you the Northern army, & I will drive him into a land, barren & desolate with his face toward the East sea, and his end to the utmost sea, and his stink shall come up, and his corruption shall ascend, because he hath exalted himself to do this. Fear not, O land, but be glad, and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness are green: for the tree beareth her fruit: the fig tree & the vine do give their force. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the rain of righteousness, he will cause to come down for you the rain, even the first rain, and the latter rain in the first month. And the barns shall be full of wheat,

and the presses shall abound with wine and oil. And I will render you the years that the grasshopper hath eaten, the canker worm and the caterpillar and the palmer worm, my great host which I sent among you. So you shall eat and be satisfied and praise the Name of the Lord your God, that hath dealt marvelously with you: and my people shall never be ashamed. Ye shall also know, that I am in the midst of Israel, and that I am the Lord your God and none other, & my people shall never be ashamed. And afterward will I pour out my Spirit upon all flesh: and your sons & your daughters shall prophecy: your old men shall dream dreams, and your young men shall see visions, and also upon the servants, and upon the maids in those days will I pour my Spirit. And I will shew wonders in the heavens & in the earth: blood & fire, & pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. But whosoever shall call on the Name of the Lord, shall be saved: for in mount Zion, and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant, whom the Lord shall call. For behold, in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, & will plead with them there for my people, & for mine heritage Israel, whom they have scattered among the nations, and parted my land. And they have cast lots for my people, and have given the child for the harlot, & sold the girl for wine, that they might drink. Yea, and what have you to do with me, O Tyrus and Zidon and all the coasts of Palestina? will ye render me a recompense? and if ye recompense me, swiftly and speedily will I render your recompense upon your head: For ye have taken my silver and my gold, and have carried into your temples my goodly and pleasant things. The children also of Judah and the children of Jerusalem have you sold unto the Grecians, that ye might send them far from their border. Behold, I will raise them out of the place where ye have sold them, and will render your reward upon your own head, and I will send your sons & your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken it. Publish this among the Gentiles: prepare war, wake up the mighty men: let all the men of war draw near and come up. Break your plowshares into swords, and your sithes into spears: let the weak say, I am strong. Assemble your selves, and come all ye heathen and gather your selves together round about: there shall the Lord cast down the mighty men. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put in your sithes, for the harvest is ripe: come, get you down, for the winepress is full: yea, the winepresses run over, for their wickedness is great.

O multitude, O multitude, come into the valley of threshing: for the day of the Lord is near in the valley of threshing. The sun & moon shall be darkened, and the stars shall withdraw their light. The Lord also shall roar out of Zion, and utter his voice from

Jerusalem, and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, mine holy Mountain: then shall Jerusalem be holy, and there shall no strangers go through her any more. And in that day shall the mountains drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall run with waters, and a fountain shall come forth of the House of the Lord, and shall water the valley of Shittim. Egypt shall be waste, and Edom shall be a desolate wilderness, for the injuries of the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood, that I have not cleansed, and the Lord will dwell in Zion.

AMOS

The words of Amos, who was among the herdsmen at Tecoa, which he saw upon Israel, in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash King of Israel, two year before the earthquake. And he said, The Lord shall roar from Zion, and utter his voice from Jerusalem, and the dwelling places of the shepherds shall perish, and the top of Carmel shall wither, thus saith the Lord, For three transgressions of Damascus, and for four I will not turn to it, because they have threshed Gilead with threshing instruments of iron. Therefore will I send a fire into the house of Hazael, and it shall devour the palaces of Ben-hadad. I will break also the bars of Damascus, and cut off the inhabitant of Bikeath-aven: and him that holdeth the scepter out of Beth-eden, and the people of Aram shall go into captivity unto Kir, saith the Lord.

Thus saith the Lord, For three transgressions of Azzah, and for four, I will not turn to it, because they carried away prisoners the whole captivity to shut them up in Edom. Therefore will I send a fire upon the walls of Azzah, and it shall devour the palaces thereof. And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turn mine hand to Ekron, and the remnant of the Philistims shall perish, saith the Lord God. Thus saith the Lord, For three transgressions of Tyrus, and for four, I will not turn to it, because they shut the whole captivity in Edom, and have not remembered the brotherly covenant. Therefore will I send a fire upon ye walls of Tyrus, and it shall devour the palaces thereof.

Thus saith the Lord, For three transgressions of Edom, and for four, I will not turn to it, because he did pursue his brother with the sword, and did cast off all pity, and his anger

spoiled him evermore, and his wrath watched him alway. Therefore will I send a fire upon Teman, and it shall devour the palaces of Bozrah. Thus saith ye Lord, For three transgressions of the children of Ammon, and for four, I will not turn to it, because they have ripped up the women with child of Gilead, that they might enlarge their border. Therefore will I kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, and with a tempest in the day of the whirlwind. And their King shall go into captivity, he and his princes together, saith the Lord.

Thus saith the Lord, For three transgressions of Moab, and for four, I will not turn to it, because it burnt the bones of the King of Edom into lime. Therefore will I send a fire upon Moab, and it shall devour the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sound of a trumpet. And I will cut off the judge out of the midst thereof, and will slay all the princes thereof with him, saith the Lord.

Thus saith the Lord, For three transgressions of Judah, and for four, I will not turn to it, because they have cast away the Law of the Lord, and have not kept his commandments, and their lies caused them to error after the which their fathers have walked. Therefore will I send a fire upon Judah, and it shall devour the palaces of Jerusalem.

Thus saith the Lord, For three transgressions of Israel, and for four, I will not turn to it, because they sold the righteous for silver and the poor for shoes. They gape over the head of the poor, in the dust of the earth, and pervert the ways of the meek: and a man and his father will go in to a maid to dishonour mine holy Name. And they lie down upon clothes laid to pledge by every altar: and they drink the wine of the condemned in the house of their God. Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks: notwithstanding I destroyed his fruit from above, and his root from beneath. Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite. And I raised up of your sons for Prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel, saith the Lord? But ye gave the Nazarites wine to drink, and commanded the Prophets, saying, Prophesy not. Behold, I am pressed under you as a cart is pressed that is full of sheaves. Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty save his life. Nor he that handleth the bow, shall stand, and he that is swift of foot, shall not escape, neither shall he that rideth the horse, save his life. And he that is of a mighty courage among the strong men, shall flee away naked in that day, saith the Lord.

Hear this word that the Lord pronounceth against you, O children of Israel, even against the whole family which I brought up from the land of Egypt, saying, You only have I

known of all the families of the earth: therefore I will visit you for all your iniquities. Can two walk together except they be agreed? Will a lion roar in ye forest, when he hath no pray? or will a lion's whelp cry out of his den, if he have taken nothing? Can a bird fall in a snare upon the earth, where no fouler is? or will he take up the snare from the earth, and have taken nothing at all? Or shall a trumpet be blown in the city, and the people be not afraid? or shall there be evil in a city, and the Lord hath not done it? Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets. The lion hath roared: who will not be afraid? the Lord God hath spoken: who can but prophecy? Proclaim in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selves upon the mountains of Samaria: so behold the great tumults in the midst thereof, and the oppressed in the midst thereof. For they know not to do right, saith the Lord: they store up violence, and robbery in their palaces. Therefore thus saith the Lord God, An adversary shall come even round about the country, and shall bring down thy strength from thee, and thy palaces shall be spoiled. Thus saith the Lord, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus, as in a couch. Hear, and testify in the house of Jakob, saith the Lord God, the God of hosts. Surely in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Beth-el, and the horns of the altar shall be broken off, and fall to the ground. And I will smite the winter house with the sumer house, and the houses of ivory shall perish, and the great houses shall be consumed, saith the Lord.

Hear this word, ye kine of Bashan that are in the mountain of Samaria, which oppress the poor, & destroy the needy, and they say to their masters, Bring, and let us drink. The Lord God hath sworn by his holiness, that lo, the days shall come upon you, that he will take you away with thorns, & your posterity with fish hooks. And ye shall go out at the breaches every cow forward: and ye shall cast your selves out of the palace, saith the Lord. Come to Beth-el, & transgress: to Gilgal, & multiply transgression, & bring your sacrifices in the morning, & your tithes after three years. And offer a thanksgiving of leaven, publish & proclaim the free offerings: for this liketh you, O ye children of Israel, saith the Lord God. And therefore have I given you cleanness of teeth in all your cities, & scarceness of bread in all your places, yet have ye not returned unto me, saith the Lord. And also I have withholden the rain from you, when there were yet three months to the harvest, and I caused it to rain upon one city, & have not caused it to rain upon another city: one piece was rained upon, and the piece whereupon it rained not, withered. So two or three cities wandered unto one city to drink water, but they were not satisfied: yet have ye not returned unto me, saith the Lord. I have smitten you with blasting, and mildew: your great gardens and your vineyards, & your fig trees, and your

olive trees did the palmer worm devour: yet have ye not returned unto me, saith the Lord. Pestilence have I sent among you, after the manner of Egypt: your young men have I slain with the sword, & have taken away your horses: & I have made the stink of your tents to come up even into your nostrils: yet have ye not returned unto me, saith the Lord. I have overthrown you, as God overthrew Sodom & Gomorrah: and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the Lord. Therefore, thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel. For lo, he that formeth the mountains, & createth the wind, & declareth unto man what is his thought: which maketh the morning darkness, & walketh upon the high places of the earth, the Lord God of hosts is his Name.

Hear ye this word, which I lift up upon you, even a lamentation of the house of Israel. The virgin Israel is fallen, and shall no more rise: she is left upon her land, and there is none to raise her up. For thus saith ye Lord God, The city which went out by a thousand, shall leave an hundred: and that which went forth by an hundred, shall leave ten to the house of Israel. For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live. But seek not Beth-el, nor enter into Gilgal, & go not to Beer-sheba: for Gilgal shall go into captivity, and Beth-el shall come to naught. Seek the Lord, and ye shall live, lest he break out like fire in the house of Joseph & devour it, & there be none to quench it in Beth-el. They turn judgment to wormwood, and leave off righteousness in the earth. He maketh Pleiades, and Orion, and he turneth the shadow of death into the morning, and he maketh the day dark as night: he calleth the waters of the sea, and poureth them out upon the open earth: the Lord is his Name. He strengtheneth the destroyer against the mighty: and the destroyer shall come against the fortress. They have hated him, that rebuked in the gate: and they abhorred him that speaketh uprightly. Forasmuch then as your treading is upon the poor, and ye take from him burdens of wheat, ye have built houses of hewn stone, but ye shall not dwell in them: ye have plated pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions, and your mighty sins: they afflict the just, they take rewards, & they oppress the poor in ye gate. Therefore the prudent shall keep silence in that time, for it is an evil time. Seek good and not evil, that ye may live: and the Lord God of hosts shall be with you, as you have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be merciful unto the remnant of Joseph. Therefore the Lord God of hosts, the Lord saith thus, Mourning shall be in all streets: & they shall say in all the high ways, Alas, alas: & they shall call the husbandman to lamentation, and such as can mourn, to mourning. And in all the vines shall be lamentation: for I will pass through thee, saith the Lord. Wo unto you, that desire the day of the Lord: what have you to do with it? the day of the Lord is darkness and not light. As if a man did flee from a lion, & a bear met him: or went into the house, and leaned his hand on the wall, and a

serpent bit him. Shall not the day of the Lord be darkness, and not light? even darkness and no light in it? I hate and abhor your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings & meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the multitude of thy songs (for I will not hear the melody of thy viols) and let judgment run down as waters, and righteousness as a mighty river. Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But you have borne Siccuth your King, and Chiun your images, and the star of your gods, which ye made to your selves. Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose Name is the God of hosts.

Wo to them that are at ease in Zion and trust in the mountain of Samaria, which were famous at the beginning of the nations: and the house of Israel came to them. Go you unto Calneh, and see: and from thence go you to Hamath the great: then go down to Gath of the Philistims: be they better then these kingdoms? or the border of their land greater then your border, ye that put far away the evil day, and approach to the seat of iniquity? They lie upon beds of ivory, & stretch themselves upon their beds, & eat the lambs of the flock, and the calves out of the stall. They sing to the sound of the viol: they invent to themselves instruments of music like David. They drink wine in bowls, and anoint themselves with the chief ointments, but no man is sorry for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the sorrow of them that stretched themselves, is at hand. The Lord God hath sworn by himself, saith the Lord God of hosts, I abhor the excellency of Jakob, & hate his palaces: therefore will I deliver up the city with all that is therein. And if there remain ten men in one house, they shall die. And his uncle shall take him up & burn him to carry out the bones out of the house, and shall say unto him, that is by ye sides of the house, Is there yet any with thee? And he shall say, None. Then shall he say, Hold thy tongue: for we may not remember the Name of the Lord. For behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts. Shall horses run upon the rock? or will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into wormwood. Ye rejoice in a thing of naught: ye say, Have not we gotten us horns by our own strength? But behold, I will raise up against you a nation, O house of Israel, saith the Lord God of hosts: and they shall afflict you, from the entering in of Hamath unto the river of the wilderness.

Thus hath the Lord God shewed unto me, and behold, he formed grasshoppers in the beginning of ye shooting up of the latter growth: and lo, it was in the latter growth after the King’s mowing. And when they had made an end of eating the grass of the land, then I said, O Lord God, spare, I beseech thee: who shall raise up Jakob? for he is small. So the Lord repented for this. It shall not be, saith the Lord. Thus also hath the Lord God

shewed unto me, and behold, the Lord God called to judgment by fire, and it devoured the great deep, and did eat up a part. Then said I, O Lord God, cease, I beseech thee: who shall raise up Jakob? for he is small. So the Lord repented for this. This also shall not be, saith the Lord God. Thus again he shewed me, and behold, the Lord stood upon a wall made by line with a line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A line. Then said the Lord, Behold, I will set a line in the midst of my people Israel, and will pass by them no more. And the high places of Izhak shall be desolate, and the temples of Israel shall be destroyed: and I will rise against the house of Jeroboam with the sword. Then Amaziah the Priest of Beth-el sent to Jeroboam King of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall be led away captive out of their own land. Also Amaziah said unto Amos, O thou the Seer, go, flee thou away into the land of Judah, & there eat thy bread and prophecy there. But prophecy no more at Beth-el: for it is the Kings chapel, and it is the King's court. Then answered Amos, & said to Amaziah, I was no Prophet, neither was I a prophet's son, but I was an herdsman, & a gatherer of wild figs. And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophecy unto my people Israel. Now therefore hear thou the word of the Lord. Thou sayest, Prophecy not against Israel, & speak nothing against the house of Izhak. Therefore thus saith the Lord, Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line: and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land.

Thus hath the Lord God shewed unto me, & behold, a basket of summer fruit. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel, I will pass by them no more. And the songs of the Temple shall be howlings in that day, saith the Lord God: many dead bodies shall be in every place: they shall cast them forth with silence. Hear this, O ye that swallow up the poor, that ye may make the needy of the land to fail, saying, When will the new month be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, and make the Ephah small, and the shekel great, and falsify the weights by deceit? That we may buy the poor for silver, and the needy for shoes: yea, and sell the refuse of the wheat. The Lord hath sworn by the excellency of Jakob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn, that dwelleth therein? and it shall rise up wholly as a flood, and it shall be cast out, and drowned as by the flood of Egypt. And in that day, saith the Lord God, I will even cause the sun to go down at noon: and I will darken the earth in the clear day. And I will turn your feasts into mourning, and all your songs into lamentation: and I will bring sackcloth upon all loins, and baldness upon every head: and I will make it as the

mourning of an only son, and the end thereof as a bitter day. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord. And they shall wander from sea to sea, and from the North even unto the East shall they run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and the young men perish for thirst. They that swear by the sin of Samaria, and that say, Thy God, O Dan, liveth, and the manner of Beer-sheba liveth, even they shall fall, and never rise up again.

I saw the Lord standing upon the altar, and he said, Smite the lintel of the door, that the posts may shake: and cut them in pieces, even the heads of them all, and I will slay the last of them with the sword: he that fleeth of them, shall not flee away: and he that escapeth of them, shall not be delivered. Though they dig into the hell, thence shall mine hand take them: though they climb up to heaven, thence will I bring them down. And though they hide them selves in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them. And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good. And the Lord God of hosts shall touch the land, and it shall melt away, & all that dwell therein shall mourn, and it shall rise up wholly like a flood, and shall be drowned as by the flood of Egypt. He buildeth his spheres in the heaven, and hath laid the foundation of his globe of elements in the earth: he calleth the waters of the sea, and poureth them out upon the open earth: the Lord is his Name. Are ye not as the Ethiopians unto me, O children of Israel, saith the Lord? have not I brought up Israel out of the land of Egypt? and the Philistims from Caphtor, and Aram from Kir? Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it clean out of the earth. Nevertheless I will not utterly destroy the house of Jakob, saith the Lord. For lo, I will command and I will sift the house of Israel among all nations, like as corn is sifted in a sieve: yet shall not the least stone fall upon the earth. But all the sinners of my people shall die by the sword, which say, The evil shall not come, nor hasten for us. In that day will I raise up the tabernacle of David, that is fallen down, and close up the breaches thereof, and I will raise up his ruins, and I will build it, as in the days of old, that they may possess the remnant of Edom, and of all the heathen, because my Name is called upon them, saith the Lord, that doeth this. Behold, the days come, saith the Lord, that the plowman shall touch the mower, and the treader of grapes him that soweth seed: and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel: and they shall build the waste cities, and inhabit the, and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eat the fruits of them. And I will plant them upon their

land, and they shall no more be pulled up again out of their land, which I have given them, saith the Lord thy God.

OBADIAH

The vision of Obadiah. Thus saith the Lord God against Edom, We have heard a rumor from the Lord, and an ambassadour is sent among the heathen: arise, & let us rise up against her to battle. Behold, I have made thee small among the heathen: thou art utterly despised. The pride of thine heart hath deceived thee: thou that dwellest in the clefts of the rocks, whose habitation is high, that saith in his heart, Who shall bring me down to the ground? Though thou exalt thy self as the eagle, and make thy nest among the stars, thence will I bring thee down, saith the Lord. Came thieves to thee or robbers by night? how wast thou brought to silence? would they not have stolen, till they had enough? if the grape gatherers came to thee, would they not leave some grapes? How are the things of Esau sought up, and his treasures searched? All the men of thy confederacy have driven thee to ye borders: the men that were at peace with thee, have deceived thee, and prevailed against thee: they that eat thy bread, have laid a wound under thee: there is none understanding in him.

Shall not I in that day, saith the Lord, even destroy the wise men out of Edom, and understanding from the mount of Esau? And thy strong men, O Teman, shall be afraid, because every one of the mount of Esau shall be cut off by slaughter. For thy cruelty against thy brother Jaakob, shame shall cover thee, and thou shalt be cut off for ever. When thou stoodest on the other side, in the day that the strangers carried away his substance, and strangers entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But thou shouldest not have beholden the day of thy brother, in the day that he was made a stranger, neither shouldest thou have rejoiced over the children of Judah, in the day of their destruction: thou shouldest not have spoken proudly in the day of affliction. Thou shouldest not have entered into the gate of my people, in the day of their destruction, neither shouldest thou have once looked on their affliction in the day of their destruction, nor have laid hands on their substance in the day of their destruction. Neither shouldest thou have stand in the cross ways to cut off them, that should escape, neither shouldest thou have shut up the remnant thereof in the day of affliction. For the day of the Lord is near, upon all the heathen: as thou hast done, it shall be done to thee: thy reward shall return upon thine head. For as ye have drunk upon

mine holy Mountain, so shall all the heathen drink continually: yea, they shall drink and swallow up, and they shall be as though they had not been. But upon mount Zion shall be deliverance, and it shall be holy, and the house of Jaakob shall posses their possessions, and the house of Iaakob shall be a fire, & the house of Joseph a flame, and the house of Esau as stubble, and they shall kindle in them and devour them: and there shall be no remnant of the house of Esau for the Lord hath spoken it. And they shall posses the South side of the mount of Esau, and the plain of the Philistims: and they shall posses the fields of Ephraim, and the fields of Samaria, and Benjamin shall have Gilead. And the captivity of this host of the children of Israel, which were among the Canaanites, shall posses unto Zarephath, and the captivity of Jerusalem, which is in Sepharad, shall posses the cities of the South. And they that shall save, shall come up to mount Zion to judge the mount of Esau, and the kingdom shall be the Lords.

JONAH

The word of the Lord came also unto Jonah the son of Amittai, saying, Arise, and go to Nineveh, that great city, and cry against it: for their wickedness is come up before me. But Jonah rose up to flee into Tarshish from the presence of the Lord, and went down to Japho: and he found a ship going to Tarshish: so he payed the fare thereof, and went down into it, that he might go with them unto Tarshish, from the presence of the Lord. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his God, and cast the wares that were in the ship, into the sea to lighten it of thee: but Jonah was gone down into the sides of the ship, and he lay down, and was fast a sleep. So the ship-master came to him, and said unto him, What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come, and let us cast lots, that we may know, for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us for whose cause this evil is upon us? what is thine occupation? and whence comest thou? which is thy country? and of what people art thou? And he answered them, I am an Hebrew, and I fear the Lord God of heaven, which hath made the sea, and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? (for the men knew, that he fled from the presence of the Lord, because he had told them) Then said they unto him, What shall we doe unto thee, that the sea may be calm unto us? (for the sea wrought and was troublous) And he

said unto them, Take me, and cast me into the sea: so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless, the men rowed to bring it to the land, but they could not: for the sea wrought, and was troublous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done, as it pleased thee. So they took up Jonah, and cast him into the sea, and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

Now the Lord had prepared a great fish to swallow up Jonah: and Jonah was in the belly of the fish three days, and three nights. Then Jonah prayed unto the Lord his God out of the fishes belly, and said, I cried in mine affliction unto the Lord, and he heard me: out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the bottom in the midst of the sea, and the floods compassed me about: all thy surges, and all thy waves passed over me. Then I said, I am cast away out of thy sight: yet will I look again toward thine holy Temple. The waters compassed me about unto the soul: the depth closed me round about, and the weeds were wrapt about mine head. I went down to the bottom of the mountains: the earth with her bars was about me for ever, yet hast thou brought up my life from the pit, O Lord my God. When my soul fainted within me, I remembered the Lord: and my prayer came unto thee, into thine holy Temple. They that wait upon lying vanities, forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving, and will pay that that I have vowed: salvation is of the Lord. And the Lord spake unto the fish, and it cast out Jonah upon the dry land.

And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh that great city, & preach unto it the preaching, which I bid thee. So Jonah arose & went to Nineveh according to ye word of the Lord: now Nineveh was a great & excellent city of three days journey. And Jonah began to enter into the city a days journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth from ye greatest of the even to the least of them. For word came unto the King of Nineveh, and he rose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he proclaimed & said through Nineveh, (by the counsel of ye king & his nobles) saying, Let neither man, nor beast, bullock nor sheep taste anything, neither feed nor drink water. But let man and beast put on sackcloth, and cry mightily unto God: yea, let every man turn from his evil way, and from the wickedness that is in their hands. Who can tell if God will turn, and repent and turn away from his fierce wrath, that we perish not? And God saw their works that they turned from their evil ways: and God repented of the evil that he had said that he would do unto them, and he did it not.

Therefore it displeased Jonah exceedingly, and he was angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I prevented it to flee unto Tarshish: for I knew that thou art a gracious God, & merciful, slow to anger, & of great kindness, and repentest thee of the evil. Therefore now O Lord, take, I beseech thee, my life from me: for it is better for me to die then to live. Then said the Lord, Dost thou well to be angry? So Jonah went out of the city and sat on the East side of the city, and there made him a booth, and sat under it in the shadow till he might see what should be done in the city. And the Lord God prepared a gourde, and made it to come up over Jonah, that it might be a shadow over his head and deliver him from his grief. So Jonah was exceeding glad of the gourde. But God prepared a worm when the morning rose the next day, & it smote the gourd, that it withered. And when the sun did arise, God prepared also a fervent East wind: and the sun beat upon the head of Jonah, that he fainted, and wished in his heart to die, and said, It is better for me to die, then to live. And God said unto Jonah, Dost thou well to be angry for the gourde? And he said, I do well to be angry unto the death. Then said the Lord, Thou hast had pity on the gourde for the which thou hast not laboured, neither madest it grow, which came up in a night, and perished in a night, And should not I spare Nineveh that great city, wherein are six score thousand persons, that cannot discern between their right hand, and their left hand, and also much cattle?

MICAH

The word of the Lord, that came unto Micah the Morashite in the days of Jotham, Ahaz, and Hezekiah Kings of Judah, which he saw concerning Samaria, and Jerusalem. Hear, all ye people: hearken thou, O earth, & all that therein is, & let the Lord God be witness against you, even ye Lord from his holy Temple. For behold, the Lord cometh out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall melt under him (so shall the valleys cleave) as wax before the fire, and as the waters that are powered downward. For the wickedness of Jaakob is all this, & for the sins of the house of Israel: what is the wickedness of Jaakob? Is not Samaria? & which are the high places of Judah? Is not Jerusalem? Therefore I will make Samaria as an heap of the field, and for the planting of a vineyard, and I will cause the stones thereof to tumble down into the valley, and I will discover the foundations thereof. And all the graven images thereof shall be broken, and all the gifts thereof shall be burnt with the fire, and all the idols thereof will I destroy: for she gathered it of the hire of an

harlot, and they shall return to the wages of an harlot. Therefore I will mourn and howl: I will go without clothes, and naked: I will make lamentation like the dragons, and mourning as the ostriches. For her plagues are grievous: for it is come into Judah: the enemy is come unto the gate of my people, unto Jerusalem. Declare ye it not at Gath, neither weep ye: for the house of Aphrah rule thy self in the dust. Thou that dwellest at Shaphir, go together naked with shame: she that dwelleth at Zaanan, shall not come forth in ye mourning of Beth-ezel: the enemy shall receive of you for his standing. For the inhabitant of Maroth waited for good, but evil came from the Lord unto the gate of Jerusalem. O thou inhabitant of Lachish, bind the chariot to the beasts of price: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee. Therefore shalt thou give presents to Moresheth Gath: the houses of Achzib shall be as a lye to the Kings of Israel. Yet will I bring an heir unto thee, O inhabitant of Mareshah, he shall come unto Adullam, the glory of Israel. Make thee bald: and shave thee for thy delicate children: enlarge thy baldness as the eagle, for they are gone into captivity from thee.

Woe unto them, that imagine iniquity, and work wickedness upon their beds: when the morning is light they practice it because their hand hath power. And they covet fields, and take them by violence, and houses, and take them away: so they oppress a man and his house, even man and his heritage. Therefore thus saith the Lord, Behold, against this family have I devised a plague, whereabout ye shall not pluck your necks, and ye shall not go so proudly, for this time is evil. In that day shall they take up a parable against you, and lament with a doleful lamentation, and say, We be utterly wasted: he hath changed the portion of my people: how hath he taken it away to restore it unto me? he hath divided our fields. Therefore thou shalt have none that shall cast a cord by lot in the Congregation of the Lord. They that prophesied, Prophecy ye not. They shall not prophecy to them, neither shall they take shame. O thou that art named of the house of Jaakob, is the Spirit of the Lord shortened? are these his works? are not my words good unto him that walketh uprightly? But he that was yesterday my people, is risen up on the other side, as against an enemy: they spoil the beautiful garment from them that pass by peaceably, as though they returned from the war. The women of my people have ye cast out from their pleasant houses, and from their children have ye taken away my glory continually. Arise and depart, for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction. If a man walk in the Spirit, and would lie falsely, saying, I will prophecy unto thee of wine, and of strong drink, he shall even be the prophet of this people. I will surely gather thee wholly, O Jaakob: I will surely gather the remnant of Israel: I will put them together as the sheep of Bozrah, even as the flock in the mids of their fold: the cities shall be full of brute of the men. The breaker up shall

come up before them: they shall break out, & pass by the gate, and go out by it, & their King shall go before them, and the Lord shall be upon their heads.

And I said, Hear, I pray you, O heads of Jaakob, and ye princes of the house of Israel: should not ye know judgment? But they hate the good, and love the evil: they pluck off their skins from them, & their flesh from their bones. And they eat also the flesh of my people, & flay off their skin from them, & they break their bones, and chop them in pieces, as for the pot, and as flesh within the cauldron. Then shall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, because they have done wickedly in their works. Thus saith the Lord, Concerning the prophets that deceive my people, and bite them with their teeth, and cry peace, but if a man put not into their mouths, they prepare war against him, therefore night shall be unto you for a vision, and darkness shall be unto you for a divination, and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the Seers be ashamed, and the soothsayers confounded: yea, they shall all cover their lips, for they have none answer of God. Yet notwithstanding I am full of power by the Spirit of the Lord, and of judgment, and of strength to declare unto Jaakob his transgression, and to Israel his sin. Hear this, I pray you, ye heads of the house of Jaakob, and princes of the house of Israel: they abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for rewards, and the Priests thereof teach for hire, and the prophets thereof prophecy for money: yet will they lean upon the Lord, and say, Is not the Lord among us? no evil can come upon us. Therefore shall Zion for your sake be plowed as a field, & Jerusalem shall be an heap, and the mountain of the house, as the high places of the forest.

But in the last days it shall come to pass, that the mountain of the House of the Lord shall be prepared in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. Yea, many nations shall come & say, Come, and let us go up to the mountain of the Lord, and to the House of the God of Jaakob, and he will teach us his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, & rebuke mighty nations afar off, & they shall break their swords into mattocks, and their spears into scythes: nation shall not lift up a sword against nation, neither shall they learn to fight any more. But they shall sit every man under his vine, and under his fig tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his God, and we will walk in the Name of the Lord our God, for ever and ever. At the same day, saith the Lord, will I gather her that halteth, and I will gather her that is cast out, and her that I have afflicted. And I will make her that halted, a remnant, and her that was cast far off, a mighty nation: and the Lord shall reign over them in Mount Zion, from hence forth even for ever. And thou, O tower of the

flock, the strong hold of the daughter Zion, unto thee shall it come, even the first dominion, and kingdom shall come to the daughter Jerusalem. Now why dost thou cry out with lamentation? is there no King in thee? is thy counselor perished? for sorrow hath taken thee, as a woman in travail. Sorrow and mourn, O daughter Zion, like a woman in travail: for now shalt thou go forth of the city, and dwell in the field, and shalt go into Babel, but there shalt thou be delivered: there the Lord shall redeem thee from the hand of thine enemies. Now also many nations are gathered against thee, saying, Zion shall be condemned and our eye shall look upon Zion. But they know not the thoughts of the Lord: they understand not his counsel, for he shall gather them as the sheaves in the barn. Arise, and thresh, O daughter Zion: for I will make thine horn iron, and I will make thine hooves brass, and thou shalt break in pieces many people: and I will consecrate their riches unto the Lord, and their substance unto the ruler of the whole world.

Now assemble thy garrisons, O daughter of garrisons: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. And thou Beth-lehem Ephrathah art little to be among the thousands of Judah, yet out of thee shall he come forth unto me, that shall be the ruler in Israel: whose goings forth have been from the beginning and from everlasting. Therefore will he give them up, until the time that she which shall bear, shall travail: then the remnant of their brethren shall return unto the children of Israel. And he shall stand, and feed in the strength of the Lord, and in the majesty of the Name of the Lord his God, & they shall dwell still: for now shall he be magnified unto the ends of the world. And he shall be our peace when Asshur shall come into our land: when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall destroy Asshur with the sword, & the land of Nimrod with their swords: thus shall he deliver us from Asshur, when he cometh into our land, and when he shall tread within our borders. And the remnant of Jaakob shall be among many people, as a dew from the Lord, and as the showers upon the grass, that waiteth not for man, nor hopeth in the sons of Adam. And the remnant of Jaakob shall be among the Gentiles in the midst of many people, as the lion among the beasts of the forest, and as the lions whelp among the flocks of sheep, who when he goeth through, treadeth down and teareth in pieces, and none can deliver. Thine hand shall be lift up upon thine adversaries, and all thine enemies shall be cut off. And it shall come to pass in that day, saith the Lord, that I will cut off thine horses out of the midst of thee, and I will destroy thy chariots. And I will cut off the cities of thy land, & overthrow all thy strong holds. And I will cut off thine enchanters out of thine hand: and thou shalt have no more soothsayers. Thine idols also will I cut off, and thine images out of the midst of thee: and thou shalt no more worship the work of thine hands. And I will pluck up thy groves out of the midst of thee: so will I destroy thine enemies. And I will

execute a vengeance in my wrath and indignation upon the heathen, which they have not heard.

Hearken ye now what the Lord saith, Arise thou, and contend before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lords quarrel, and ye mighty foundations of the earth: for the Lord hath a quarrel against his people, and he will plead with Israel. O my people, what have I done unto thee? or wherein have I grieved thee? testify against me. Surely I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants, & I have sent before thee, Moses, Aaron, and Miriam. O my people, remember now what Balak King of Moab had devised, and what Balaam the son of Beor answered him, from Shittim unto Gilgal, that ye may know the righteousness of the Lord. Wherewith shall I come before the Lord, and bow my self before the high God? Shall I come before him with burnt offerings, and with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? shall I give my first borne for my transgression, even the fruit of my body, for the sin of my soul? He hath shewed thee, O man, what is good, and what the Lord requireth of thee: surely to down justly, and to love mercy, and to humble thy self, to walk with thy God. The Lord's voice cryeth unto the city, and the man of wisdom shall see thy name: Hear the rod, and who hath appointed it. Are yet the treasures of wickedness in the house of the wicked, and the scant measure, that is abominable? Shall I justify the wicked balances, and the bag of deceitful weights? For the rich men thereof are full of cruelty, & the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick in smiting thee, and in making thee desolate, because of thy sins. Thou shalt eat and not be satisfied, and thy casting down shall be in the mids of thee, and thou shalt take hold, but shalt not deliver: and that which thou deliverest, will I give up to the sword. Thou shalt sow, but not reap: thou shalt tread the olives, but thou shalt not anoint thee with oil, and make sweet wine, but shalt not drink wine. For the statutes of Omri are kept, & all the manner of the house of Ahab, and ye walk in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

Woe is me, for I am as the summer gatherings, and as the grapes of the vintage: there is no cluster to eat: my soul desired the first ripe fruits. The good man is perished out of the earth, and there is none righteous among men: they all lie in wait for blood: every man hunteth his brother with a net. To make good for the evil of their hands, the prince asked, and the judge judgeth for a reward: therefore the great man he speaketh out the corruption of his soul: so they wrapped it up. The best of them is as a brier, and the most righteous of them is sharper then a thorn hedge: the day of thy watchmen and thy visitation cometh: then shall be their confusion. Trust ye not in a friend, neither put ye confidence in a counselor: keep the doors of thy mouth from her that lieth in thy bosom.

For the son revileth the father: ye daughter riseth up against her mother: the daughter-in-law against her mother-in-law, and a man's enemies are the men of his own house. Therefore I will look unto the Lord: I will wait for God my Saviour: my God will hear me. Rejoice not against me, O mine enemy: though I fall, I shall arise: when I shall sit in darkness, the Lord shall be a light unto me. I will bear the wrath of the Lord because I have sinned against him, until he plead my cause, and execute Judgment for me: then will he bring me forth to the light, and I shall see his righteousness. Then she that is mine enemy, shall look upon it, and shame shall cover her, which said unto me, Where is the Lord thy God? Mine eyes shall behold her: now shall she be trodden down as the mire of the streets. This is ye day, that thy walls shall be built: this day shall drive far away the decree. In this day also they shall come unto thee from Asshur, and from the strong cities, and from the strongholds even unto the river, and from Sea to Sea, and from mountain to mountain. Notwithstanding, the land shall be desolate because of them that dwell therein, and for the fruits of their inventions. Feed thy people with thy rod, the flock of thine heritage (which dwell solitary in the wood) as in the midst of Carmel: let them feed in Bashan and Gilead, as in old time. According to the days of thy coming out of the land of Egypt, will I shew unto him marvelous things. The nations shall see, and be confounded for all their power: they shall lay their hand upon their mouth: their ears shall be deaf. They shall lick the dust like a serpent: they shall move out of their holes like worms: they shall be afraid of the Lord our God, & shall fear because of thee. Who is a God like unto thee, that taketh away iniquity, and passeth by the transgression of the remnant of his heritage! He reteineth not his wrath for ever, because mercy pleaseth him. He will turn again, and have compassion upon us: he will subdue our iniquities, and cast all their sins into the bottom of the sea. Thou wilt perform thy truth to Jaakob, and mercy to Abraham, as thou hast sworn unto our fathers in old time.

NAHUM

The burden of Nineveh. The book of the vision of Nahum the Elkeshite.

God is jealous, & the Lord revengeth: the Lord revengeth: even the Lord of anger, the Lord will take vengeance on his adversaries, & he reserveth wrath for his enemies. The Lord is slow to anger, but he is great in power, and will not surely clear the wicked: the Lord hath his way in ye whirlwind, & in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and drieth it, and he drieth up all the rivers: Bashan is wasted

and Carmel, and the flour of Lebanon is wasted. The mountains tremble for him, and the hills melt, & the earth is burnt at his sight, yea, the world, and all that dwell therein. Who can stand before his wrath? Or who can abide in the fierceness of his wrath? His wrath is powered out like fire, and the rocks are broken by him. The Lord is good and as a stronghold in the day of trouble, and he knoweth them that trust in him. But passing over as with a flood, he will utterly destroy the place thereof, and darkness shall pursue his enemies. What do ye imagine against the Lord? He will make an utter destruction: affliction shall not rise up the second time. For he shall come as unto thorns folden one in another, and as unto drunkards in their drunkenness: they shall be devoured as stubble fully dried. There cometh one out of thee that imagineth evil against the Lord, even a wicked counselor.

Thus saith the Lord, Though they be quiet, and also many, yet thus shall they be cut off when he shall pass by: though I have afflicted thee, I will afflict thee no more. For now I will break his yoke from thee, and will burst thy bonds in sunder. And the Lord hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven, and the molten image: I will make it thy grave for thee, for thou art vile. Behold upon the mountains the feet of him that declareth, and publisheth peace: O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee: he is utterly cut off. The destroyer is come before thy face: keep the munition: look to the way: make thy loins strong: increase thy strength mightily. For the Lord hath turned away the glory of Jaakob, as the glory of Israel: for the emptiers have emptied them out, and marred their vine branches. The shield of his mighty men is made red: the valiant men are in scarlet: the chariots shall be as in the fire and flames in the day of his preparation, and the fir trees shall tremble. The chariots shall rage in the streets: they shall run to and fro in the high ways: they shall seem like lamps: they shall shoot like the lightning. He shall remember his strong men: they shall stumble as they go: they shall make haste to the walls thereof, and the defence shall be prepared. The gates of the rivers shall be opened, and the palace shall melt. And Huzzab the Queen shall be led away captive, and her maids shall lead her as with the voice of doves, smiting upon their breasts. But Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry: but none shall look back. Spoil ye the silver, spoil the gold: for there is none end of the store, and glory of all the pleasant vessels. She is empty and void and waste, and the heart melteth, and the knees smite together, and sorrow is in all loins, and the faces of the all gather blackness. Where is the dwelling of the lions, and the pasture of the lions whelps? where the lion, and the lioness walked, and the lions whelp, & none made them afraid. The lion did tear in pieces enough for his whelps, and worried for his lioness, and filled his holes with prey, and his dens with, spoil. Behold, I come unto thee, saith the Lord of hosts, and I will burn her

chariots in the smoke, and the sword shall devour thy young lions, and I will cut off thy spoil from the earth, and the voice of thy messengers shall no more be heard.

O bloody city, it is all full of lies, and robbery: the prey departeth not: The noise of a whip, and the noise of the moving of the wheels, and the beating of the horses, and the leaping of the chariots. The horseman lifteth up both the bright sword, and the glittering spear, and a multitude is slain, and the dead bodies are many: there is none end of their corpses: they stumble vpon their corpses, Because of the multitude of the fornications of the harlot that is beautiful, and is a mistress of witchcraft, & selleth the people through her whoredom, and the nations through her witchcrafts. Behold, I come upon thee, saith the Lord of hosts, and will discover thy skirts upon thy face, and will shew the nations thy filthiness, & the kingdoms thy shame. And I will cast filth upon thee, and make thee vile, and will set thee as a gazing stock. And it shall come to pass, that all they that look upon thee, shall flee from thee, and say, Nineveh is destroyed, who will have pity upon her? where shall I seek comforters for thee? Art thou better then No, which was full of people? that lay in the rivers, and had the waters round about it? whose ditch was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and there was none end: Put and Lubim were her helpers. Yet was she carried away, and went into captivity: her young children also were dashed in pieces at the head of all the streets: and they cast lots for her noble men, and all her mighty men were bound in chains. Also thou shalt be drunken: thou shalt hide thy self, and shalt seek help because of the enemy. All thy strong cities shall be like fig trees with the first ripe figs: for if they be shaken, they fall into the mouth of the eater. Behold, thy people within thee are women: the gates of thy land shall be opened unto thine enemies, and ye fire shall devour thy bars. Draw thee waters for the siege: fortify thy strong holds: go into the clay, and temper the mortar: make strong brick. There shall ye fire devour thee: the sword shall cut thee off: it shall eat thee up like the locusts, though thou be multiplied like the locusts, and multiplied like the grasshopper. Thou hast multiplied thy merchants above the stars of heaven: the locust spoileth and flieth away. Thy princes are as the grasshoppers, and thy captains as the great grasshoppers which remain in the hedges in the cold day: but when the sun ariseth, they flee away and their place is not known where they are. Thy shepherds do sleep, O King of Asshur: thy strong men lie down: thy people is scattered upon the mountains, and no man gathereth them. There is no healing of thy wound: thy plague is grievous: all that hear the brute of thee, shall clap the hands over thee: for upon whom hath not thy malice passed continually?

HABAKKUK

The burden, which Habakkuk the Prophet did see.

O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee for violence, and thou wilt not help! Why dost thou shew me iniquity, and cause me to behold sorrow? for spoiling, and violence are before me: and there are that raise up strife and contention. Therefore the Law is dissolved, and judgment doth never go forth: for the wicked doth compass about the righteous: therefore wrong judgment proceedeth.

Behold among the heathen, and regard, and wonder, and marvel: for I will work a work in your days: ye will not believe it, though it be told you. For lo, I raise up the Caldeans, that bitter & furious nation, which shall go upon the breadth of the land to possess the dwelling places, that are not theirs. They are terrible & fearful: their judgment & their dignity shall proceed of themselves. Their horses also are swifter then the leopards, and are more fierce then the wolves in the evening: and their horsemen are many: & their horsemen shall come from far: they shall fly as the eagle hasting to meat. They come all to spoil: before their faces shall be an East wind, and they shall gather the captivity, as the sand. And they shall mock the Kings, and the princes shall be a scorn unto them: they shall deride every strong hold: for they shall gather dust, and take it. Then shall they take a courage, & transgress & do wickedly, imputing this their power unto their god.

Art thou not of old, O Lord my God, mine holy one? we shall not die: O Lord, thou hast ordained them for judgment, and O God, thou hast established them for correction. Thou art of pure eyes, and canst not see evil: thou canst not behold wickedness: wherefore dost thou look upon the transgressors, and holdest thy tongue when the wicked devoureth the man, that is more righteous then he? And makest men as the fishes of the sea, and as the creeping things, that have no ruler over them. They take up all with the angle: they catch it in their net, and gather it in their yarn, whereof they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their yarn, because by them their portion is fat & their meat plenteous. Shall they therefore stretch out their net and not spare continually to slay the nations? I will stand upon my watch, and set me upon the tower, and will look and see what he would say unto me, and what I shall answer to him that rebuketh me.

And the Lord answered me, and saId, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the last it shall speak, and not lie: though it tarry, wait: for it shall surely come, and shall not stay. Behold, he that lifteth up himself, his mind is not upright in him, but the just shall live by his faith, Yea, indeed the proud man is as he that transgresseth by wine: therefore

shall he not endure, because he hath enlarged his desire as the hell, and is as death, and can not be satisfied, but gathereth unto him all nations, and heapeth unto him all people. Shall not all these take up a parable against him, and a taunting proverb against him, and say, Ho, he that increaseth that which is not his? how long? and he that ladeth himself with thick clay? Shall they not rise up suddenly, that shall bite thee? and awake, that shall stir thee? and thou shalt be their pray? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee, because of mens blood, and for the wrong done in the land, in the city, and unto all that dwell therein. Ho, he that coveteth an evil covetousness to his house, that he may set his nest on high, to escape from the power of evil. Thou hast consulted shame to thine own house, by destroying many people, and hast sinned against thine own soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe unto him that buildeth a town with blood, and erecteth a city by iniquity. Behold, is it not of the Lord of hosts that the people shall labour in ye very fire? the people shall even weary themselves for very vanity. For the earth shall be filled with the knowledge of the glory of the Lord, as the waters couer the sea. Woe unto him that giveth his neighbour drink: thou joinest thine heat, & makest him drunken also, that thou mayest see their privities. Thou art filled with shame for glory: drink thou also, and be made naked: the cup of the Lords right hand shall be turned unto thee, and shameful spewing shall be for thy glory. For the cruelty of Lebanon shall cover thee: so shall the spoil of the beasts, which made them afraid, because of mens blood, and for the wrong done in the land, in the city, and unto all that dwell therein. What profiteth the image? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumb idols. Woe unto him that saith to the wood, Awake, and to the dumb stone, Rise up, it shall teach thee: behold, it is laid over with gold and silver, and there is no breath in it. But the Lord is in his holy Temple: let all the earth keep silence before him.

A prayer of Habakkuk the Prophet for the ignorances. O Lord, I have heard thy voice, and was afraid: O Lord, revive thy work in the midst of the people, in the midst of the years make it known: in wrath remember mercy. God cometh from Teman, & the holy one from mount Paran, Selah.

His glory covereth the heavens, & the earth is full of his praise, and his brightness was as the light: he had horns coming out of his hands, and there was the hiding of his power. Before him went the pestilence, and burning coals went forth before his feet. He stood and measured the earth: he beheld and dissolved the nations and the everlasting mountains were broken, and the ancient hills did bow: his ways are everlasting. For his iniquity I saw the tents of Cushan, and the curtains of the land of Midian did tremble. Was the Lord angry against the rivers? Or was thine anger against the floods? Or was thy wrath against the sea, that thou didst ride upon thine horses? Thy chariots brought

salvation. Thy bow was manifestly revealed, and the oaths of the tribes were a sure word, Selah.

Thou didst cleave the earth with rivers. The mountains saw thee, & they trembled: the stream of the water passed by: the deep made a noise, and lifted up his hand on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the bright shining of thy spears. Thou trodest down the land in anger, and didst thresh the heathen in displeasure. Thou wentest forth for the salvation of thy people, even for salvation with thine Anointed: thou hast wounded the head of the house of the wicked, and discoveredst the foundations unto the neck, Selah.

Thou didst strike through with his own staves the heads of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. Thou didst walk in the sea with thine horses upon the heap of great waters. When I heard, my belly trembled: my lips shook at the voice: rottenness entered into my bones, and I trembled in my self, that I might rest in the day of trouble: for when he cometh up unto the people, he shall destroy them. For the fig tree shall not flourish, neither shall fruit be in the vines: the labour of the olive shall fail, and the fields shall yield no meat: the sheep shall be cut off from the fold, and there shall be no bullock in the stalls. But I will rejoice in the Lord: I will joy in the God of my salvation. The Lord God is my strength: he will make my feet like hinds feet, and he will make me to walk upon mine high places.

To the chief singer on Neginothai.

ZEPHANIAH

The word of the Lord, which came unto Zephaniah ye son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah, the son of Amon King of Judah.

I will surely destroy all things from off the land, saith the Lord. I will destroy man and beast: I will destroy the fowls of the heaven, and the fishes of the sea, and ruins shall be to the wicked, and I will cut off man from off the land, saith the Lord. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem, and I will cut off the remnant of Baal from this place, and the name of the Chemarims with ye Priests, and them that worship the host of heaven upon the house tops, and them that worship and

swear by the Lord, and swear by Malcham, and them that are turned back from the Lord, and those that have not sought the Lord, nor inquired for him.

Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his guests. And it shall be in the day of the Lord's sacrifice, that I will visit the princes and the King's children, and all such as are clothed with strange apparel.In the same day also will I visit all those that dance upon the threshold so proudly, which fill their master's houses by cruelty and deceit. And in that day, saith the Lord, there shall be a noise, and cry from the fishgate, and an howling from the second gate, and a great destruction from the hills. Howl ye inhabitants of the low place: for the company of the merchants is destroyed: all they that bear silver, are cut off. And at that time will I search Jerusalem with lights, and visit the men that are frozen in their dredges, & say in their hearts, The Lord will neither do good nor do evil. Therefore their goods shall be spoiled, and their houses waste: they shall also build houses, but not inhabit them, and they shall plant vineyards, but not drink the wine thereof.

The great day of the Lord is near: it is near, and hasteth greatly, even the voice of the day of the Lord: the strong man shall cry there bitterly. That day is a day of wrath, a day of trouble and heaviness, a day of destruction and desolation, a day of obscurity and darkness, a day of clouds and blackness, a day of the trumpet and alarm against the strong cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord, and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in ye day of the Lord's wrath, but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

Gather yourselves, even gather you, O nation not worthy to be loved, before the decree comes forth, and ye be as chaff that passeth in a day, and before the fierce wrath of the Lord come upon you, and before the day of the Lord's anger come upon you. Seek ye the Lord all the meek of the earth, which have wrought his judgment: seek righteousness, seek lowliness, if so be that ye may be hid in the day of the Lord's wrath. For Azzah shall be forsaken, and Ashkelon desolate: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up. Woe unto the inhabitants of the sea coast. The nation of the Cherethims, the word of the Lord is against you: O Canaan, the land of the Philistims, I will even destroy thee without an inhabitant. And the sea coast shall be dwellings and cottages for shepherds and sheepfolds. And that coast shall be for the remnant of the house of Judah, to feed thereupon: in the houses of Ashkelon shall they lodge toward night: for the Lord their God shall visit them, and turn away their captivity.

I have heard the reproach of Moab, and the rebukes of the children of Ammon, whereby they upbraided my people, and magnified themselves against their borders. Therefore, as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorah, even the breeding of nettles and salt pits, and a perpetual desolation: the residue of my folk shall spoil them, and the remnant of my people shall possess them. This shall they have for their pride, because they have reproached and magnified themselves against the Lord of hosts people. The Lord will be terrible unto them: for he will consume all the gods of the earth, and every man shall worship him from his place, even all the isles of the heathen. Ye Morians also shall be slain by my sword with them. And he will stretch out his hand against the North, and destroy Asshur, and will make Nineveh desolate, and waste like a wilderness. And flocks shall lie in the midst of her, and all the beasts of the nations, and the pelican, and the owl shall abide in the upper posts of it: the voice of birds shall sing in the windows, and desolations shall be upon the posts: for the cedars are uncovered. This is the rejoicing city that dwelt careless, that said in her heart, I am, and there is none besides me: how is she made waste, and the lodging of the beasts! every one that passeth by her, shall hiss and wag his hand.

Woe to her that is filthy and polluted, to the robbing city. She heard not the voice: she received not correction: she trusted not in the Lord: she drew not near to her God. Her princes within her are as roaring lions: her judges are as wolves in the evening, which leave not the bones till the morrow. Her prophets are light, and wicked persons: her priests have polluted the Sanctuary: they have wrested the Law. The just Lord is in the midst thereof: he will do none iniquity: every morning doth he bring his judgment to light, he faileth not: but the wicked will not learn to be ashamed. I have cut off the nations: their towers are desolate: I have made their streets waste, that none shall pass by: their cities are destroyed without man and without inhabitant. I said, Surely thou wilt fear me: thou wilt receive instruction: so their dwelling should not be destroyed howsoever I visited them, but they rose early and corrupted all their works. Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prayer: for I am determined to gather the nations, and that I will assemble the kingdoms to pour upon them mine indignation, even all my fierce wrath: for all the earth shall be devoured with the fire of my jealousy. Surely then will I turn to the people a pure language, that they may all call upon the Name of the Lord, to serve him with one consent.

From beyond the rivers of Ethiopia, the daughter of my dispersed, praying unto me, shall bring me an offering. In that day shalt thou not be ashamed for all thy works, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice of thy pride, and thou shalt no more be proud of mine holy Mountain. Then will I leave in the midst of thee an humble and poor people: and they

shall trust in the Name of the Lord. The remnant of Israel shall do none iniquity, nor speak lies: neither shall a deceitful tongue be found in their mouth: for they shall be fed, and lie down, and none shall make them afraid. Rejoice, O daughter Zion: be ye joyful, O Israel: be glad and rejoice with all thine heart, O daughter Jerusalem. The Lord hath taken away thy judgments: he hath cast out thine enemy: the King of Israel, even the Lord is in the midst of thee: thou shalt see no more evil. In that day it shall be said to Jerusalem, Fear thou not, O Zion: let not thine hands be faint. The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy: he will quiet himself in his love: he will rejoice over thee with joy. After a certain time will I gather the afflicted that were of thee, and them that bare the reproach for it. Behold, at that time I will bruise all that afflict thee, and I will save her that halteth, and gather her that was cast out, and I will get them praise and fame in all the lands of their shame. At that time will I bring you again, & then will I gather you: for I will give you a name & a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.

HAGGAI

In the second year of King Darius, in the sixth month, the first day of the month, came ye word of the Lord (by the ministry of the Prophet Haggai) unto Zerubbabel the son of Shealtiel, a prince of Judah, and to Jehoshua the son of Jehozadak the high Priest, saying, Thus speaketh the Lord of hosts, saying, This people say, The time is not yet come, that the Lord's House should be builded.

Then came the word of the Lord by the ministry of the Prophet Haggai, saying, Is it time for your selves to dwell in your sealed houses, and this House lie waste? Now therefore thus saith ye Lord of hosts, Consider your own ways in your hearts. Ye have sown much, and bring in little: ye eat, but ye have not enough: ye drink, but ye are not filled: ye clothe you, but ye be not warm: and he that earneth wages, putteth the wages into a broken bag. Thus saith the Lord of hosts, Consider your own ways in your hearts. Go up to the mountain, & bring wood, and build this House, and I will be favourable in it, and I will be glorified, saith the Lord. Ye looked for much, and lo, it came to little: and when ye brought it home, I did blow upon it; why, saith the Lord of hosts? Because of mine House that is waste, and ye run every man unto his own house. Therefore the heaven over you stayed itself from dew, and the earth stayed her fruit. And I called for a drought

upon the land, and upon the mountains, & upon the corn, and upon the wine, and upon the oil, upon all that the ground bringeth forth: both upon men and upon cattle, and upon all the labour of the hands. When Zerubbabel the son of Shealtiel, and Jehoshua the son of Jehozadak the high Priest with all the remnant of the people, heard the voice of the Lord their God, & the words of the Prophet Haggai (as the Lord their God had sent him) then the people did fear before the Lord.

Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord. And the Lord stirred up the spirit of Zerubbabel, the son of Shealtiel a prince of Judah, and the spirit of Jehoshua the son of Jehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the work in the House of the Lord of hosts their God. In the four and twentieth day of the sixth month, in the second year of King Darius.

In the seventh month, in the one & twentieth day of the month, came the word of the Lord by the ministry of the Prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel prince of Judah, and to Jehoshua the son of Jehozadak the high Priest, and to the residue of the people, saying, Who is left among you, that saw this House in her first glory, and how do you see it now? is it not in your eyes, in comparison of it as nothing? Yet now be of good courage, O Zerubbabel, saith the Lord, and be of good comfort, O Jehoshua, son of Jehozadak the high Priest: and be strong, all ye people of the land, saith the Lord, and do it: for I am with you, saith the Lord of hosts, According to the word that I covenanted with you, when ye came out of Egypt: so my Spirit shall remain among you, fear ye not. For thus saith the Lord of hosts, Yet a little while, and I will shake the heavens and the earth, and the sea, and the dry land: And I will move all nations, and the desire of all nations shall come, and I will fill this House with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this last House shall be greater then the first, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord unto the Prophet Haggai, saying, Thus saith the Lord of hosts, Ask now the Priests concerning the Law, and say, If one bear holy flesh in the skirt of his garment, & with his skirt do touch the bread, or the pottage, or the wine, or oil, or any meat, shall it be holy? And the Priests answered and said, No. Then said Haggai, If a polluted person touch any of these, shall it be unclean? And the Priests answered, and said, It shall be unclean. Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord: and so are all the works of their hands, and that which they offer here, is unclean. And now, I pray you, consider in your minds: from this day, and afore, even afore a stone was laid upon a stone in the Temple of the Lord: Before these things were, when one came to an heap of twenty measures, there were but

ten: when one came to the wine press for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting, and with mildew, and with hail, in all the labours of your hands: yet you turned not to me, saith the Lord. Consider, I pray you, in your minds, from this day, and afore from the four & twentieth day of the ninth month, even from the day that the foundation of the Lord's Temple was laid: consider it in your minds. Is the seed yet in the barn? as yet the vine, and the fig tree, and the pomegranate, and the olive tree hath not brought forth: from this day will I bless you.

And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel the prince of Judah, and say, I will shake the heavens and the earth, And I will overthrow the throne of kingdoms, & I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots, and those that ride in them, and the horse and the riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts.

ZECHARIAH

In the eight month of the second year of Darius, came the word of the Lord unto Zechariah the son of Berechiah, the son of Iddo, the Prophet, saying, The Lord hath been sore displeased with your fathers. Therefore say thou unto them, Thus saith the Lord of hosts, Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts, Turn you now from your evil ways, and from your wicked works: but they would not hear, nor hearken unto me, saith the Lord. your fathers, where are they? and do the Prophets live for ever? But did not my words and my statutes, which I commanded by my servants ye Prophets, take hold of your fathers? and they returned, and said, As the Lord of hosts hath determined to do unto us, according to our own ways, and according to our works, so hath he dealt with us.

Upon the four and twentieth day of the eleventh month, which is the month Shebat, in the second year of Darius, came the word of the Lord unto Zechariah the son of Berechiah, the son of Iddo the Prophet, saying, I saw by night, and behold a man riding upon a red horse, and he stood among the mire trees, that were in a bottom, and behind him were there red horses speckled and white. Then said I, O my Lord, what are these?

And the Angel that talked with me, said unto me, I will shew thee what these be. And the man that stood among the mire trees, answered, and said, These are they whom the Lord hath sent to go through the world. And they answered the Angel of the Lord, that stood among the mire trees, and said, We have gone through the world: and behold, all the world sitteth still, and is at rest. Then the Angel of the Lord answered and said, O Lord of hosts, how long wilt thou be unmerciful to Jerusalem, and to the cities of Judah, with whom thou hast been displeased now these threescore and ten years? And the Lord answered the Angel that talked with me, with good words and comfortable words. So the Angel that communed with me, said unto me, Cry thou, and speak, Thus saith the Lord of hosts, I am jealous over Jerusalem and Zion with a great zeal, and am greatly angry against the careless heathen: for I was angry but a little, and they helped forward the affliction. Therefore thus saith the Lord, I will return unto Jerusalem with tender mercy: mine house shall be builded in it, saith the Lord of hosts, and a line shall be stretched upon Jerusalem. Cry yet, and speak, Thus saith the Lord of hosts, My cities shall yet be broken with plenty: the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

Then lift I up mine eyes and saw, and behold, four horns. And I said unto the Angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. And the Lord shewed me four carpenters. Then said I, What come these to do? And he answered, and said, These are the horns, which have scattered Judah, so that a man durst not lift up his head: but these are come to fray them, and to cast out the horns of the Gentiles, which lift up their horn over the land of Judah, to scatter it. I lift up mine eyes again and looked, and behold, a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, that I may see what is the breadth thereof, and what is the length thereof. And behold, the Angel that talked with me, went forth: and another Angel went out to meet him, and said unto him, Run, speak to this young man, and say, Jerusalem shall be inhabited without walls, for the multitude of men and cattle therein. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. Ho, ho, come forth, & flee from the land of the North, saith the Lord: for I have scattered you into the four winds of the heaven, saith ye Lord. Save thy self, O Zion, that dwellest with the daughter of Babel. For thus saith the Lord of hosts, After this glory hath he sent me unto the nations, which spoiled you: for he that toucheth you, toucheth the apple of his eye. For behold, I will lift up mine hand upon them: and they shall be a spoil to those that served them, and ye shall know, that the Lord of hosts hath sent me. Rejoice, and be glad, O daughter Zion: for lo, I come, and will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy

land, and shall choose Jerusalem again. Let all flesh be still before the Lord: for he is raised up out of his holy place.

And he shewed me Jehoshua the high Priest, standing before the Angel of the Lord, and Satan stood at his right hand to resist him. And the Lord said unto Satan, The Lord reprove thee, O Satan: even the Lord that hath chosen Jerusalem, reprove thee. Is not this a brand taken out of the fire? Now Jehoshua was clothed with filthy garments, and stood before the Angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him; unto him he said, Behold, I have caused thine iniquity to depart from thee, & I will clothe thee with change of raiment. And I said, Let them set a fair diadem upon his head. So they set a fair diadem upon his head, and clothed him with garments, and the Angel of the Lord stood by. And the Angel of the Lord testified unto Jehoshua, saying, Thus saith the Lord of hosts, If thou wilt walk in my ways, and keep my watch, thou shalt also judge mine House, and shalt also keep my courts, and I will give thee place among these that stand by. Hear now, O Jehoshua the high Priest, thou and thy fellows that sit before thee: for they are monstrous persons: but behold, I will bring forth the Branch my servant. For lo, the stone that I have laid before Jehoshua: upon one stone shall be seven eyes: behold, I will cut out the graving thereof, saith the Lord of hosts, and I will take away the iniquity of this land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine, and under the fig tree.

And the Angel that talked with me, came again and waked me, as a man that is raysed out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold, a candlestick all of gold with a bowl upon the top of it, and his seven lamps therein, and seven pipes to the lamps, which were upon the top thereof. And two olive trees over it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered, and spake to the Angel that talked with me, saying, What are these, my Lord? Then the Angel that talked with me, answered and said unto me, Knowest thou not what these be? And I said, No, my Lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Neither by an army nor strength, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain, before Zerubbabel? thou shalt be a plain, and he shall bring forth the head stone thereof, with shoutings, crying, Grace, grace unto it. Moreover, the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house: his hands shall also finish it, and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of the small things? but they shall rejoice, and shall see the stone of time in the hand of Zerubbabel: these seven are the eyes of the Lord, which go through the whole world. Then answered I, and said unto him, What are these two olive trees upon the right and upon the left side thereof? And I spake moreover, and said unto

him, What be these two olive branches, which through the two golden pipes empty themselves into the gold? And he answered me, and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two olive branches, that stand with the ruler of the whole earth.

Then I turned me, and lifted up mine eyes and looked, and behold, a flying book. And he said unto me, What seest thou? And I answered, I see a flying book: the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the whole earth: for every one that stealeth, shall be cut off as well on this side, as on that: and every one that sweareth, shall be cut off as well on this side, as on that. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him, that falsely sweareth by my Name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and stones thereof. Then the Angel that talked with me, went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an Ephah that goeth forth. He said moreover, This is the sight of them through all the earth. And behold, there was lift up a talent of lead: and this is a woman that sitteth in the midst of the Ephah. And he said, This is wickedness, and he cast it into the midst of the Ephah, and he cast the weight of lead upon the mouth thereof. Then lift I up mine eyes, and looked: and behold, there came out two women, and the wind was in their wings (for they had wings like the wings of a stork) and they lift up the Ephah between the earth and the heaven. Then said I to the Angel that talked with me, Whither do these bear the Ephah? And he said unto me, To build it an house in the land of Shinar, and it shall be established and set there upon her own place.

Again, I turned and lift up mine eyes, and looked: and behold, there came four chariots out from between two mountains, and the mountains were mountains of brass. In the first chariot were red horses, and in the second chariot black horses, and in the third chariot white horses, and in the fourth chariot, horses of divers colours, and reddish. Then I answered, and said unto the Angel that talked with me, What are these, my Lord? And the Angel answered, and said unto me, These are the four spirits of the heaven, which go forth from standing with the Lord of all the earth. That with the black horse went forth into the land of the North, and the white went out after them, and they of divers colours went forth toward the South country. And the reddish went out, and required to go, and pass through the world, and he said, Go pass through the world. So they went throughout the world. Then cried he upon me, and spake unto me, saying, Behold, these that go toward the North country, have pacified my spirit in the North country. And the word of the Lord came unto me, saying, Take of them of ye captivity, even of Heldai, and of Tobijah, and Jedaiah, which are come from Babel, and come thou the same day, and go unto the house of Joshiah, the son of Zephaniah. Take even silver,

and gold, and make crowns, and set them upon the head of Jehoshua, the son of Jehozadak the high Priest, and speak unto him, saying, Thus speaketh the Lord of hosts, & saith, Behold the man whose name is the Branch, and he shall grow up out of his place, and he shall build the Temple of the Lord. Even he shall build the Temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a Priest upon his throne, and the counsel of peace shall be between them both. And the crowns shall be to Helem, and to Tobijah, & to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the Temple of the Lord. And they that are far off, shall come and build in the Temple of the Lord, & ye shall know, that the Lord of hosts hath sent me unto you; this shall come to pass, if ye will obey the voice of the Lord your God.

And in the fourth year of King Darius, the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chisleu, for they had sent unto the House of God Sharezer, and Regem-melech and their men to pray before the Lord, and to speak unto the Priests, which were in the House of the Lord of hosts, and to the Prophets, saying, Should I weep in the fifth month, and separate my self as I have done these so many years? Then came the word of the Lord of hosts unto me, saying, Speak unto all the people of the land, and to the Priests, and say, When ye fasted, & mourned in the fifth & seventh month, even the seventy years, did ye fast unto me? do I approve it? And when ye did eat, and when ye did drink, did ye not eat for your selves, and drink for your selves? Should ye not hear the words, which the Lord hath cried by the ministry of the former Prophets when Jerusalem was inhabited, and in prosperity, & the cities thereof round about her, when the South and the plain was inhabited?

And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassion, every man to his brother, and oppress not the widow, nor the fatherless, the stranger nor thepoor, & let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, least they should hear the Law and the words which the Lord of hosts sent in his spirit by the ministry of ye former Prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as he cried, and they would not hear, so they cried, and I would not hear, saith the Lord of hosts. But I scattered them among al the nations, whom they knew not: thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land waste.

Again the word of the Lord of hosts came to me, saying, Thus saith the Lord of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great wrath. Thus saith the Lord, I will return unto Zion, & will dwell in the mids of Jerusalem: &

Jerusalem shall be called a city of truth, & the Mountain of the Lord of hosts, the holy Mountain. Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, & every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls, playing in the streets thereof. Thus saith the Lord of hosts, Though it be impossible in the eyes of the remnant of this people in these days, should it therefore be impossible in my sight, saith the Lord of hosts? Thus saith the Lord of hosts, Behold, I will deliver my people from the East country, and from the West country. And I will bring them, & they shall dwell in the mids of Jerusalem, & they shall be my people, & I will be their God in truth, & in righteousness. Thus saith the Lord of hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the Prophets, which were in the day, that the foundation of the House of the Lord of hosts was laid, that the Temple might be builded. For before these days there was no hire for man nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, every one against his neighbour. But now, I will not entreat the residue of this people as aforetime, saith the Lord of hosts. For the seed shall be prosperous: the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I deliver you, & ye shall be a blessing: fear not, but let your hands be strong. For thus saith the Lord of hosts, As I thought to punish you, when your fathers provoked me unto wrath, saith the Lord of hosts, and repented not, so again have I determined in these days to do well unto Jerusalem, and to the house of Judah: fear ye not. These are ye things that ye shall do. Speak ye every man the truth unto his neighbour: execute judgment truly & uprightly in your gates, and let none of you imagine evil in your hearts against his neighbour, and love no false oath: for all these are the things that I hate, saith the Lord.

And the word of the Lord of hosts came unto me, saying, thus saith the Lord of hosts, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, & the fast of the tenth, shall be to the house of Judah joy & gladness, & prosperous high feasts: therefore love the truth & peace. Thus saith the Lord of hosts, That there shall yet come people, and the inhabitants of great cities. And they that dwell in one city, shall go to another, saying, Up, let us go & pray before the Lord, and seek the Lord of hosts: I will go also. Yea, great people and mighty nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days shall ten men take hold out of all languages of the nations, even take hold of the skirt of him that is a Jew, and say, We will go with you: for we have heard that God is with you.

The burden of the word of the Lord in the land of Hadrach: and Damascus shall be his rest: when the eyes of man, even of all the tribes of Israel shall be toward the Lord. And

Hamath also shall border thereby: Tyrus also and Zidon, though they be very wise. For Tyrus did build her self a strong hold, and heaped up silver as the dust, and gold as the mire of the streets. Behold, the Lord will spoil her, and he will smite her power in the Sea, and she shall be devoured with fire. Ashkelon shall see it, and fear, and Azzah also shall be very sorrowful, and Ekron: for her countenance shall be ashamed, & the King shall perish fro Azzah, & Ashkelon shall not be inhabited. And the stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims. And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he shall be for our God, and he shall be as a prince in Judah, but Ekron shall be as a Jebusite. And I will camp about mine House against the army, against him that passeth by, and against him that returneth, and no oppressour shall come upon them any more: for now have I seen with mine eyes. Rejoice greatly, O daughter Zion: shout for joy, O daughter Jerusalem: behold, thy King cometh unto thee: he is just and saved himself, poor and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariots from Ephraim, and the horse from Jerusalem: the bow of the battle shall be broken, & he shall speak peace unto the heathen, & his dominion shall be from sea unto sea, & from the River to the end of the land. Thou also shalt be saved through the blood of thy covenant. I have loosed thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to day do I declare, that I will render the double unto thee. For Judah have I bent as a bow for me: Ephraim's hand have I filled, and I have raised up thy sons, O Zion, against thy sons, O Grecia, and have made thee as a giants sword. And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall come forth with the whirlwinds of the South. The Lord of hosts shall defend them, and they shall devour them, and subdue them with sling stones, and they shall drink, and make a noise as through wine, and they shall be filled like bowls, and as the horns of the altar. And the Lord their God shall deliver them in that day as the flock of his people: for they shall be as the stones of the crown lifted up upon his land. For how great is his goodness! and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

Ask you of the Lord rain in the time of the latter rain: so shall the Lord make white clouds, and give you showers of rain, and to every one grass in the field. Surely the idols have spoken vanity, and the soothsayers have seen a lye, and the dreamers have told a vain thing: they comfort in vain: therefore they went away as sheep: they were troubled, because there was no shepherd. My wrath was kindled against the shepherds, and I did visit the goats: but the Lord of hosts will visit his flock the house of Judah, and will make them as his beautiful horse in the battle. Out of him shall the corner come forth: out of him the nail, out of him ye bow of battle, and out of him every appointer of tribute

also. And they shall be as the mighty men, which tread down their enemies in the mire of the streets in the battle, and they shall fight, because the Lord is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will preserve the house of Joseph, and I will bring them again, for I pity them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be as a giant, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad: and their heart shall rejoice in the Lord. I will hiss for them, and gather them: for I have redeemed them: and they shall increase, as they have increased. And I will sow them among the people, and they shall remember me in far countries: and they shall live with their children and turn again. I will bring them again also out of the land of Egypt, and gather them out of Asshur: and I will bring them into the land of Gilead, and Lebanon, and place shall not be found for them. And he shall go into the sea with affliction, and shall smite the waves in the sea, and all the depths of the river shall dry up: and the pride of Asshur shall be cast down, and the scepter of Egypt shall depart away. And I will strengthen them in the Lord, and they shall walk in his Name, saith the Lord.

Open thy doors, O Lebanon, and the fire shall devour thy cedars. Howl, fir trees: for the cedar is fallen, because all the mighty are destroyed: howl ye, O oaks of Bashan, for ye defesed forest is cut down. There is the voice of the howling of the shepherds: for their glory is destroyed: the voice of ye roaring of lions whelps: for the pride of Jordan is destroyed. Thus saith the Lord my God, Feed the sheep of the slaughter. They that possess them, slay them and sin not: and they that sell them, say, Blessed be the Lord: for I am rich, and their own shepherds spare them not. Surely I will no more spare those that dwell in the land, saith the Lord: but lo, I will deliver the men every one into his neighbours hand, and into the hand of his King: and they shall smite the land, and out of their hands I will not deliver them. For I fed the sheep of slaughter, even the poor of the flock, and I took unto me two staves: the one I called Beauty, and the other I called Bands, and I fed the sheep. Three shepherds also I cut off in one month, and my soul loathed them, and their soul abhorred me. Then said I, I will not feed you: that that dieth, let it dye: and that that perisheth, let it perish: and let the remnant eat, every one the flesh of his neighbour. And I took my staff, even Beauty, and brake it, that I might disanul my covenant, which I had made with all people. And it was broken in that day: and so the poor of the sheep that waited upon me, knew that it was the word of the Lord. And I said unto them, If ye think it good, give me my wages: and if no, leaue off: so they weighed for my wages thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price, that I was valued at of them; I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. Then brake I mine other staff, even the Bands, that I might dissolve the brotherhood between Judah and Israel. And the Lord

said unto me, Take to thee yet the instruments of a foolish shepherd. For lo, I will raise up a shepherd in the land, which shall not look for the thing, that is lost, nor seek the tender lambs, nor heal that that is hurt, nor feed that that standeth up: but he shall eat the flesh of the fat, and tear their claws in pieces. O idle shepherd that leaveth the flock: the sword shall be upon his arm, & upon his right eye. His arm shall be cleane dried up, and his right eye shall be utterly darkened.

The burden of the word of the Lord upon Israel, saith the Lord, which spread the heavens, and laid the foundation of the earth, and formed the spirit of man within him. Behold, I will make Jerusalem a cup of poison unto all the people round about: and also with Judah will he be, in ye siege against Jerusalem. And in that day will I make Jerusalem an heavy stone for all people: all that lift it up, shall be torn, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with stonishment, and his rider with madness, and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the princes of Judah shall say in their hearts, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day will I make the princes of Judah like coals of fire among the wood, and like a fire brand in the sheafe, and they shall devour all the people round about on the right hand, and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall preserue the tents of Judah, as afore time: therefore the glory of the house of David shall not boast, nor the glory of the inhabitants of Jerusalem against Judah. In that day shall the Lord defend the inhabitants of Jerusalem, & he that is feeble among them, in that day shall be as David: and the house of David shall be as Gods house, and as the Angel of the Lord before them. And in that day will I seek to destroy all the nations that come against Jerusalem. And I will power upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and of compassion, and they shall look upon me, whom they have pierced, and they shall lament for him, as one mourneth for his only son, and be sorry for him as one is sorry for his first borne. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall bewail every family apart, the family of the house of David apart, and their wives apart: the family of the house of Nathan apart, and their wives apart: The family of the house of Levi apart, and their wives apart: the family of Shemei apart, and their wives apart: All the families that remain, every family apart, and their wives apart. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. And in that day, saith the Lord of hosts, I will cut off the names of the idols out of the land: and they shall no more be remembered: and I will cause the prophets, and the unclean spirit to depart out of the land. And when any shall yet prophesy, his father and his mother that begat him, shall say unto him,

Thou shalt not live: for thou speakest lies in the name of the Lord: and his father and his mother that begat him, shall thrust him through, when he prophesieth. And in that day shall the prophets be ashamed every one of his vision, when he hath prophesied: neither shall they wear a rough garment to deceive. But he shall say, I am no Prophet: I am an husbandman: for man taught me to be an herdman from my youth up. And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Thus was I wounded in the house of my friends. Arise, O sword, upon my shepherd, and upon the man, that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And in all the land, saith the Lord, two parts therein shall be cut off, and die: but the third shall be left therein. And I will bring that third part through the fire, and will fine them as the silver is fined, and will try them as gold is tried: they shall call on my Name, and I will hear them: I will say, It is my people, and they shall say, The Lord is my God.

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses spoiled, and the women defiled, and half of the city shall go into captivity, and the residue of the people shall not be cut off from ye city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of olives, which is before Jerusalem on the Eastside, & the mount of olives shall cleave in the midst thereof: toward the East & toward the West there shall be a very great valley, & half of ye mountain shall remove toward the North, and half of the mountain toward the South. And ye shall flee unto the valley of the mountains: for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from the earthquake in the days of Uzziah King of Judah: and the Lord my God shall come, and all the Saints with thee. And in that day shall there be no clear light, but dark. And there shall be a day (it is known to the Lord) neither day nor night, but about the evening time it shall be light. And in that day shall there waters of life go out from Jerusalem, half of them toward the East sea, and half of them toward the uttermost sea, and shall be, both in summer and winter. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his Name shall be one. All the land shall be turned as a plain from Geba to Rimmon, toward the South of Jerusalem, and it shall be lifted up, and inhabited in her place: from Benjamin’s gate unto the place of the first gate, unto the corner gate, and from the tower of Hananiel, unto the Kings wine presses. And men shall dwell in it, and there shall be no more destruction, but Jerusalem shall be safely inhabited. And this shall be the plague, wherewith the Lord will smite all people, that have fought against Jerusalem: their flesh shall consume away, though they stand upon their feet, and their eyes shall consume in their holes, and their tongue shall consume in their mouth. But in that day a great tumult of the Lord shall be among them,

and every one shall take the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah shall fight also against Jerusalem, and the arme of all the heathen shall be gathered round about, with gold and silver, and great abundance of apparel. Yet this shall be the plague of the horse, of the mule, of the camel and of the ass and of all the beasts that be in these tents as this plague. But it shall come to pass that every one that is left of all the nations, which came against Jerusalem, shall go up from year to year to worship the King the Lord of hosts, and to keep the feast of Tabernacles. And who so will not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall come no rain. And if the family of Egypt go not up, and come not, it shall not rain upon them. This shall be the plague wherewith the Lord will smite all the heathen, that come not up to keep the feast of Tabernacles. This shall be the punishment of Egypt, and the punishment of all the nations that come not up to keep the feast of Tabernacles. In that day shall there be written upon the bridles of the horses, The holiness unto the Lord, and the potts in the Lords house shall be like the bowls before the altar. Yea, every potte in Jerusalem and Judah shall be holy unto the Lord of hosts, and all they that sacrifice, shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the House of the Lord of hosts.

MALACHI

The burden of the word of the Lord to Israel by the ministry of Malachi.

I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Jaakob's brother, saith the Lord? yet I loved Jaakob, and I hated Esau, and made his mountains wast, & his heritage a wilderness for dragons. Though Edom say, we are impoverished, but we will return and build the desolate places, yet saith the Lord of hosts, they shall build, but I will destroy it, and they shall call them, The border of wickedness, and the people, with whom the Lord is angry for ever. And your eyes shall see it, and ye shall say, The Lord will be magnified upon the border of Israel. A son honoureth his father, and a servant his master. If then I be a father, where is mine honour? and if I be a master, where is my fear, saith the Lord of hosts unto you, O Priests, that despise my Name? and ye say, Wherein have we despised thy Name? Ye offer unclean bread upon mine altar, and you say, Wherein have we polluted thee? In that ye say the table of the Lord is not to be regarded. And if ye offer the blind for sacrifice, it is not evil: and if ye offer the lame and sick, it is not evil: offer it now unto thy prince: will he be content with thee, or accept thy person, saieth the Lord of hosts?

And now, I pray you, pray before God, that he may have mercy upon us: this hath been by your means: will he regard your persons, saith the Lord of hosts? Who is there even among you, that would shut the doors? and kindle not fire on mine altar in vain, I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. For from the rising of the sun unto the going down of the same, my Name is great among the Gentiles, and in every place incense shall be offered unto my Name, and a pure offering: for my Name is great among the heathen, saith the Lord of hosts. But ye have polluted it, in that ye say, The table of the Lord is polluted & the fruit thereof, even his meat is not to be regarded. Ye said also, Behold, it is a weariness, and ye have snuffed at it, saith the Lord of hosts, and ye offered that which was torn, and the lame and the sick: thus ye offered an offering: should I accept this of your hand, saith the Lord? But cursed be the deceiver, which hath in his flock a male, & voweth, and sacrificeth unto ye Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my Name is terrible among the heathen.

And now, O ye Priests, this commandment is for you. If ye will not hear it, nor consider it in your heart, to give glory unto my Name, saith the Lord of hosts, I will even send a curse upon you, and will curse your blessings: yea, I have cursed them already, because ye doe not consider it in your heart. Behold, I will corrupt your seed, and cast dung upon your faces, even the dung of your solemn feasts, and you shall be like unto it. And ye shall know, that I have sent this commandment unto you, that my covenant, which I made with Levi, might stand, saith the Lord of hosts. My covenant was with him of life and peace, and I gave him fear, and he feared me, and was afraid before my Name. The law of truth was in his mouth, and there was no iniquity found in his lips: he walked with me in peace and equity, & did turn many away from iniquity. For the Priests lips should preserve knowledge, and they should seek the Law at his mouth: for he is the messenger of the Lord of hosts. But ye are gone out of the way: ye have caused many to fall by the Lawe: ye have broken the covenant of Levi, saith the Lord of hosts. Therefore have I also made you to be despised, and vile before all the people, because ye kept not my ways, but have been partial in the Law. Have we not all one father? hath not one God made us? why do we transgress every one against his brother, and break the covenant of our fathers? Judah hath transgressed, and an abomination is committed in Israel and in Jerusalem: for Judah hath defiled the holiness of the Lord, which he loved, and hath married the daughter of a strange God. The Lord will cut off the man that doeth this: both the master and the servant out of the Tabernacle of Jaakob, and him that offereth an offering unto the Lord of hosts. And this have ye done again, and covered the altar of the Lord with tears, with weeping and with mourning: because the offering is no more regarded, neither received acceptably at your hands. Yet ye say, Wherein? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast

transgressed: yet is she thy companion, and the wife of thy covenant. And did not he make one? yet had he abundance of spirit: and wherefore one? because he sought a godly seed: therefore keep your selves in your spirit, & let none trespass against the wife of his youth. If thou hatest her, put her away, saith the Lord God of Israel, yet he covereth the injury under his garment, saith the Lord of hosts: therefore keep your selves in your spirit, and transgress not.

Ye have wearied the Lord with your words: yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil, is good in the sight of the Lord, and he delighteth in them. Or where is the God of judgment? Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall speedily come to his Temple: even the messenger of the covenant whom ye desire: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? And who shall endure, when he appeareth? For he is like a purging fire, and like fullers soap. And he shall sit down to try and fine the silver: he shall even fine the sons of Levi and purify them as gold and silver, that they may bring offerings unto the Lord in righteousness. Then shall the offerings of Judah and Jerusalem be acceptable unto the Lord, as in old time and in the years afore. And I will come near to you to judgment, and I will be a swift witness against the soothsayers, and against the adulterers, and against false swearers, and against those that wrongfully keep back the hirelings wages, and vex the widow, and the fatherless, and oppress the stranger, and fear not me, saith the Lord of hosts.

For I am the Lord: I change not, and ye sons of Jaakob are not consumed. From the days of your fathers, ye are gone away from mine ordinances, and have not kept them: return unto me, and I will return unto you, saith the Lord of hosts: but ye said, Wherein shall we return? Will a man spoil his gods? yet have ye spoiled me: but ye say, Wherein have we spoiled thee? In tithes, and offerings. Ye are cursed with a curse: for ye have spoiled me, even this whole nation. Bring ye all the tithes into the storehouse that there may be meat in mine House, & prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven unto you, and powre you out a blessing without measure. And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine be barren in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hosts. Your words have been stout against me, saith the Lord: yet ye say, What have we spoken against thee? Ye have said, It is in vain to serve God: and what profit is it that we have kept his commandment, and that we walked humbly before the Lord of hosts? Therefore wee count the proud blessed: even they that work wickedness, are set up, and they that tempt God, yea, they are delivered.

Then spake they that feared the Lord, every one to his neighbour, and the Lord hearkened & heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his Name. And they shall be to me, saith the Lord of hosts, in that day that I shall do this, for a flock, and I will spare them, as a man spareth his own son that serveth him. Then shall you return, and discern between the righteous and wicked, between him that serveth God, and him that serveth him not. For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that doe wickedly, shall be stubble, and the day that cometh, shall burn them up, saith the Lord of hosts, and shall leave them neither root nor branch.

But unto you that fear my Name, shall the sun of righteousness arise, and health shall be under his wings, and ye shall go forth, & grow up as fat calves. And ye shall tread down the wicked: for they shall be dust under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Remember the law of Moses my servant, which I commanded unto him in Horeb for all Israel with the statutes and judgments. Behold, I will send you Elijah the Prophet before the coming of the great and fearful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with cursing.